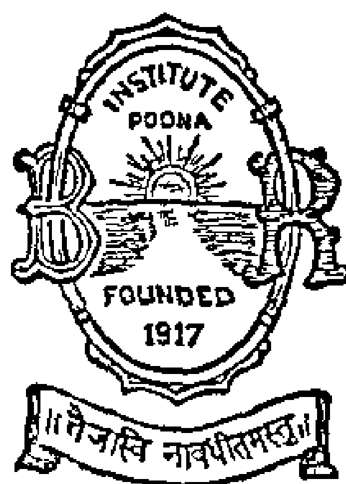
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Bhandarkar Oriental Research Institute
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VEDIC BIBLIOGRAPHY

THIRD VOLUME

BY

R. N. DANDEKAR

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA
1973

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To

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

which has had the largest share in moulding

my academic personality

PREFACE

This third volume of my *Vedic Bibliography* constitutes a more or less comprehensive analytical register of all significant writings relating directly or indirectly to the Veda and allied antiquities including the Indus Valley Civilization, which have been published in India and abroad during the period roughly from the beginning of 1961 up to the middle of 1972 An attempt has also been made to fill in, as far as possible the lacunae in the earlier two volumes Though the present volume of the *Vedic Bibliography* closely follows the pattern of the second volume, it will be seen that its scope and extent have been substantially widened in several respects.

I am fully conscious that, in view of the fast and tremendously growing publication activity in all parts of the world, no bibliography (particularly when it happens to be the work of a single individual) can boast of being even moderately exhaustive I shall, however, make the modest claim that I have spared no pains in making this volume as full, complete, and useful as possible And in this my effort I have received the most ungrudging help and cooperation from a large number of friends and colleagues The spontaneous enthusiasm with which the earlier two volumes of my *Vedic Bibliography* were received has also proved a source of great encouragement I feel highly grateful for all this kind fraternal consideration. I may incidentally add that, anticipating similar kindness, I have already started collecting material for the next volume of the *Bibliography*

The two Indexes at the end of this volume have been prepared by my pupil friend Dr G U. Thite, and I cordially thank him for the same

I cannot close this preface without a word of sincere appreciation of the remarkable efficiency and expeditiousness with which the Bhandarkar Institute Press has accomplished the printing of this volume

Finally, I hope to be excused for feeling not a little elated by the fact that the publication of the present volume of my *Vedic Bibliography* coincides with a memorable event, namely, the centenary-year session of the International Congress of Orientalists.

Bhandarkar Oriental Research Institute, Poona
July 16, 1973

R. N. Dandekar

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XIX INDUS VALLEY CIVILIZATION (85-90)

XX MISCELLANEOUS (91-93)

LIST OF JOURNALS ETC., AND ABBREVIATIONS

AA (*Am. Anth*) : *American Anthropologist*, Washington.
AAHG : *Anzeiger fur die Altertumswissenschaft.* Herausgegeben von der Osterreichen humanistischen Gesellschaft, Innsbruck.
A Ant. H., Budapest
Abhandlungen fur die Kunde des Morgenlandes, Akademie Verlag, Berlin.
ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona.
ABS : *Acta Baltico-Slavica*, Bialystok.
AC : *L'Antiquité Classique*, Louvain
Acme, Milan University.
Acta Asiatica, Japan.
Acta Linguistica Hafniensia (*AL*), Copenhagen.
Acta Philos. et theol. : *Acta Philosophica et Theologica*, Germany.
Acta Tropica, Basel.
Acta Univ Carolinae : *Philologica*, Prague.
Acta Univ. Upsaliensis, Uppsala.
Adv. : *The Advent*, Madras
Adv Frontier of Plant Sciences
AFIB · *Anjomen e Farhang e Iran a Bastan*, Tehran
Africa Quarterly, New Delhi.
AGI · *Archivio Glottologico Italiano*, Firenze
Agra University Research Journal, Agra.
Agra Univ J Letters, Agra
AIOC . All India Oriental Conference, BORI, Poona.
AIONL : *Annali Istituto Orientale*, Sezione linguistica, Napoli.
Āja (Hindi), Varanasi.
AJPh : *American Journal of Philology*, Baltimore.
Akhand Anand (Gujarati), Ahmedabad
AL : *Arts and Letters*, London.
ALB : *Adyar Library Bulletin*, Adyar, Madras.
ALH · *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.
Allahabad University Studies, Allahabad.
Almanach d Öst. Ak d Wiss., Wien.
Altertum, Berlin
AM : *Asia Major*, London
Amer Benedict Rev : *The American benedictine Review*, Atchison, Kan.
American Academy of Religions . *Journal*, Chambersburg, Pa.
American Journal of Physical Anthropology, Philadelphia
American Museum Novitates, New York
The American Review, New Delhi
Am Jour Arch · *American Journal of Archaeology*, New York.
Amrtalatā (Sanskrit), Pardi.
AMU : Aligarh Muslim University.

Analele stiintifice ale Universitatii "Al I Cuza", Iași
Anales de Filologia Clásica, Univ of Buenos Aires
Ancient India, Archaeological Survey of India, New Delhi
Ancient Pakistan, Karachi
Anekānta, Delhi
Annales de la Faculté des Lett et Sci Hum d Aix, Aix en provence
Annales Economies, Sociétés, Civilisat ons, Paris
Annals of the Japanese Buddhist Association
Annals of the Suzuki Res Foundation, Tokyo
Ann Ec prat htes Et, Paris
Ann Fac Lettere Filos, Bari
Annuaire du Collège de France, Paris.
Annual of Oriental and Religious Studies, Tokyo
Annual Report of the Institute of Archaeology, Univ of London
Annual Studies of the Kwansei Gakuin Univ, Japan
Ann Univ Turku
Antaios, Stuttgart
Anthropological Papers, Univ of Utah.
Anthropological Quarterly, Washington
Anthropologie, Oosterhout (N B), Netherlands
Anthropos, Freiburg (Switzerland)
Antike Welt, Zurich
Antiquity, Cambridge
An Univ Chile
Anurañjikā (*Anu*) (Hindi), Kanpur
Anvīkṣā, Jadavpur Univ, Calcutta
AO *Acta Orientalia*, Leiden/Copenhagen
AOAW *Anzeiger der Osterreichischen Akademie der Wissenschaften*, Philos hist Klasse, Wien
AO (*Hung*) *Acta Orientalia*, Academiae Scientiarum Hungaricae, Budapest
AORM Annals of Oriental Research, Madras Univ
AOS American Oriental Society, Baltimore
AP *The Aryan Path*, Bombay
Approaches de l Inde Paris
Archaeologia, Rome
Archaeologie, Brussels
Archaeology, New York
Arch. Begriffsgesch *Archiv fur Begriffsgeschichte* Bonn
Archéo-civilisation, Paris
Archeologia, London
Archives de Sociologie des Religions, France
Archives Eur de Sociologie *Archives européennes de sociologie*, Paris
Archives internat. d hist des sciences, Paris
Archivio di Filosofia, Padua
Arch Ling *Archivum Linguisticum*, Glasgow
Arch Or *Archiv Orientalni*, Prague
Arctos, Helsinki

Artibus Asiae, Ascona/New York
Arts Asiatiques, Paris
Āryamārtanda
Āryamaryādā, Delhi
Āryāvarta, Gwalior
Āryodaya, New Delhi
Asian Cultural Studies, Toyko
Asian Perspectives, Honolulu
Asian Studies, Quezon City, Philippines
Asiatica Rome
Asija i Afrika Segodnja, Moscow
As Stud *Asiatische Studien*, Bern.
The Astrological Magazine Bangalore
Austrian Journal of Politics and History, St Lucia, Brisbane
AV *Atharvaveda*

BAIHA *Bulletin of Ancient Indian History and Archaeology*, University of Saugar
BalkE *Balkansko ezikoznanie*, Sofia
Baltistica Vilnius
BB *Beiträge zur Kunde der indogermanischen Sprachen* (*Bezzenberger*), Gottingen
BDCRI *Bulletin of the Deccan College Research Institute*, Poona
BEFEO *Bulletin de l Ecole Francaise d Extreme Orient*, Paris.
Belaruskaja leksikalolija i etymologija, Minsk
Berliner Jb für Vor und Fruhgeschichte, Berlin
Berliner Medizin, Berlin
Bhāratasrīh (Sanskrit), Allahabad.
Bhāratavarṣa (Bengali), Calcutta
Bhāratī, Banaras Hindu University
Bhāratī (Sanskrit), Jaipur
Bharatiya Lokayana Calcutta
Bhārat ya Sāhitya (Hindi), Agra Univ
Bhāṣā, New Delhi
BHU Banaras Hindu University
Bh Vid *Bhāratīya Vidyā*, Bharatiya Vidya Bhavan Bombay
Bh Vid Bh Bharatiya Vidya Bhavan, Bombay
Bibliotheca Classica Orientalis, Berlin, DDR
Bi Or *Bibliotheca Orientalis*, Leiden
BITCM *Bulletin of the Institute of Traditional Cultures, Madras*, Madras Univ
BJ *Bhavan s Journal*, Bharatiya Vidya Bhavan, Bombay
BMAS Bharatī Mandira Anusandhana Śālā Jaipur
BNF *Beiträge zur Namenforshung* Heidelberg
Boletin Asociation Española de Orientalistas, Madrid
BORI Bhandarkar Oriental Research Institute, Poona
BPSC (*BPS*) *Bulletin of the Philological Society*, Calcutta.
BPTJ *Biuletyn poskiego towarzystwa jezykoznawczego*, Wroclaw/Krakow

Analele stiintifice ale Universitatii "Al I Cuza", Iași
Anales de Filologia Clásica, Univ of Buenos Aires
Ancient India, Archaeological Survey of India, New Delhi
Ancient Pakistan, Karachi
Anekānta, Delhi
Annales de la Faculté des Lett et Sci Hum d'Aix, Aix en provence.
Annales Economies, Sociétés, Civilisat ons, Paris
Annals of the Japanese Buddhist Association
Annals of the Suzuki Res Foundation, Tokyo
Ann Ec prat htes Et, Paris
Ann Fac Lettere Filos, Bari
Annuaire du Collège de France, Paris
Annual of Oriental and Religious Studies, Tokyo
Annual Report of the Institute of Archaeology Univ of London
Annual Studies of the Kwansei Gakuin Univ Japan
Ann Univ Turku
Antaios, Stuttgart
Anthropological Papers, Univ of Utah
Anthropological Quarterly, Washington
Anthropologie, Oosterhout (N B), Netherlands
Anthropos, Freiburg (Switzerland)
Antike Welt, Zurich
Antiquity, Cambridge
An Univ Chile
Anurañjikā (*Anu*) (Hindi), Kanpur
Anvīksā, Jadavpur Univ, Calcutta
AO *Acta Orientalia*, Leiden/Copenhagen
AOAW *Anzeiger der Osterreichischen Akademie der Wissenschaften*, Philos hist. Klasse, Wien
AO (*Hung*) *Acta Orientalia*, Academiae Scientiarum Hungaricae, Budapest.
AORM Annals of Oriental Research, Madras Univ
AOS American Oriental Society, Baltimore
AP *The Aryan Path*, Bombay
Approaches de l Inde, Paris
Archaeologia, Rome
Archaeologie, Brussels
Archaeology, New York
Arch Begriffsgesch. *Archiv f i r Begriffsgeschichte*, Bonn
Archeo-civilisation, Paris
Archeologia, London
Archives de Sociologie des Religions, France
Archives Eur de Sociologie *Archives europeennes de sociologie*, Paris
Archives internat d hist des sciences, Paris
Archivio di Filosofia, Padua
Arch Ling *Archivum Linguisticum*, Glasgow
Arch Or *Archiv Orientalni*, Prague
Arctos, Helsinki.

Br *Brāhmana*
BRMIC *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta.
Brotéria, Lisbon
BSL *Bulletin de la Société de Linguistique*, Paris
BSOAS *Bulletin of the School of Oriental and African Studies*, London University
BSSS (*BSS*) *Bhāratīya Śodha-Sāra Saṁgraha* Jaipur
BTLV (*BTDTLV*) *Bijdragen tot de taal , land en volkenkunde*, 's Gravenhage.
Bull de la Faculte des Lettres de Strasbourg
Bulletin of the Iranian Culture Foundation
Bulletin of the Mithila Institute, Darbhanga
Bull Ind Inst of World Culture, Bangalore
Bull of American School of Oriental Res
Bull of Post Graduate Studies, Delhi Univ (Evening Class)
Bull of School of Hist and Cult Studies, Calcutta
Bull of the Chunilal Gandhi Vidyabhavan, Surat
Bunka, Japan
Bustan, Wien

Cahiers d hist mondiale, UNESCO, Paris
Cahiers du Sud
Calcutta Art Society Journal, Calcutta
CASAIHC Centre of Advanced Study in Ancient Indian History and Culture, Calcutta Univ
CASL . Centre of Advanced Study in Linguistics, Deccan College Res. Inst , Poona
CASS Centre of Advanced Study in Sanskrit, Univ of Poona
CASS Studies, Centre of Advanced Study in Sanskrit, University of Poona
Centaurus, Copenhagen
Central Asiatic Journal, The Hague and Wiesbaden
Ceylon Today, Colombo
CFS *Cahiers Ferdinand de Saussure*, Genève
Chetana
CHI *Cambridge History of India*
CHI *Cultural Heritage of India*, Calcutta
Ci Fe , Argentine
CIS *Contributions to Indian Sociology*, The Hague
CLTA *Cahiers de linguistique theorique et appliquée* Bucarest
Comm Vol *Commemoration Volume* (see Section 93)
Comparative Studies in Society and History The Hague
Comp Rel *Comparative Religion* Leiden
Comprendre, Venice
Concilium, London
Connaissance des arts, Paris
Conspectus
Contemporary Indian Literature
CR *Calcutta Review*, Calcutta University
Critique, Paris

CTL *Current Trends in Linguistics*, The Hague
Cultura, San Salvador
Cultural Forum, New Delhi
CUP Cambridge University Press
Current Anthropology, Univ of Chicago
Current Science, Bangalore
Current Sociology, The Hague

Daedalus, Boston
Dar Int (*DI*) Darshana International, Moradabad
Darsanika (Quarterly)
Dawn, Karachi
DCRI Deccan College Res Inst , Poona
Devavāṇī, Munger (Bihar)
Dialogue Kingston, Canada
Diogène CIPSH, UNESCO, Paris.
Diogenes, CIPSH UNESCO, Paris
Dīpāvali (Marathi), Bombay
Divine Life, Sivanandanagar
Divyajyoti (Sanskrit), Simla
DLZ *Deutsche Literatur Zeitung* Berlin
DS *Dharmasutra*
Durham Univ Journal Durham

EA *Etudes Anglaises*, Paris
East, Calcutta
Eastern Anthropologist, Lucknow
Eastern Horizon, Hong Kong
East West Center Rev , Honolulu
EAZ *Ethnologisch Archaologische Zeitschrift*, Berlin.
Ecclesia, Madrid
Economic Weekly, Bombay
Ed Quart *Educational Quarterly*, New Delhi
Ed Rev *Educational Review*, Madras
Educational Miscellany, Agartala
Ekatā (Marathi), Poona
Emérita, Madrid
Enquiry, Delhi
Ephem theol lovan *Ephemerides Theologicae Lovanienses*, Gembloux.
Eranos Jahrbuch, Switzerland
Erasmus, Darmstadt
Estudios Bíblicos, Madrid
Estudios Clasicos Madrid
Estudios Orientales, Mexico
Et Francisc *Etudes franciscaines*, Blois, France
Ethnology, Pittsburgh, Pa.
Ethnos, Stockholm
Etimologija, Moscow,

Euhemer Przeglad Religioznawczy Warsaw
Euntes docete Italy
Euphorion Heidelberg
EW *East and West*, Rome
Examiner
Expedition, Philadelphia

Far Eastern Quarterly
FdL *Forum der Letteren* Leiden
Fel Vol *Felicitation Volume* (see Section 93)
FF *Forschungen und Fortschritte* Berlin
Filosofia, Turin
Filosoficky Casopis Prague
Filosofskaja enciklopedija Moscow
FKLM Firma K L Mukhopadhyay, Calcutta
FL *Foundations of Language*, Dordrecht
Folia Linguistica The Hague
Folia Orientalia Warszawa Krakow
Folklore Calcutta
Folklore London
France Asie Tokyo
France Orient Paris

Gairvāṇī (Sanskrit), Chitturu
The Gaudiya Madras
Gaveṣaṇā Agra
G Crit Filos Ital
GDR Review Dresden
Geographical Journal, London
Geographische Zeitschrift Wiesbaden
GGA *Gottingische Gelehrte Anzeigen* Berlin
Gītādarśana (Marathi) Poona
GK Greek
GKP *Gurukula Patrikā* (Sanskrit Hindi) Haridwar
Glotta Gottingen
Gnomon Munchen
GOS Gaekwar Oriental Series, Baroda
Gregorianum, Rome
GS *Gṛhyasūtra*

Handl van het 24 Vlamms Filolog Cong
Har Harappa
Hemisphere, Canberra
Hibbert J *Hibbert Journal*, London
Higher Education and Research in the Netherlands, The Hague
Hindi Anuśīlana Allahabad
Hindu Madras
Hindustan Times Delhi
Hindu Viśva

Hist des Rel, Paris
History and Theory, Middletown, Conn
History Today, London.
Hist Rel *History of Religions*, University of Chicago
Hochland, München.
Das Hochschulwesen, Berlin, DDR
L'Homme, Paris/La Haye
HOS Harvard Oriental Series, Cambridge, Mass
Humanist Review, Bombay
H YJMU *Half Yearly Journal of the Mysore University*, Mysore

IA *Indian Antiquary* (3rd Series), Bombay
IAAS Indian Institute of Advanced Studies, Simla
I AC *The Indo Asian Culture*, ICCR, New Delhi.
ICCR Indian Council for Cultural Relations, New Delhi.
ICO International Congress of Orientalists.
Ideologičeskije te enija sovremennoj Ind i, Moscow
Idg Indogermanic
IE Indo European
IF *Indogermanische Forschungen* Berlin
IHC Indian History Congress
IHQ *Indian Historical Quarterly*, Calcutta
II Indo Iranian
I IJ *Indo Iranian Journal*, The Hague
IJHM *Indian Journal of History of Medicine*, Madras.
IJHS *Indian Journal of History of Science*, Calcutta
IKDI *Istorija kultury drevnej Indii* Moscow
IL *Indian Linguistics*, Poona.
Illustrated Weekly of India Bombay
ILN *Illustrated London News*
IncL. *Incorporated Linguist*, London
De Ind Gids *De Indische Gids* Amsterdam
India Cultures Quarterly Jabalpur
Indian and Foreign Review, Govt. of India, New Delhi.
Indian Anthropology Asia Publ. House, Bombay
The Indian Arch ves, New Delhi
The Indian Express, Bombay
Indian Geographic Journal, Madras
Indian Journal of Psychology, Calcutta
Indian Sociological Bullet n Raleigh, N C
Indica, Heras Institute of Indian History and Culture, Bombay
Ind ja v drevnosti, Moscow
Ind Journal of Hort *Indian Journal of Horticulture*, Bangalore
Ind Jour of Parapsychology, Jaipur
Ind Lit *Indian Literature*, Sahitya Akademi, New Delhi
Ind. Mus Bull *Indian Museum Bullet n*, Calcutta
Indo-Asia (*Indo*) Stuttgart.
Indo Iranica Calcutta.

Indonesiё, 's Gravenhage
Information Bulletin GDR, New Delhi
Innsbrucker Beitrage zur Kulturwissenschaft Innsbruck
Internationales Asienforum Munchen
International Journal of Dravidian Linguistics
International Philosophical Quarterly, Bronx N Y
International Social Science Journal, New York
Internat Social Science Journal UNESCO, Paris
IPC *Indian Philosophy and Culture*, Vrindaban
Iqbal *Iqbal Review* Karachi
IR (*Ind Rev*) *Ind an Review* Madras
Iran
Ir Fil (*Iranian Philology*), Tbilisi
Irish theol rev, Maynooth
ISC International Sanskrit Conference New Delhi 1972
Isis, Brussels / Bern
Islamic Review London
ISPP *Ind an Studies Past and Present*, Calcutta
IV Civil Indus Valley Civilization
Izdat el stvo Nauka', Moscow
Izv AN Izvestiya Akademii Nauk SSR
Izv IBE *Izvestija na Instituta za balgarski ezik*, Sofia
Izv SOs NII *Izvest ja Severo Osetinskogo naucno issledovatel'skogo instituta*, Ordzonikidze

JA *Journal Asiatique* Paris
Jaarbericht van het Voorazlatish Egyptisch Genootschap Ex Oriente Lux, Leiden
Jaarboek der kon Ned Akad van Wet Amsterdam
JAAS *Journal of Asian and African Studies* (*Tokyo Gaikokugo Daigaku*)
Jahrbuch der Sch Gesselschaft, Frankfurt
Jahrbuch des Südas Inst, Univ Heidelberg
JAHRS *Journal of the Andhra Historical Research Society* Rajahmundry
JAIH *Journal of Ancient Indian History*, Calcutta University
Jaina Bharati Calcutta
Jaina Siddhānta Bhaskara (*The Jaina Antiquary*), Arrah
Jain Journal Calcutta
J Anthrop Soc Bom *Journal of the Anthropological Society*, Bombay
Janus
JAOS *Journal of the American Oriental Society* New Haven
JAS *Journal of Asian Studies* New York
JASBen *Journal of the Asiatic Society of Bengal*, Calcutta
JASBom *Journal of the Asiatic Society Bombay*
JASPak *Journal of the Asiatic Society of Pakistan*
JAssamRS *Journal of the Assam Research Society* Gauhati
Jazyki Indii, Pakistana Nepala i Tzejlona (*JaIPNT*) Moscow
JBomU *Journal of the University of Bombay*
JBRS *Journal of the Bihar Research Society* Patna
JCOI *Journal of the Cama Oriental Institute*, Bombay

J. Dept Lett (NS), Calcutta University.
JDH : *Journal of the Dept of Humanities*, Univ. of Burdwan
JDSUD : *Journal of the Department of Sanskrit*, University of Delhi.
JESHO · *Journal of Economic and Social History of Orient*, Leiden.
JGJKSV : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad (formerly *JGJRI*).
JGJRI : *Journal of the Ganganath Jha Research Institute*, Allahabad
JGRS : *Journal of the Gujarat Research Society*, Bombay.
J. Hist. Res. : *Journal of Historical Research*, Ranchi.
JIAP · *Journal of Indian Academy of Philosophy*, Calcutta
JIBS : *Journal of Indian and Buddhist Studies*, Tokyo
JIH : *Journal of Indian History*, Kerala University, Trivandrum.
JIP : *Journal of Indian Philosophy*, Dordrecht.
JISOA : *Journal of the Indian Society of Oriental Art*, Calcutta
JKerUORIML (*JKUOML*) : *Journal of the Kerala University Oriental Research Institute Manuscripts Library*, Trivandrum
JKRCOI : *Journal of the K R Cama Oriental Institute*, Bombay
JKU (H) *Journal of the Karnatak University* (Humanities), Dharwar
JMA · *Journal of the Music Academy*, Madras
JMSUB : *Journal of the Maharaja Sayajirao University, Baroda*
JMU (*J MadU*) · *Journal of the Madras University*
J Mys Un. · *Journal of the Mysore University.*
Jñāneśvara (Marathi), Poona.
J. N E Stud, U. S. A.
JNSI · *Journal of the Numismatic Society of India*, Varanasi.
JOIB : *Journal of the Oriental Institute, Baroda*
JORIML : *Journal of the Oriental Research Institute Manuscripts Library*, Kerala University.
JORM : *Journal of Oriental Research, Madras*
JOSA · *Journal of the Oriental Society of Australia*, Sydney
JOU (G J. Vol.) *Journal of the Osmania University*, Hyderabad (Golden Jubilee Volume).
Journal de psychologie, Paris.
Journal des Savants, Paris.
Journal of Abnormal and Social Psychology, Washington.
Journal of Govt Training College, Mangalore.
Journal of Near Eastern Studies, Chicago.
Journal of the Allahabad Historical Society, Allahabad.
Journal of the MP Itihasa Parisad, Bhopal
Journal of the Palaeontological Society of India, Lucknow.
J. R Anthrop Inst, London.
JRAS *Journal of the Royal Asiatic Society*, London.
JRASBL *Journal of the Royal Asiatic Society of Bengal* (*Letters*), Calcutta.
JRIHR · *Journal of the Rajasthan Institute of Historical Research*, Jaipur
JSNDTWU · *Journal of the Nathibai Damodar Thackersy Women's University*, Bombay.

JSU *Journal of the Shivaji University*, Kolhapur
JTSML *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore
JUG *Journal of the University of Gauhati*
JUPHS *Journal of the University of Poona, Humanities Section*
JUS *Journal of the University of Saugar*
JVS *Journal of Vedic Studies*, Lahore
JWH *Journal of World History*, Paris
JYI *Journal of the Yoga Institute*, Bombay

Kadmos, Berlin
Kairos, Salzburg
Kalbotyra, Vilnius
Kalyāna (Hindi), Gorakhpur
Kamakoti Vani, Madras
Kant Studien Bonn
Ketkar Patrikā, Nanded
KKT *Kalyāna Kalpataru*, Gorakhpur
Kratkaja literaturnaja enciklopedija Moscow
Krat Soob Akad Nauk SSSR, Inst Arkh , Moscow
Kratylos, Wiesbaden
KRCOIGJ *K R Cama Oriental Institute Golden Jubilee Volume*, Bombay
Kriterion Bresil
KSINA *Kratkije soobschenija Instituta Narodov Asii* Moscow
KSV Kendriya Sanskrit Vidyapeetha
KURJ (*AH*) *Kurukshetra University Research Journal* (*Arts and Humanities*)
KYV *Kṛṣṇa Yajurveda*
KZ *Zeitschrift fur vergleichende Sprachforschung begründet von A Kuhn*, Gottingen

Lalit Kala, New Delhi
Latomus Revue d etudes latines Brussels
LB *Leuvense Bijdragen*, Leuven
Lexis, Lahr i /B
LF *Listy Filologické*, Prague
Lg *Language* Linguistic Society of America Baltimore
Liet T S R aukst Mokyklu Mokslo Darb Filos, Vilnius
Lingua Amsterdam
Lingua Viget
Linguistic Inquiry Cambridge, Mass
Linguistics The Hague
La Linguistique Paris
The Listener, London
Literature East and West Muncie Indiana
Lit Rev *Literary Review* Bombay
Lloydia Cincinnati, Ohio
Lotus bleu Paris
LPosn *Lingua Posnaniensis*, Poznan

Madhyabhāratī, Jabalpur Univ

Magadha University Journal, Gaya
MAGW *Mitteilungen der anthropologischen Gesellschaft, Wien*
The Mahābodhi, Calcutta
Maharaja College Magazine, Jaipur
Maharani College Magazine, Jaipur
Le Maitre Phonetique, London
Mālava Mayūra, Mandasor
Mālavikā, Bhopal
Man, London
Mānasamayūkha, Howrah
Manchester Guardian, Manchester
Manjūṣā (Sanskrit), Calcutta
Manoramā
The March of India, New Delhi
Mārg, Bombay.
Mariner's Mirror, Cambridge
Marubhāratī, Pilani.
Materialy po istorii i filologii Tzentralnoj Asii, Ulan-Ude
MBh *Mahābhārata*
MD Mohenjo Daro
Medhā, Government Sanskrit Collge, Raipur
Medicus, Karachi
Meh Lach Mehar Chand Lachman Das, Delhi
Memoirs of the Department of Archaeology and Museums of Pakistan
Memoirs of the Res Dept of the Toyo Bunko, Tokyo
Mihr
M in I *Man in India*, Ranchi
MIO *Mitteilungen des Instituts fur Orient forschung*, Berlin
Miscellanea Indologica Kiotiensia, Kyoto, Japan
Mitt der deutschen Pharm Gesell und der Pharm Gesell der DDR, Beriln
Mitteil der anthrop Gesell in Wien *Mitteilungen der anthropologischen Gesellschaft in Wien*
Mitteilungen der deutschen Akademie, Munchen
Mitteilungen des Universitatsbundes Marburg
MKNAW (*MNAW*) *Mededelingen der Koninklijke nederlandse Akademie van Wetenschappen*, Amsterdam.
Mnemosyne, Leiden
MO *Le Monde Oriental*
Monde non chretien, Paris
Monist (*Man*) La Salle, Ill
Monthly Bull AS Ben; Asiatic Society of Bengal, Calcutta
Mot Ban Motilal Banarasidass, Delhi
The Mother, Pondicherry
MR *Modern Review*, Calcutta
MSP *Maharashtra Sahitya Patrika*, Poona
MSS *Munchener Studien zur Sprachwissenschaft*, Munchen
MUJ . *Marathwada University Journal*, Aurangabad

Munchener Beitrage zur Sprachwissenschaft, Munchen
Mundus, Stuttgart
Mun Man   Munshi Ram Manohar Lal, Delhi
Le Muséon, Louvain
Museum Leiden
Museum Paris
MV Naamkunde Leuven
Mys Or   *Mysore Orientalist*, Oriental Institute, Mysore University

NAA   *Norody Azii i Afriki*, Moscow
Nachrichten der Gesell für Natur und Volkerkunde Ostasiens, Hamburg/Wiesbaden
Nādarūpa, Banaras Hindu University
NagoKR, Japan
National Geographical Journal of India, Banaras Hindu University
Natural History, New York
Natuurwetensch Tijdschr
Nauka Polska, Wroclaw
Navabharata (Marathi), Wai
Navroz Annual Bombay
NAWG   *Nachrichten von der Akademie der Wissenschaften in Gottingen*, Philol hist Kl
New Orient, Prague
Newsletter, SIAS, Copenhagen
NIA   *New Indian Antiquary*, Poona
NO   *Novy Orient*, Prague
La nouvelle Clio
Les nouvelles Litteraires, Paris
Nova Vetera   *Nova et Vetera* Fribourg
NPP   *Nāgarī Pracāriṇī Patrikā* (Hindi), Varanasi
NTM   Schriftenreihe fur Geschichte der Naturwissenschaften, Technik, und Medizin, Leipzig
NTS   *Norsk Tidsskrift for Sprogvidenskap* Oslo
NUJ   *Nagpur University Journal* Nagpur
Numen, Leiden
NYT   *New York Times*   Book Rev

The Observatory Hailsham
OH (O H)   Otto Harrassowitz, Wiesbaden
OH   *Our Heritage*, Sanskrit College, Calcutta
Ohio Univ Rev
OHRJ   *Orissa Historical Research Journal*, Bhubaneshwar
OLZ   *Orientalistische Literaturzeitung*, Akademie Verlag, Berlin
The Onlooker, Bombay
Onoma Leuven
Orbis, Louvain
Organiser New Delhi
Oriens, Leiden
Orientalia, Rome

Orientalia Gandensia Leuven
Orientalia Romana, Rome
Orientaliska Studier, Stockholm
Or. Prag *Orientalia Pragensia*, Prague
OS *Orientalia Suecana*, Uppsala
OT *Oriental Thought*, Nasik
OUP Oxford University Press

Pacific Affairs, Vancouver
Paideuma, Wiesbaben
Paideia, Brescia
PAIOC *Proceedings of the All India Oriental Conference*,
Pak Arch *Pakistan Archaeology*
Pakistan Quarterly, Karachi
Pakistan Review, Lahore
Panjab Past and Present, Chandigarh
Panjab Univ Research Bulletin, Chandigarh
Paṇ. Sem Panini Seminar, Kurukshetra University
PAPS *Proceedings of the American Philosophical Society*, Philadelphia
Parag, Poona
Pariṣad Patrikā (Hindi), Patna
Paropakari (Hindi), Ajmer
Pathway to God, Belgaum
Patna Univ Journal, Patna
PBB *Beitrage zur Geschichte der deutschen Sprache und Literatur* Halle/Tubingen
La Pensee, Paris
PEW *Philosophy East and West*, Honolulu.
The Pharmaceutical Journal, London
Pharm Tijdschr voor Belgie, Brussels
Philologica
Philos Lit Anz *Philosophischer Literatur Anzeiger*, Berlin
Philosophia Naturalis Meisenheim am Glan
Philosophical Forum, Boston
Philos Phenomenol Res *Philosophy and Phenomenological Research*, Buffalo, N Y
Phil Quart *Philosophical Quarterly*, Amalner
Phoenix, Leiden
Phonetica, Basel and New York
PICHR *Proceedings of the International Congress for the History of Religions*
PICL *Proceedings of the International Congress of Linguists*
PICO *Proceedings of the International Congress of Orientalists*
PICTS *Proceedings of the International Congress of Tamil Studies*
PIHC *Proceedings of the Indian History Congress*
PO *Poona Orientalist*, Poona
Poetics Poetyka Poetika, The Hague/Paris/Warsaw
PP *Pracya Prajna* Aligarh Muslim University Sanskrit Department
Prācī Jyoti, Kurukshetra University

Prācyabhāratī (Sanskrit), Assam Sanskrit Board, Gauhati
Prajnā, Banaras Hindu University
Prajnāloka (Marathi), Nagpur
Pranava Pārijāta (Sanskrit), Calcutta
Prasāda (Marathi) Poona
Pratibhā Sanskrit University Sahitya Parisad, Varanasi
Pratiṣṭhāna (Marathi), Aurangabad
Pr Bh *Prabuddha Bharata*, Mayavati
Problèmes et methodes d hist des rel PUF, Paris
Problemy teorii literatury i estetiki v stranax Vostoka, Moscow
Preranā (Marathi), Asgaon (Goa)
Probl indoeir jaz, Moscow
Proc Proceedings
Proc AICL *Proceedings of the All India Congress of Linguists*
Proceedings of the Faculty of Letters, Univ of Tokyo
Proc 5th Intern Cong of Topon, Salamanca
Proc of Classical Assn of South Africa
Proc of intern Seminar on Trad Cultures in SEA
Programma i tezisy dokladov v letnej shkole po vtorichnym modelirujuschim sistemam Tartu
Przeglad Orientalistyczny (*Prz Or*), Warsaw
Psychic International, Moradabad
Psychologia, Kyoto
Public Affairs, Bangalore
Pur *Purāṇam*, Varanasi
P ṇimā Kathmandu, Nepal
Puṣpāñjali

QIG (*Quaderni*) *Quaderni dell'Istituto di glottologia*, Bologna University
QJMS *Quarterly Journal of the Mythic Society* Bangalore
QRHS *Quarterly Review of Historical Studies*, Calcutta
Quarterly Journal of Crude Drug Research, Amsterdam
Quest (incorporating *Humanist Review*) Bombay
Quinto Lingo, Emmaus Pa

Radiocarbon, Philadelphia
Rajasthan Bharati, Bikaner
Rajasthan Univ Stud, Jaipur
Rashtravani (Hindi), Poona
RBPh *Revue Belge de Philologie et d Histoire*, Brussels
Rec trav fac philos Univ Belgrade
REIE *Revue des Etudes Indoeuropéennes*, Bucarest.
REL *Revue des études latines, Paris*
Rena, Munchen
The Researcher, Jaipur
Res Journal of Philosophy and Social Sciences, Meerut
Rev Istor
Rev bras Filos

Rev. de est. clás. : *Revista de estudios clásicos*, Mendoza, Argentina.
Rev. des étud arméniennes, Paris.
Rev. Filoz. Romîn, Bucarest.
Rev. Hist. : *Revue Historique*, Paris.
Rev. Rel. : *Review of Religions*, Pakistan.
Rev. roum ling : *Revue roumaine de linguistique*, Bucarest.
Rev. Sci. Philos. théol. : *Revue des Sciences philosophiques et theologiques*, Paris.
Rev. Synthèse, Dordrecht.
Revue d'Histoire des Sciences, Paris.
Revue Française, Paris.
Revue Philosophique, Louvain.
Revue Philosophique, Paris.
RHR : *Revue de l'Histoire des Religions*, Paris.
Rhythmes du Monde.
Ric. Ling. : *Ricerche Linguistiche*, Rome.
RIL : *Rendiconti dell'Istituto Lombardo di Scienze et Lettere*, Classe di lettere e scienze morali e storiche, Milan.
Riv. di antropol, Rome.
Riv. di scienza preistoriche, Florence.
Rivista di scienze preistoriche, Florence.
Rivista Trimestrale di Cultura, Turin.
RKJL : *Rozprawy Komisji Jezykowej*, Lodz
RL : *Roopa Lekha*, New Delhi.
RMIC : Ramakrishna Mission Institute of Culture, Calcutta.
Rocz. Filoz. : *Roczniki Filozoficzne*, Lublin.
Rocz. Or. : *Rocznik Orientalistyczny*, Lwow.
Rosicrucian Digest, San Jose, Calif.
RRL : *Revue Roumaine de Linguistique*, Bucarest.
RSBUH : *Research Journal Bangalore University, Humanities*.
RSO : *Rivista degli Studi Orientali*, Rome.
Rtam, Lucknow.
RV : *Rgveda*.
Saeculum, Freiburg/München.
Sāg *Sāgarikā*, Sagar University, Saugar.
Sahyādri (Marathi), Kesari Office, Poona.
Sakal (Sunday), Poona.
Śaktidīpam
Saṁ. : *Saṁhitā*
Samāja-Kalyāṇa, Jaipur.
Saṁgīta, Hatharas (U. P.).
Saṁmanasyam (Sanskrit), Brihat Gujarat Sanskrit Parisad, Ahmedabad.
Sammelana-Patrikā (Hindi), Prayag
The Saṁskrita Ranga Annual, Madras
Saṁskṛta Bhāratī, Burdwan
Saṁskṛta Bhavitavyam (Sanskrit) (*SB*, *Sk. Bh.*), Nagpur.
Saṁskṛta-Kalpataru (Sanskrit), Jaipur.
Saṁskṛta-Pratibhā (Sanskrit), Sahitya Akademi, New Delhi.

Saṁskṛta Ratnākara, Akhil Bharatiya Sanskrit Sahitya Sammelana, Delhi
Saṁskṛta-Saketah (Sanskrit), Ayodhya
Saṁskṛta-Sañjīvanam (Sanskrit), Patna
Saṁskṛti Sugandha see Section 93
Saṁvid (Sanskrit), Bharatiya Vidya Bhavan, Bombay
S and C : *Science and Culture*, Calcutta
Sanmārga, Varanasi
Sanskrit College Patrikā, Calcutta
SAO *Studia et Acta Orientalia, Bucarest*
Sapientia, Argentina
Saptasindhu, Chandigarh, Haryana
Śāradā (Sanskrit), Poona
Sarasvatī (Hindi), Allahabad
Śāsvatavāṇī, New Delhi
Säugtierkundliche Mitteilungen
Savitā, Ajmer
SBE Sacred Books of the East
SB Finnish Acad Wiss, Helsinki.
SBOAW : *Sitzungsberichte der österreichischen Akademie der Wissenschaften*, Wien
Science, Washington
Scientia, Milan
Scientific American, New York
Sci Progr Decouv *Science, Progress, Decouverte*, Paris
SCL *Studii şi Cercetări Lingvistice*, Bucarest
SCOAPO *Studia Classica et Orientalia Antonio Pagliaro oblata*, Rome, 1969.
Scripta Minora, Lund
Self Realization, Los Angeles
Seminar, New Delhi.
Semiotike, Tartu
Semiotika i vostochnyje jazyki, Moscow
SFFBU *Sbornik Praci Filosoficke Fakulty Brnenske University*, Brno
SG (*Stud Gen*) *Studium Generale*, Berlin Gottingen Heidelberg
Shakti, New Delhi
Shirin, Japan
Shukyō Kenkyū, Japan
SIAS Scandanavian Institute of Asian Studies, Copenhagen
SII *Studia Indologica Internationalia* (*Saṁjñā Vyākaraṇa*) Paris/Poona
Silliman Journal, Dumaguete City, Philippines
Simpozium po problemam kul'tury Drevnej i Srednevekovoj Indii *Struktura indijskogo teksta*, Moscow
Sino Indian Studies, Santiniketan
Sk. Sanskrit.
Slav F
SLS *Saggi di linguistica storica*, Torino
SMEA *Studi Micenei ed Egeo anatolici*, Univ, Rome
SMSR *Studi e Materiali di Storia delle Religioni*, Rome
Social Action, New Delhi.

Sociological Bulletin Univ of Delhi
Śodha Bhāratī, Nehru Res Inst, Lucknow
Śodhapatrikā Udaipur.
Sophia, Rome
Southwestern Journal of Anthropology, Univ of New Mexico, Albuquerque
Sovešcanije po toponimika Vostoka Moscow
Sovetskaja etnografija, Moscow
Sovetskaja Istoričeska a Enciklopedija, Moscow
Soviet Land (*Soviyata Bhūmi* Hindi, *Soviet Desh* Marathi)
Soviet Review
Sov vostokovedenije Moscow
Sowjetwissenschaft, Berlin
SP Summary of Papers.
Speech Monographs Columbia, Missouri
ŚPP (*SPP*) *Śaradāpīṭhapatrikā*, Dwarka
Die Sprache, Wiener Sprachgesellschaft, Wien
Sprākliga Bidrag Lund
Spw Sprachwissenschaft.
Śreya Bharatiya Sahityakara Sangha, New Delhi
SS *Sarasvatī-Suṣamā*, Sanskrit University, Varanasi
ŚS *Śrautasutra*
SSL *Studi e saggi linguistici*, Pisa
SSPP (*SSP*), *Saṁskṛta-Sāhitya-Pariṣat Patrikā* Calcutta
The Statesman, Calcutta
Storie Florence
Strukturnaja tipologija jazykov Moscow
Stud Clas Rom
Stud Filoz *Studia Filozoficzne* Warsaw
Studia Missionalia, Rome
Studia Slavica, Budapest.
Studii teologia, Bucarest
Stud Ling *Studia Linguistica* Lund
St Xavier's College Magazine, Bombay
Sūr *Suryodaya* (Sanskrit), Varanasi
Surabhārati (Sanskrit), Baroda Sanskrit College
SV *Sāmaveda*
Svādhyāya (Gujarati), Oriental Institute, Baraoda
Svāhā Jodhpur
SVUOJ *Sri Venkateshwar University Oriental Journal*, Tirupati
Symbolon, Basel/Stuttgart
Synthèses Brussels
ŚYV *Śukla Yajurveda*

Taal en Tongval Brussels
Table ronde, Paris
Tapovan Prasad Bombay
TAPS *Transactions of the American Philosophical Society*, Philadelphia.
Tattvajñāna (Marathi), Bombay

TC Tamil Culture, Madras
Technology and Culture, Chicago
Tel Quel, Paris
Terminologia Indica, Tartu
Tezisy dokladov na simpoziume po etimologii, Institut russkogo jazyka, Moscow
Theol Rev *Theologische Revue*, Munster
Theosophist (*Theo*), Madras
Thesarus, Bogota
ThLZ *Theologische Literaturzeitung*, Berlin
Tijd v Filos (*T Philos*) *Tijdschrift voor Filosofie* Leuven
Times, London
Times of India, Bombay
TITLV *Tijdschrift voor Indische taal , land en volkenkunde* Batavia
TMV Patrikā *Tilak Maharashtra Vidyapeetha Patrikā*, Poona
Tohōgaku, Tokyo
Toid orientalistika alalt, Trudy po vostokovedeniju, Tartu
Tokyo Gaikokugo Daigaku
Topic, Ahmedabad
Toponimika Vostoka, Moscow
T'oung Pao, Leiden
Tōyo Gakuhō, Tokyo
TPS *Transactions of the Philological Society*, Oxford
Transactions of the Institute of Japanese Culture and Classics Tokyo
Transactions of the New York Academy of Sciences, New York
Transactions of the Tartu State University, Tartu, USSR
Trans Bose Res Inst , Calcutta
Trans Kansai Univ Inst of Orient and Occ Studies
Tribus, Stuttgart
Tripathagā, Lucknow
Trividha, Jaipur
Triveni, Machilipatnam
TTDJ, *Tirumalai Tirupati Devasthana Journal*, Tirupati

Uchenyje zapiski Tartusskogo Gosudartstvennogo Universiteta (*Transactions of the Tartu Univ*) *Trudy po znakovym sistemam* Tartu
UCR *University of Ceylon Review*, Peradeniya
Unesco Features, Paris
United Asia, Bombay
Univ All Stud *University of Allahabad Studies*, Allahabad
Universidad (Argentina)
Universitas, Stuttgart
Up *Upaniṣad*
Upalabdhi Calcutta
Uppsala Nya Tidning, Uppsala
Ural Altaische Jahrbucher, Wiesbaden
URSHS *University of Rajasthan Sanskrit and Hindi Studies*, Jaipur
UZT *Učenyje zapiski Tartuskogo gosudartstvennogo universiteta*, Tartu

Vaid ka Dharma

Vāk, Deccan College Research Institute, Poona
Vallabha Vijñāna, Indore
Values, Bangalore
Varadā Rajasthan Sahitya Samiti, Bisau
VBD *Vedic Bibliography* (*Dandekar*)
VBQ *Visva Bharati Quarterly*, Santiniketan
VDI *Vestnik Drevnej Istorii*, Moscow
Vedavāṇī, Sonipat (Haryana)
Ved Kes *The Vedanta Kesari*, Madras
Verbum, Rome
Vidyā, Marsala, Italy
Vidyodaya Journal of Arts, Colombo
Vie Lang *Vie et Langage*, Paris
Vie Spirituelle, Paris
VIJ *Vishveshvarananda Indological Journal*, VVRI, Hoshiarpur
VIRS Vishveshvarananda Indological Research Series, Hoshiarpur
Vikram, Vikram University, Ujjain
Vimarśa, Kendriya Sanskrit Vidyapeetha
Vir Virittäjä, Helsinki
Vision, Karachi
Viśvamānava (Gujarati), Ahmedabad
Viśvambharā, Bikaner
Viśva-Saṁskṛtam (*VS*) (Sanskrit), Hoshiarpur
Vivṛti, Hyderabad
VJ *Viśva Jyoti* (Hindi), VVRI, Hoshiarpur
VKNAW *Verhandelingen der Koninklijke Nederlandsche Akademie van Wetenschappen*, Amsterdam
VL *Vedic Light*, New Delhi
Vom Frieden, Hannover
Vopr Filos *Voprosy Filosofii*, Moscow
Vopr istorii, Moscow
Vopr Jaz, Moscow
VS (VS) *Vedasamīkṣā* (Proceedings of the Vedic Seminar), Tirupati
VSM Vaidika Saṁsodhana Maṇḍala, Poona
VSMV *Vidarbha Saṁsodhana Mandala Varṣika*, Nagpur
VSVV Varanaseya Sanskrit Vishvavidyalaya, Varanasi
VTCR, Leningrad
VVRI Vishveshvarananda Vedic Research Institute Hoshiarpur

Washington Science News Letter
Wissenschaft und Frieden, Halle
Wissenschaft und Weltbild, Wien
Word New York
World Archaeology Henley on Thames
WuS *Worter und Sachen* Heidelberg
WZFSU *Wissenschaftliche Zeitschrift der Friedrich Schiller Universitat* Jena
WZHUB *Wissenschaftliche Zeitschrift der Humboldt Universitat Berlin*
WZKMU *Wissenschaftliche Zeitschrift der Karl Marx Universitat*, Leipzig

WZKSA *Wiener Zeitschrift fur Kunde des Sud Asiens und Archiv fur indische Philosophie*, Wien
WZMLU *Wissenschaftliche Ze tschrift der Martin Luther Universitat*, Halle
WZUG *Wissenschaftliche Zeitschrift der Universitat Greifwald*

Yaziki Indiyi, Moscow
Year Book of Am Philos Soc, Philadelphia
Yggdrasill, Paris
Yojanā, New Delhi
YQR *Yoga Quarterly Review*
Yugavānī (Marathi), Nagpur

ZDMG *Zeitschrift der deutschen morgenlandischen Gesellschaft*, Wiesbaden
Zeitschrift für deutsches Altertum und deutsche Literatur Wiesbaden
Zeitschrift für Kulturaustausch uber Pakistan, FDR
Zeitschrift fur Mundartforschung Wiesbaden
Zeitschrift für philosophische Forschung Meisenheim am Glan
Zeitschrift fur Phonetik, Sprachwissenschaft und Kommunikationsforschung, Berlin
Zeitschrift für Rel gions und Geistesgesch chte, Koln
Zinbun Kogaku Kenkyuyo, Kyoto
ZMR *Zeitschrift fur Missionswissenschaft und Rel gionswissenschaft*, Munster
Zschr für Ethnologie Braunschweig
Zschr fur vergleichende Rechtwissenschaft, Stuttgart
Zschr Orient, Japan

I ṚGVEDA

1 TEXT, TRANSLATION, PADAPĀTHA, COMMENTARIES ETC

1 *Die Hymnen des Rigveda* Ed AUFRECHT, Th , Otto Harrassowitz Wiesbaden 1968 Vol I pp 463, Vol II pp 736

fourth ed photo mecl an cal reprint of third ed (*VBD* II 1 1) first ed 1861–63 second ed 1877 th rd ed 1955

2 CHITRAV Siddheshvar Sastri *Rgveda* Marathi translation Bharatiya Charitrakosha Mandal Poona 1969, 18+759

general introd (18 pp) prefatory no es at the beg nn ng of each Mandala thoroughly revised vers on of au hor s Marath transl (*VBD* I 1 10)

3 *Rgveda*, with Hindi commentary by DAYANANDA SARASVATI Ajmer, Part I Mandala I sūktas 1 61 pp 2+312, 1963, Part IV Mandala II sūktas 1 43, pp 2+174, 1963

4 DUTT Romesh C *Rigveda Samhita* Bengali translation Jnana Bharati, Calcutta, 1963 61+633

reprint of the original ed pub in 1885
Rev N K BOSE *MinI* 43 252 54

5 GELDNER, Karl Friedrich *Der Rig veda* Harvard Oriental Series Vol 33–36

VBD II 1 3
Rev L RENOU *GGA* 1953 (3–4) 182–86 W RUBEN *DLZ* 1953 (3) 138–40 1958 (4) 300–01 H D VELANKAR (on Part IV) *JASBom* 33 150 51

6 GRIFFITH Ralph T H *The Hymns of the Rgveda* English translation with a popular commentary Chowkhamba Sk Studies 35, Varanasi, 1963 Vol I pp 4+xvi+706 Vol II 4+672

fourth ed (repr nt) first ed (4 vol) 1889 92 second ed (2 vol) 1896 97 th rd ed (2 vol) 1916

7 *The Rgveda in the Samhita and Pada texts* Ed MAX MULLER F , Kashi Sanskrit Series 167, Chowkhamba Varanasi, 1965, Vol I pp 868, Vol II pp 828

> tl ird ed (photo repr nt of 1877 ed) the two texts on opposite pages

8 *Rgveda Samhita* with the commentary by Sayana Ed MAX MULLER, F Chowkhamba Sanskrit Series 99 Varanasi 1966 Vol I (Mandala 1) 64+794, Vol II (Mandalas 2-6) 84 + 892, Vol III (Mandalas 7 9) 57 + 834, Vol IV (Mandala 10) 186+44+541

> repnnted from second rev sed ed of 1890 92 introduct on in Engl sh by M M first ed (6 vol) 1849 1874

9 *Die Apokryphen des Rigveda* Ed and reconstructed by SCHEFTELOWITZ, J , Indische Forschungen 1 1966, 201

> reprint of Breslau ed of 1906

10 SMITH Arrow *Rigveda* English translation New Light Publishers, New Delhi

11 *Rgveda* with Padapatha and the available portions of the commentaries by Skandasvamin and Udgitha, the *vyakhya* by Venkata-Madhava and the *vṛtti* by Mudgala based on Sayaṇa's commentary Ed VISHVA BANDHU, Vishveshvaranand Indological Series 19 26, Hoshiarpur, Vol I (I 1–80) 1963, 20+577, Vol II (I 81–191), 1964 581–1145, Vol III (II IV) 1964 1149–1637, Vol IV (V–VI) 1964 1641 2286 Vol V (VII–VIII), 1964, 2290–2940 Vol VI (IX X 1 45) 1964 2944–3453, Vol VII (X 46–191) 1965, 3458–3891, Vol VIII (Indexes), 1966, 8+3895 4729

> cr t ed w th variant read ngs etc

12 ABHYANKAR K V Is the Rk Samhita a revised text? *SP* (24 AIOC) Varanasi 1968 281 82

> aga nst ESTELLER s v ew emphasizes imp of accent

13 ABHYANKAR K V Discrepancy between the Samhitā and the Pada texts of the Ṛgveda *ABORI* 52 1971 (1972) 211–14,

. Vyādı draws attention to VIII 35 13 15 author mentions V.2 7 : *sunaś cic chepam nıdıtam* (Sam) *sunah ś sepam / cıt / nı ś dıtam*) Pad), but II 12 13 *dyavā cıd asmaı prthıvī namete* (Sam) *dyāvā / cıt / asmaı / prthıvı ıtı / namete ıtı* (Pad) quotes Patanjalı *na lakṣanena padakārā anuvartyah, padakāraır nāma lakṣanam anuvartyam*

14. AITHAL, K. P. Rgveda-Khılas and the Sūtras of Āśvalāyana. *ALB* 33, 1969, 182–94

15. AMARASIMHA. *Sayanacarya aur rsı Dayanandajī ke vedabhāsya kī tulanā* (Hındı) *Vedavānī* 15 (12), Oct 63, 11-13.

. ref to I 62 13, 94 1, 102 1, 109 2, 116 1

16. BHAT, M. S Aberratıons in the Padapatha of the Rgveda ? *SP* (26 AIOC), Ujjaın, 1972, 343–45.

apropos NAVATHE, *JUPHS* 33, 9–12 (*VBD* III 1 57) Padapathakara (who was earlıer than Panını) held a dıfferent view of the lg before hım, P 's rules shd not be applıed to test the valıdıty of Pp

17. BHAVANILAL *Acarya Sāyana aur ṛsı Dayanandakrta vedabhāsya kā tulanatmaka adhyayana* (Hındı) *Vedavanī* 13 (10), 8–10, 13 (12), 6–8

18 BHAVANILAL *Acārya Sayana aur ṛsı Dayanandakṛta vedabhāsyabhūmıka kā tulanatmaka adhyayana* (Hındı) *Vedavānī* 14 (6), Aprıl 62, p. 8 and 3rd tıtle-page.

19. BHAVANILAL *Rgvedadıbhasyabhūmıka ke vıvıdha samskarana evam tatsambandhī sahıtya* (Hındı) *Vedavanī* 20 (1), Nov. 67, p. 87.

. bıblıographıcal note

20. BHIDE, V. V (ed.). *Krsnācārya viracıtam dve vırūpesūktabhasyam.* Bhārata-Itıhasa-Samśodhaka-Mandala, Svīya-Granthamālā 99, Poona, 1968, 16.

comm on *RV* I 95 by Krishnacarya DANDAVATE (who died ın 1896) hymn ınterpreted as referrıng to Nṛsımha

21. BHIMASENA. *Anubhramocchedana. Vedavanī* 20 (1), Nov. 67, 76–86

. contınuatıon of *Bhramocchedana* by DAYANANDA SARASVATI (*VBD* III 1. 24) ..

22 CHANANA, Devaraj (ed) *Rgbhasyasamgraha* Mun Man, Delhi, 1961, xvi+424

collect on of *RV* hymns with comm of Sayana Venkatamadhava and Skanda English transl by MAX MULLER GRIFFITH and PETERSON and English rendering of RENOU s French transl

23 DAYANANDA SARASVATI Swami *Rgvedabhasya Vedavani* 20 (1), Nov 67 5–22

D s comm on *RV* I 1 etc *Vedabhasya* with Hindi transl, *bhavartha*

24 DAYANANDA SARASVATI Rejoinder to the objections raised against the *Vedabhasya* *Vedavani* 20 (1), Nov 67, 28–75

pp 28 31 reply to GRIFFITH TAWNEY HRISHIKESH BHAGWAN DAS pp 32 59 (*bhranti n varana*) reply to Pandit Mahesh Chandra NYAYARATNA pp 60 75 (*bhramocchedana*) reply to Raja SIVAPRASAD see also *VBD* III 1 21

25 DEVASTHALI, G V Sayana utilising Panini in his Rgveda-Bhasya *JASBom* 38, 165 173

a study of S s comm on *RV* I 1 19 (1) S has often given two or even three alternat ve explanations as regards the formation or accentuation of the words quoting d fferent sets of sutras in justifica t on (2) he has resorted to the pr nc ple of *vyatyaya* in all its varieties in several cases (3) he has often invoked the author ty of *ganas*— but not w th justice in all cases (4) he has offered several fanciful explanat ons e g *ek mayasah* (5) sometimes he invokes authority of such late authors as Haradatta (6) at times he is compelled to admit irregularity re format on and accentuat on (7) he has ably d scussed the quest on of accentuat on of fin te verb and vocative

26 DHARMADEVA *Sri Sayanacaryakrta bhasyon men aneka vicitra yaugika artha maharsi Dayananda ko dosa dena anyayya* (Hindi) *Vedavani* 17 (1) Nov 64, 57–60

27 ESTELLER, A On the Rgvedic text criticism *PAIOC* 19th Session) Part II, 1961 13–33

go ng back from *l pi* to the oral *sruti* of the Samh ta

28 ESTELLER, A Further discoveries in the Samhita palimpsest of the Rgveda *SP* (21 AIOC) 1961 1–2

cons ders IX 98–99 fixed metrical pattern as the cornerstone of E s method there is a fixed metrical pattern for rsi kav s and all breaches are Samh takara s own

29. ESTELLER, A. A "Brahmodya" or a palimpsest? (First part). *JASBom* 34-35, 1962, 102-119.

..a study of the emendation *tasmai devāyá* for the traditional *kasmai devāya* in the refrain of *RV* X. 121..

30. ESTELLER, A. El 'palimpsesto' del Ṛgveda indio. *Boletin Asociacion Espanda de Orientalistas* 1, 1965, 9–34.

31. ESTELLER, A. More in the text-critical reconstruction of the Ṛgveda. *PAIOC* (22nd Session), Vol. II, 1966, 6–31. (Also in *SP*, 22 AIOC, 1965, 220–21).

..marshalling of data that speak for the restoring of an archaic –*ai* dative (*devai* against trad. *devāya*) in *RV*, especially in connection with the *mā bhujema* texts and the unreduplicated forms *takṣuḥ*, *takṣathuḥ*, etc. .. a text-critical fact based on a broad rhythmical-archaic- idiomatic foundation..

32. ESTELLER, A. Text-critical reconstruction of the Ṛgveda in mandala VII. *JASBom* 41–42, 1966–67, 19–32.

..a study of the anomalous cases which have a long ninth syllable in the final rhythm of the Triṣṭubh–Jagatī metre..special attention paid to problems posed by *yūyaṁ pāta*..original text of *sāvitrī-gāyatrī*..

33. ESTELLER, A. The Ṛgveda-Saṁhitā as a "palimpsest" with special reference to the Abhinihita-Saṁdhi. *IA* (Third Series) 2 (1), Jan. 67, 1–23.

..special ref. to *RV* I. 24. 15 c; 15 ab; X. 23, with their many related texts..

34. ESTELLER, A. The original form of Ṛgveda II. 19. *IA* (Third Series) 2 (4), Oct. 67, 1–20.

..a text-crit. reconstruction of II. 19, confirmed by parallels in X. 39. 14 (and allied texts) as well as by II. 20–22..

35. ESTELLER, A. "Word-mobility" in the Ṛgveda-Saṁhitā. *SP* (24 AIOC), 1964, 13–14.

..many metrical defects of the *RV* can be corrected by a re-ordering of the text-words..Saṁhitākāra has reshuffled the original word-order..

36. ESTELLER, A. More on "word-mobility" in the Ṛgveda-Saṁhitā. *SVUOJ* 9 (1), 7–19.

w th spec al ref to I 24 15 c VII 61 1d corroboration sought from the formula *varunah m trah a yami* and its var at ons

37 ESTELLER A Around the Rgveda Samhita text as a palimpsest *Mys Or* 1 (2) 1968 59 77

Sa h palimpsest d ffers from the or ginal *RV* of rsi kavis n the matter of orthoepy samdh me re rhythm and word order as also n subs tuted (and even in erpolated) text port ons wh affect the mean ng of or g nal hymns text cr t approach based fundamentally on me re and archa sm (plus parallel sm) s capable of res or ng the pr mit ve text discusses VI 63 2c VIII 81

38 ESTELLER A Problems in the text critical reconstruction of the Rgveda palimpsest (Samhitā) *ABORI* 48-49 1968, 1-16

discusses I 122 X 23

39 ESTELLER A Rgvedic text reconstruction *PICO* (26th Session) III 1 1969 45 93 (Also in *SP*, 26 ICO 104-05)

stud es I 1 and X 12 9

40 ESTELLER A The quest for the original Ṛgveda *ABORI* 50 1969 1-40

genes s of *RV* text cr t problem expla ned

41 ESTELLER A Word mobility in the Rgveda Samhitā, *JKRCOI* 43 1971, 1-63

(see *VBD* III 1 35 36) I 61 fully reconstructed more than a hundred pādas reconstruc ed

42 ESTELLER A Notes on the quest for the original Rgveda *ABORI* 51 1970 (1971) 59 76

(See *VBD* III 1 40) full texts of I 122 and X 23 revised d reply to cr t in *ABORI* 50 41 55

43 ESTELLER A Western scholarship and Rgveda text criticism with special reference to the problem of the archaic *ai* dative *PAIOC* (25th Session) 15 51 (Also in *SP* 25 AIOC, 1969 8 10)

pres dent al address Ved c Sect on 25 AIOC

44 ESTELLER A A case of Ṛgveda palimpsesting in connexion with *rodasi* *SP* (26 AIOC) Ujjain, 1972 352 53

45 GANAPATI SASTRI, Hebbar *Eka svaramimamsa*. *ABORI* 51, 210 12

> discusses Pp of *RV* VIII.35 13 15 *Sajosasaa/usasā/suryera ca/a/ adityah/yatam* the pada ā wrongly omitted in MM ed VSM ed. Hoshiarpur ed Bombay ed gives it explains the words *triso ā* in a Karika (No 40) of the *Galitaprad pa*

46 GUPTA, Sudhir Kumar *Ravana Bhasyam* Bharati Mandir, Jaipur, 1967, 5+91+80

> R s comm on 13 Ṛks (found in the comm on *G'ta* by Surya Pand ta Daivajna) re-ed ted *ad.a ta* point of view introd contains comparative study of R and other Bhasyakāras Hindi transl

47 GUPTA Sudhir Kumar Skandasvamī ki vedabhasyasaili (Hindi) *SP* (25 AIOC) 1969, 370-71

48 JHA V N *Rgvediyapadapathe upasargah R Dravid Fel Vol*, 1971, *Ve* 37 39

49 JHA, V N Sākalya s theory of avasana sandhi *JOIB* 21 (3), Mar 72 174-83

50 JHA V N Grammatical significance of the symbols 's' and 'i' in the Rgveda Padapatha *SP* (26 AIOC), Ujjain, 1972 p 356

51 JOG, K. P On the Galitas in the Padapatha as a means of Ṛgvedic interpretation *Dandekar Fel Vol* (*IA* 3), 1969, 56-82

> (by *gal as* are meant those words of the Sam -al ways more than two wh are a repetit on and are therefore not recited in Pp aga n such words as are dropped in Pp are indicated in MSS by zero s gn non rec tation of repeated words=samaya) ref to only second Mandala Pp has made it possible for us to understand whether certain passages in Sam cd be taken as complete repetitions

52. JOG, K P On Venkata Madhava s interpretation of the similes beginning with *vipo na* in *RV* 4 48 1 6 44 6 and 8 19 33 *JOIB* 18 (3), Mar 69, 187 97 (Also in *SP* 24 AIOC, p 285)

> VM accepts accent as a guiding factor n Vedic interpretation has disregarded it in these passages str ct adherence to rules of accent leads to sat sfactory explanat on princ ple of word economy --

53 JOG K P *Sakalyena kṛtam rodası padasya ıtikaranam* *R Dravıd Fel Vol*, 1971, *Ve* 53 55

use of *ıtı* by S after *rodas* ın I 167 4 and X 92 11 ıs not correct

54 JOG K P Reappraısal of the problem of the *galıtas* ın the Rgvedapadapatha *CASS Stud* 1, 1972 31-54

(apropos C K Raja *ALB* 11 79ff *SP* 14 AIOC 3 4 KASHIKAR *PAIOC* 13 39 46 *ABORI* 28 301 05 K P JOG, *Dandekar Fel Vol* 56 82 *JGJKSV* 27 275 87) author s conclus ons (1) Pp has not failed to not ce a no of repetıt ons (as alleged) (2) use of *gal ta* regulated by certa n pr nc ples perta nıng to construct on and mean ng (3) consıderatıon of *galıtas* may help ınterpretatıon of *RV*

55 KASHIKAR C G A note on the Pada text of *RV* VIII 35 13 15 *ABORI* 51, 1970 (1971) 213 14

expla ns the no e (*eka svaram mamsā*) by Hebbar GANAPATI SASTRI (*ABORI* 51 210 12 *VBD III* 1 45)

56 KASHIKAR C G An examınatıon of Max Muller's Rgveda Samhıta and Pada text *CASS Stud* 1 1972 11 20

(reprınt of paper publ shed ın *PO* 13 47 56) comparıson of VSM ed (*VBD* I 1 8 *VBD* II 1 8) and MM ed (*VBD* III 1 8) mısreadıngs ın MM ed noted

57 NAVATHE P D Treatment of the suffıx *-ıams* ın the Padapatha *IL* 30 (Katre Fel Vol Part II) 1969, 119 133 (Also ın *SP* 24 AIOC 1968 p 20)

studıes all *RV* forms made w th *vaṁs* and the apparently except onal analys s of these forms n Pp

58 NAVATHE P D Two anamolous cases ın the Padapātha of the *Rgveda* *JUPHS* 33, 9 12

analys s of *RV X* 94 14c *su u u ah* and I 124 7b *ga ta ug ıva* Pp v olates the normal practıce (see *VBD* III 1 16)

59 PALSULE G B Some grammatıcally doubtful passages ın Sayana s Rgveda Bhasya (Marathı) *Samskṛtı Sugandha* (Shete Fel. Vol) 1970 116 119

k ṣata (VIII 7 30) *prāśaṁsıṣatam* (VIII 8 12) *āhvaye* (VIII 13 3)

60. PANTULA, Manjula Mayanka. *Vedarthopapattau veṅkaṭatanayamādhavah.* *Sammanasyam* 2 (5), July 66, 5-8, 4.

..considers X. 129. 1, etc. ..

61. PANTULA, M. M. *Skandasvāmī, tadīyaṁ prathamāṣṭakamitaṁ ṛgvedabhāṣyaṁ ca.* *GKP* 20 (8), Mar-Apr. 68, 412-15.

..serially..

62. PANTULA, M. M. *Devatāvipratipanne-Skandasvāmī.* *SSP* 51 (1), May 68, 11-16.

..contradiction by Skanda of trad. views re. *devatās* of various *RV* stanzas..

63. PANTULA, M. M. *Skandasvāmī.* *GKP* 20 (10), May-June 68, 501-504.

..(contd. from 61 above).. S, son of Bhartṛdhruva, belonged to Valabhī in Saurāṣṭra.. ref. by him to *apabhraṁśa* words confirms his provenance..

64. PANTULA, M. M. *Skandasvāminaḥ kālah.* *GKP* 20 (12), 582-87.

..608 609 A. D...

65. PANTULA, M. M. *Skandasvāmino vaidusyam.* *GKP* 21, 361-66; 433-37; 479-82; 516-18; 560-63.

.. S, follower of Vaiṣṇava sect; of *Āśvalāyana ŚS*, belonged to Śākala śākhā; *Ait Br.*; discussion of printed editions of S's comm.: I (a) ed. by SAMBASIVA SASTRI in Trivandrum S S, 1919; only first adhyāya; I (b) ed by same scholar, 1935, only second adhyāya; II ed. by C. KUNHAN RAJA, Madras Univ., 1935; III ed. by L. A. RAVIVARMA, Travancore Univ, 1942 .. first two adh. of comm. stylistically diff. from the remaining six..

66. PANTULA, M. M. *Mudritabhāṣyavivaraṇam.* *GKP* 22, 19-23.

..ref. to two printed ed. of S.'s comm ..

67. PANTULA, M. M. *Uddeśa - bhāṣyam.* *GKP* 22, 167-70.

..ritualistic interpretation in S's comm. .. order of *ṛṣis* ..

68. PANTULA, M. M. *Devatākramah.* *GKP* 22, 259-64; 306-10; 339-43; 383-84.

..order of *devatās* in S.'s comm ..no *viniyoga* given for each hymn or each stanza; generally no *viniyoga* given..accents usually

not indicated no imp attached to metre discussion of views of predecessors

69. PANTULA, M. M *Bhāsye nigamāntarāni*. *GKP* 22, 514-17.

. other Vedic texts profusely ref to in S 's comm . S.'s approach partly ritualistic, incidentally *vaijñānika*, principally historical..

70. PATHAK, Jagannath. *Rgvedabhāsyabhūmikā* (Hindi). Chowkhamba Sk. Series, Varanasi

71. RASTOGI, Moti Lal. Itikarana in the Ṛk-padapāṭha. *SVUOJ* 13 (1-2), 1970, 1-10.

considers *itikarana* (1) after *pragṛhya* vowels, (2) after compound-words, (3) after *iva*, (4) after *riphita-visarjanīya*, (5) after *ariphita-visarjanīya* .

72. SHARMA, Aryendra (ed.) *Rgarthasāra of Dinakara Bhatta*.

..*VBD* II 1 35..
Rev. G Tucci, *EW* 11, 289.

73. SHARMA, B. R. *Sayanan na pramaditavyam*. *SS* 16, 1962, 1-12. (Also in *Viśva samskrtam* 9, 1972, 73-84).

..discusses Sāyana's interpretation of *doṣāvastaḥ* (I. 1 7), *prayobhiḥ* (I 2 4), *rudravartanī* (I 3 3, VIII 22 1, 14, X 39 11), *nūnam* (I 13 6)

74. SHIVARAMAIH, B. K. Some noteworthy peculiarities of the Ṛgveda Padapātha. *J Mys. Un.* (NS) 23, Mar. 67, 55-59. (Also in *SP*, 23 AIOC, 25-26; *Mys. Or.* 1, 9-14)

relating to (1) analysis of words, (2) accent, (3) internal samdhi, (4) *itikarana* and *pragṛhya*, (5) lengthening and shortening of vowels, (6) treatment of *visarjanīya*

75 SINGH, A. D. Śakhās of the Rgveda. *SP* (25 AIOC), 1969, 24-26.

peculiarities and variations of the Āsv and Śān śākhās . .

76. SINGH, A. D. Āśvalayana and Śankhayana Śakhās of the Rgveda. *SP* (26 AIOC), 1972, 380-81.

.(MSS preserved in Rajasthan O R Inst, Jodhpur)..the two Samhitas with Pp, arranged acc to *astakakrama* MSS described . diff. in the two śakhās re. number of Mantras, also in their Pada-texts..

77 SINHA Amal Dhari *Rgveda śakha vimarsa* (Hindi) *Prajna* 16 Oct 70 74–84

d scusses Śakala Baskala Mandukayana Sankhayana Āśvalayana

78 *Rgveda* Ed THAKUR Paritos CHATTOPADHYAYA, Amarkumar Mahesh Library Calcutta Vol 3 I 3 1971, iv + 81 – 168, Vol 4 I 4 – 5 1971 iv + 169 – 238

text in Bengali scr pt

79 TIWARI Anant Sharan Anandatirtha ki rgvedavyakhya – eka paricaya (Hindi) *VJ* 21 (3 4) 1972 256 59

ntroduct on to A s comm on *RV* I 1 40 *adhya ma* view pt other peculiari es of h s in erpretation short life sketch of A

80 VAIDYANATH *Maharsi bhasya aur sabdon ke artha ka prakara* (Hindi) *Paropakari* 6 (11) Oct 65, 13 14 16

81 VARMA Virendra Kumar (ed) *Sri sayanacarya vira cita rgvedabhasyabhumika* Bharatiya Vidya Prakashan, Varanasi

w th Hind comm

82 VATSIYA Yashodanandan *Rgveda ke bhasyakara evam anuvadaka* (Hindi) *VJ* 21 (3 4) 1972 123 28

mentions var ous commentators

83 VENKATASUBBIAH A Skandasvamin and Madhavacarya *JORM* 32 1962 63 (1965) 1 10

ref to S s comm on *RV* first Astaka (ed C KUN AN RAJA Madras Un v Sk Ser es 8) and M s comm on *SV* (ed C KUNHAN RAJA A L S S) open ng sen ences of S s comm are almost dentical w th some sentences in M s comm Acc to CKR M refers to S though the name of the latter not d rectly ment oned acc to h m M vas a disc ple of S he further suggests that M s father Narayana is the same N wl o is men oned by Venkatamādhava as having collaborated w th S and Udg tha in wr ting Rgbhāṣya Acc to VENKATASUBBIAH tl is v ew is ll founded S has borrowed from M S s comm called *Rga thi ama anh t* (Ep tome of commentar es on *RV*) he must ha e borrowed from his predecessors M s date bet 650 and 1300

84 WARAY, G S The Sankhayana text of the Rgveda, *SP* (22 AIOC), 1965 244-45

85 YUDHISTHIRA Mımamsaka *Padapathon men nırdısta avagraha* (Hındı) *Vedavanı* 17 (1) Nov 64 20 25

2 ANCILLARY LITERATURE

1 ASTI R G The Brhaddevata and its legends *Bull of the Chunılal Gandhı Vıdyabhavan* No 8 and 9 Surat 1961 62, 23 27

the earl est collect on of s or es ın verse

2 BHAT, M S On the language and composıtıon of the *Rgvıdhana JBomU* (NS) 33 (2) No 39 56 72

3 DEV Shrı Krıshna (ed) *Galıtapradıpah laksmıdhara surıvıracıtah SS* 14 (4) 1962 1 44

Laghugrantharatnaprabhaval 13 *Vedalakṣaṇam* ed w th a Par s ṣta

4 GONDA J *The Rgvıdhana*

(*VBD* II 2 1)
Rev H LOMMEL *O ıen* 5 136 37

5 JOG K P On the *Galıtapradıpa* of Laksmıdharasūrı *JGJKSV* 27 (3 4) 275 287

(see 3 above) GP has not su ceeded n sa sfac o ıly formula ng the rule of d opp ngs n Pp very l m ted purpose served by the wo k

6 LAKSHANPAL Suchıvrata *Madhavıyanamanukramanı pathavıcarah Sagarıka* 10 (1) 1971

7 LAKSHANPAL Suchıvrata *Skanda ṛgvedabhasya uddhrtaya madhavıyanamanukramanyah pathaśodhah JDSUD* 1 (2) July 72 65 80

8 MACDONELL A A (ed) *The Bṛhad Devata attrıbuted to Saunaka* Mot Ban Delhı 1965 582

rep nt of HOS 5 and 6 or g nal Sk text w th ın rod transl no es seven append ces

9 MISHRA Srı Nandınath *Rkpadavarnanukramanıparı cayah R Dravıd Fel Vol*, 1971 *Ve* 21 36

a new text called *Aṣṭākṣarībaithaparibhaṣā* published here also called *Padavarnalakṣanaparibhāṣa* (*baiṭhaimakasaṁketikasṭakṣaraih prativarnam pathitanāṁ sarvaidhapada vaidikacchandogata padakṣarasarvā nudāttapadānāṁ visarga nakarantavagṛhya pragṛhya makarantatakarāntānāṁ ca saipadena prasiddhānām parisaṁkhyānam*)

10 NAMPUTIRI, Kummani Bhavadasan *Sarvanukramaṇī-naiayogapathaḥ* Ernakulam, two books

two trad of *RV* in Kerala–*trisivapurī* and *tirunāvāy* S of latter published here in Devanagari slight diff bet the two trad in respect of *ṛṣi* and *devatā* noted

11. NAMPUTIRI, K B *Tṛśśivaperur-yogapaksah* Chendamangalam

ref to the sacrifice called *Murahoma* well known in central Kerala Anukramaṇika relating to it of Tṛssivaperur trad reproduced in verse

12 NAVATHE, P D A note on Brhaddevata 5 90 *SP* (26 AIOC), 1972 366–67

emendation of the last quarter of the vs suggested borne out by *ĀśvSS* 8 4 10–11

13 RAI, Ram Kumar (ed) *Śaunakīya-Bṛhaddevata* Kashi Sk Series 164, Chowkhamba Varanasi, 1963, 18+372

original Sk text, various illustrative and comparative appendices, Hindi transl

14. VENKATARAMA SASTRI *Rgvedīyam samanalakṣanam upalekhasutram ca* Vanivilasa Press, Srirangam

ed of *Śamānalakṣana* by Nāgadeva *Upalekhasūtra* is another old *lakṣanagrantha* deal mainly with division of *padas* in the Veda

15 VENKATARAMA SASTRI *Rgvedīyajatalaksanam, satyavratakrtavyakhyasahitam* Vanivilasa Press, Srirangam, 1964, 36.

16 VENKATARAM SASTRI *Rgvedaghanasarah, Ganilaksanam, Svaralaksanam ca* Vanivilasa Press, Srirangam, 1966, 92

the first text deals with eight *vikṛtis*, gives *ghanapāṭha* of some *ṛks* the second text deals with words wh occur in one form in one context and in other forms in other contexts the third text deals with the three accents and their modifications

17 VIRA RAGHAVA SVAMI, SHRI RAMA MURTI, VENKATA SVAMI *Srī - Pratyangira ṛkparayanakramah* Sahıtı Samıtı, Tenalı, 1963 63

in Telugu script

18 VISHVA BANDHU and others (ed) *Rgvedamantra nukramanıka* VIRS 26 (a), Hoshıarpur, 1966, 139.

19 VISHVA BANDHU and others (ed) *Rgvedapadapatha nukramanıka* VIRS 26 (b) Hoshıarpur, 1966, 668

20 VISHVA BANDHU and others (ed) *Rgveda ṛsıdevata chandonukramanıka* VIRS 26 (c), Hoshıarpur, 1966, 33

3 PARTICULAR HYMNS AND MANTRAS

1 AGRAWALA, V S Sanskrıt, the wısh fulfilling mother of wısdom and culture *JBRS* 45, 1959, 31 35

RV I 164 1 interpreted with ref to a metaphys cal system that was quite well known and understood and is found spread throughout the Veda various *t d̤yās* in *RV*

2 AGRAWALA, V S The riddles of Rsı Vasukra *Bharatī* 5 (1), 1961 62 7 34

RV X 27 29 Vedıc symbol sm

3 AGRAWALA, V S Purusa Sukta a new approach to interpretation *SVUOJ* 5 (1-2), 1962 1-11

ritual terminology and dominant cosmolog cal symbol sm Purana comm on the Sukta

4 AGRAWALA V S The four horned bull (An exposition of Rgveda IV 58 1-11) *Bh Vıd* 20-21 (Munshı Fel Vol), 1962, 18-32

5 AGRAWALA, V S A study of the symbolısm of Agnı (The first Sūkta of the *Rgveda*) *Bharatı* 6 (1) 1962 63 21-42

In I 1 1 *parth va* Agnı the l fe pr nc ple ın the physical body at once d rect and v s ble called *p roh ta*

6 AGRAWALA V S Nāsadıya Sukta *Bharatı* 6 (2), 1962-63, 1-11

acc to *Daśa adarahasya* of M OJHA

7 AGRAWALA, V S Symbolısm of the two boılers—a study of *Rgveda* X 114 1-10 *VIJ* 1 (1), Mar 63 40-49

two *gharmas*—Agnı and Ādıtya

8 AGRAWALA, V S Gayatrı *Vedaıanı* 16 (1), Nov 63, 15 20

9 AGRAWALA, V S The Āprī hymns *JOIB* 13 (2), Dec 63, 93-101

the ıdea of Āprısukta ınvocat on ıs to prop tıate such deıtıes as are consıdered essentıal to be present together ın the home that ıs, the body as support Āprī deıtıes are lıke the necessary prıncıples on wh the foundat on and structure of the house or the body are buılt Āprī hymns not ancıllary to any other sacrıfice

10 AGRAWALA, V S *Vısıon ın Long Darkness The Thousand Syllabled Speech* Vol I Prıthıvı Prakashan, Varanası, 1963, XX+ıı+226+27 plates

(*sahasrākṣarā vāk* beıng a study ın cosmıc symbol sm ın ıts Vedıc versıon) ıntrod analysıs text transl of Asya Vamīya Sūkta (I 164 1–52) the sıngle purpose of the author Dīrghatamas ıs to brıng together a no of Ved c doctrınes about cosmology (*sṛṣṭıvıdyā*)

Rev E B *JAOS* 88 370 M SCALIGERO *EW* 17 339–40

11 AGRAWALA, V S *Gayatrī* (Hındı) *GKP* 16 (6 8), 1964, 310-15

(see 8 above)

12 AGRAWALA, V S *Asya vamīya sukta* (Hındı) *GKP* 18 (1-2), 1965, 63 68

a brıef comment (see 10 above)

13 AGRAWALA, V S An exposıtıon of the Āsvına Sūkta of the *Rgveda* · Hymn I 34 *JOIB* 15 (1), Sept 65, 1–7

Asvıns weave a kınd of *yantra* round each person wh ıs a protectıve armour a *ka aca* (st 1) char ot ın Vedıc cosmology means movement, *asva*=sun=source of all movement and cosmıc mobılıty

14 AGRAWALA, V S An exposıtıon of the Āsvına Sūkta of the *Rgveda* (I 34) *VIJ* 4 (1), Mar 66, 25–33

(see 13 above) transl with notes two *Asvins=prāṇāpānau* sacrifice is threefold — as comprising mind life and matter represented by a no of triads

15 AGRAWALA, V S [Rgveda X 27-28 Vasukra hymns] *Orientalia Romana* (Essays and Lectures) 2, Rome, 1967, p 347

16 ALSDORF, Ludwig Bemerkungen zum Sūryāsukta. *ZDMG* 111 (2), 1961, 492-98

RV X 85 second part of the hymn from st 20 onwards can be so interpreted as to confirm generally the order of marriage rites particularly *vahatu*

17 ALSDORF, Ludwig Rgveda V 78, a composite legend spell *JGJKSV* 27 (3-4), 1971 (1972), 1-7

[Legendenzauber an account of hist or mythical event is followed by an incantation a spell receiving its magic power from the truth of the story analogous to the desired effect wh precedes it the tale and appended spell not the work of the same poet existing *ākhyāna* verses secondarily put to magical use] A against the foregoing view of THIEME in the case of V 78 the concluding charm is the real starting pt the two preceding legends chosen later as a kind of preamble

18 AMBROSINI Riccardo Semantica funzionale e comparazione *SSL* 7, 1967, 171-188

1 interpretation of *RV* II 7 2

19 AMBROSINI R Contributi all'interpretazione di *RV* X 129. *SCOAPO*, Vol I, 1969, 95 136

20 ANON *Śrisukta* (*RV khila*) *BJ* 8 (7), 1961, 9-11

text and English transl

21 ANON Pañcavrtti mukhyaprāna *GKP* 23 (1-2), 1970, p 103

RV I 6 27

22 APTE, V M The Rgveda hymn X 117—a hymn in praise of *dhanannadana* *Sanmarga* (21-7-1946)

Hindi transl of original Marathi rendering of the hymn with notes pub *Sahyādri* April 1942 another revised version pub 17 Nov 68

23. APTE, V. M. A Khila-hymn, which is not so *khila* after all. *VIJ* 3 (1), Mar. 65, 17-18. (Also in *SP*, 26 ICO, 1964, 51-52).

..MAX MULLER'S *RV Sam*, Vol IV (1892), p. 536, mentions a *khila* consisting of a single vs. beginning with *arcāñcam indram* (as an appendix to *RV* X 128) .author shows that this vs is really 10th vs. of X. 128.. *TS*, *KS*, *AV* do not consider it to be *khila*, also evidence of *ĀśvGS* III. 9 2..(see 109 below)..

24. APTE, V. M. *Ṛgveda men annadāna kā mahattvapūrṇa vivecana* (Hindi). *VJ* 17 (8), Nov. 68, 4-6.

..*RV* X. 117 .(see 22 above)..

25. ATKINS, S D. *ṚV* II. 38: A problem hymn. *JAOS* 81 (2), June 61, 77-86.

..a new transl. and exegesis..examines earlier attempts.. acc. to A., it is not an *Abendlied*. Savitṛ's close connection with evening and night needs re-examination..

26. AVANINDRA KUMAR. *Yama-yamī-samvāda* (Hindi). *VJ* 21 (3-4), 1972, 85-92.

..Yama=moon; Yamī=night..

27. BALIGA, B. P. N. The *mahā-mṛtyuñjaya-mantra*. *KKT* 32 (2), Dec. 69, 61-63.

..*RV* VII. 59 12..

28. BECHIS, Giovanni. Ṛgveda 4. 19. 9: *ukhacchit*. *RIL* 96, Milan, 1962, 59-77.

29. BHAGAVADDATTA. Āprī devatā. *Vedavāṇī* 15 (1), Nov. 62, 28-33.

..*RV* I. 13 explained..

RV V 80 imagery of bathing woman (st 5) moist freshness of Dawn delight at discovery of beauty of form (on account of disrobing at bath) imagery of maiden revealing her bosom (st 6) no suggestion of courtesan

32 BHATTACHARYA, Rama Shankar *Kasmai = ekasmai*. *Vedavani* 19 (2), Nov 66, 22–23

this meaning also given by Appayya DIKSITA on *Śāṅkarabhāṣya* I 2 23 also in *Śāṅkarabhāṣya* on *Viṣṇusahasranāma* (4 1 8 4) Śabara (10 3 15) *ekāralopa* explained by *Mahābhāṣya* 6 1 9

33 BHATTACHARYYA, Promodekumar Implication of Nadī stuti by Sindhukshit Priyamedha Rishi (*RV* X 75) *CR* 177 (3), Dec 65, 201–221

rejects PIGGOTT's view Kulli culture of 3000 B C exhibits positive instance of the influence of Vedic culture as described in *Ait Br* VI 3 order of the description of rivers from South and East going to North and West and then from North and West to South attempt to identify the rivers

34 BHAWE, S S *The Soma Hymns of the Rgveda*, Part II (*VBD* II 3 13)

Rev G V DEVASTHALI *OT* 5 61–64 J E B GRAY, *BSOAS* 23, 600 601, V HANUMANTHACHAR *JGJRI* 17, 139–40, V KRISHNAMACHARYA, *ALB* 24 254 L RENOU *JA* 248 276–77, P S SASTRI *PrBh* 66 236–37 Siddheshwar VARMA *JMSUB* 10 108–12; H D VELANKAR (also Part I) *JAS Bom* 34–35 190–91

35 BHAWE, S S An ancient poem to the "sacred drink" *JMSUB* 10 (1), April 61, 1–12

transl, with exegetical and gramm notes of *RV* IX 68

36 BHAWE, S S *The Soma Hymns of the Rgveda* A Fresh Interpretation M S Univ Res Series No 6, Oriental Inst, Baroda, 1962, iv + 228

Part III *RV* IX 51–70 Appendix I *Rkpadālocanam*, a new Sk comm (on *RV* IX 52 53) by Manushankar V UPADHYAYA

Rev B Ch CHHABRA, *AP* (Oct 63), 468 69, G V DEVASTHALI *OT* 7 48 J E B GRAY, *BSOAS* 28 455, C HAEBLER *OLZ* 63 (1968) 491 92 F B J KUIPER, *IIJ* 8 245-47, V PISANI (also Part II), *Paideia* 19 106 08 RAM GOPAL (also Parts I and II) *VIJ* 1, 157 59 L RENOU, *JA* 250 310, P S SASTRI *PrBh* 68, 397 Siddheshwar VARMA *VIJ* 4, 94 103, D ZBAVITEL, *ArchOr* 32, 167 68

37. BODEWITZ, H. W. Der Vers *vicakṣaṇād ṛtavo....* XVII Deutscher Orientalistentag (July 68), Part 3, Wiesbaden, 1969, 843 ff.

38. BOSE, A. C. Rātri-Sūkta : *RV* X. 127. *Ved. Kes.* 48 (6), Oct. 61, p. 268.

39. BRODOV, V. V. The problem of the interpretation of the Nāsadīya-hymn (RV X. 129) (Russian). *Krat. Soob. Inst. Narod. Asii*, No. 71, Moscow, 1964, 41-45.

..parallel with a Babylonian myth of creation..

40. BROWN, W. Norman. Rig Veda 10. 34 as an act of truth. *Bh. Vid.* 20-21 (Munshi Indological Fel. Vol.), 1963, 8-10.

..*RV* X.34, not so much a lament or even a prayer . the hymn as an illustration of *satyakriyā* .[act of truth defined by BURLINGAME, *JRAS* 1917, 429 67 : "a formal declaration of fact, accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished "]..St. 1-11 describe the dominance wh the passion to gamble has exercised over the gambler's life, in St. 12, he makes his act of truth (*ṛta*) based upon the completeness of his addiction to gambling, in st. 13, Savitṛ declares that 'act of truth' is successful .transl. of the hymn "To escape a gambling compulsion"..

41. BROWN, W. Norman. Agni, Sun, Sacrifice, and Vāc : A sacerdotal ode by Dīrghatamas (Rig Veda 1. 164). *JAOS* 88 (2), June 68, 199-218.

..a detailed study of the Asya Vāmīya hymn with 'argument', transl , exegetical notes, etc...

42. CARDONA, George. *Samānaṁ cid ratham ātasthivāṁsā.* *JOIB* 12 (3), 1962, 238-40.

..this phrase in *RV* II. 12. 8 denotes the mounting on the same chariot, namely, Indra's, by separate warriors opposed to each other, each seeking alliance with Indra for victory..

43. CHAKRABARTI, A. K. *Ṛgvedīya devīsūkta o tāhār vaiśiṣṭya* (Bengali). *Bhāratavarṣa* 53 (Part 1, No. 4), Calcutta, 1965, p. 350.

..*ṛgvedīya devīsūkta*..

44 CHAKRAVORTY, Amiya Kumar The linga daivata hymns a Rigvedic riddle *IHQ* 38 (2 3) June-Sept 62, 225 34

four ent re hymns and ref in 16 d fferent hymns many *RV* deit es both male and female or g nally bore special identifying *lingas* of their ow n

45 CHATTOPADHYAYA, Kshetresh Chandra *Gayatri mantra ka ṛsi Visvamitra ya Jamadagni* (Hindi) *VJ* 21 (3-4), June-July 72, 196-99

sesa pari granted to V by J is *gāyatr* (III 62 10)

46 CHAUBE, Vraja Bihari *Rgveda ke laukika sukta vivaha-sūkta* (Hindi) *VJ* 16 (11), Jan 68, 26 30

47 CHAUBE, Vraja Bihari *Rgveda ke laukika sūkta: antyestikriyasambandhī sukta* (Hindi) *VJ* 16 (12), Feb 68, 22-26

RV X 14 16 18 *Ito GS* 4 1 2 bur al of the dead body (WINTERNITZ KAEGI) not evidenced burial of bones (OLDENBERG) is ind cated

48 CHAUDHARI, J P *Purusadah paksi* (Hindi) *Vedavani* 14 (12), Oct 62 14-15

RV X 27 22 discussed (ref V S AGRAWALA on the subject in *Ia d ka Dharma* Sept 61)

49 CHOUBE B N *Aghamarsana mantra* (Hindi) *Vedavani* 21 (10), Aug 69, 18-20

ref *Vedavani* 20 (9) 2 3 only *RV* X 190 1-3 const tute these *mantras*

52. DANGE, Sadashiv A. A virility-charm from the Rgveda. *NUJ* 16 (2), April 65, 127-145.

..Vṛṣākapi hymn .compares sexual vss in it with those from the Aśvamedha the hymn imbibes a ritual of fertility prior to that of horse sacrifice, in wh sex contact was a ritual charm Vṛṣākapi was a monkey caught, along with his female mate, for a sex-charm, and was ritually immolated .parallels from other folk traditions .

53. DANGE, Sadashiv A. The field and the plough-share (a ritual at *Rgveda* X. 101). *NUJ* 17 (2), April 67, 158-78.

. X 101 as a pastoral hymn .two sprinklings of Soma as part of ritual—one as the ploughshare was being fitted to the plough and the other when the plough was carefully laid on the field and left alone in that state to complete the symbolism X 101 presents a complete picture of the ploughing ritual in the pastoral setting, the ritual seems to be older than or at least as old as the horse-sacrifice or the ritual of Vṛṣākapi it shows belief in the ritual coitus of the field and the plough share. due to this central belief, this hymn fell back and gave place to a sober hymn (IV. 57) .

54 DANGE, Sadashiv A. *Mandūka-Brāhmana āni loka-viśvāsa* (Marathi) *Samskṛti-Sugandha*, 1970, 37-50.

. fresh study of the Mandūka Sūkta . frogs are called Brāhmanas because they perform the *brahman* of bringing rain there is a double identification . (1) of frogs with Brāhmanas, and (2) of frogs with clouds .

55. DAS, Matilal. *Rgveda* (first eight anuvakas). Bhārata-Samskrti-Parisad-Ālokatīrtha, Calcutta, 233.

..transl in verse with introd. to each section..

Rev. : J B, *CR* 157, 181.

56. DAVE, M. M. *Vedamantropabṛmhanam Saṁskṛta Bhavitavyam* 20 (11–12), 25-7-70, 3–4.

..*RV* I. 1 .various interpretations possible .perhaps intended to be recited in chorus by visitors to a sacrifice..

57. DESHPANDE, V. N. Some reflections on the two Viśvakarmā hymns in the Ṛgveda. *JKU* (H) 6, June 62, 45–56.

..(Saptarṣis embody the notion of high-gods, Manuṣyadevas, they should be regarded as belonging to a religious cult distinct from that of the fire worshipping Ṛgvedic Aryans)..

58 DESHPANDE, V N *Rgvedatila viśvakarmyaceya dona sūktamce aucitya kaya?* (Marathi) *Navabharata* 15 (11), Aug. 62, 17-25

> (see 57 above) RV X. 81-82 V of X 81 connected with ritual V of X. 82 with waters V of X 82=Narayana—primordial creator cult of V and Saptarṣis Saptarṣis formed a distinct cult connected with water divinity nearly all of them are creators, they are ancient they practise penance (belong to Muni cult)

59 DEVARAJA *Surya savita racayita aur posaka* (Hindi) *GKP* 19 (4), Nov Dec 66 266 70

> *RV* V 81—

60 DIWEKAR, H R *Rgveda purusasuktastha eka visamgata ṛk Śarada* 8, June 67, 4 6

> —the vs *saptāsyāsan paridhayaḥ* shd have occurred after vs 6, *yat puruṣeṇa ha iṣā*

61 DIWEKAR, H R *Prathamadṛsta ka ṛk? Sarada* 9, June 68, 13-14

> the *sāvitri gāyatri* is the first *ṛk* ever revealed Visvamitra is the first seer

62 EKA SAMSODHAKA *Rgvedatila svagate* (Marathi) *Navabharata* 25 (11) Aug 72, 82 86

> Asides in RV RV X. 34 119 125 159 Yāska calls them *ādhyātmikyaḥ* basically rel. in char

63 ELIZARENKOVA, T Ya, SYRKIN A Ya An analysis of the Vedic wedding hymn *RV* 10 85 (Russian) *Transactions of the Tartu State Univ* 181, Works on Semiotics Vol II, Tartu, 1965, 173-188

> attempt at structural description of the contents of RV X. 85 from the view point of sign-systems four levels of analysis—mythological, cosmological ritualistic and psychological also Russian transl. of the hymn

64 ESTELLER, A Purusa Sūkta critically reconstructed *SP* (23 AIOC) 1966 16-17

65 ESTELLER, A The 'Purusa'-problem in *RV* X. 90 *Indica* 8 (2), 59-67 (Part I), 9 (1) 15-30 (Part II)

. (apropos 50 above) text crit. and exegetical scrutiny of *RV* X. 90 1 5 *transl* (*AV* text of the hymn inferior to *RV* text)

66 GANGAGIRIJI, Swami *Manusya bano* (Hindi) *Vedavani* 19 (1), Nov 66. 5-8

. *RV* X 53 6 .

67 GOLDMAN, Robert Mortal man and immortal woman an interpretation of three Ākhyana hymns of the Ṛgveda *JOIB* 18 (4), June 69, 273-303

Yama Yamī (X. 10), Saraṇyū Vivasvat (X. 17 1 2), Purūravas Urvaśī (X. 95) many similarities, untenable relationship bet. man and woman, in all the three myths, male is mortal and woman immortal significant terms used to denote woman *savarnā* (X. 17 2), *virūpā* (X. 95 16), *salakṣmā* and *viṣurūpā* (X. 10 2) the hymns are not " secular ' in the generally accepted sense the three hymns are imp to Vedic cult, more particularly associated with the essential connection of the all potent sacred speech with the inspired poet or Ṛṣi for the generation of the off spring, namely, Agni

68 GONDA, J Rgveda 10 40 10 *W Norman Brown Fel. Vol*, 1962, 78-86

it appears in the hymn in its legitimate connection it may be regarded as a statement of events activities, and experiences of those concerned in marriage ceremonies *j'varh rudanti* ref to a ceremonial weeping (and not to a mere emotional shedding of tears) ..

69. GONDA, J De kosmogonie van Rgveda 10, 129. *Tijdschrift voor filosofie* 28, 1966, 670-96

. analysis and a new English transl of the hymn

70 GOYAL, Pritiprabha *Svayamvara* (Hindi) *BSS* 1 (2), 1971, 23-27.

.. ref. to *RV* X. 27 12 .

71. GUPTA, Satya *Gayatrī mantra* (Hindi) *Anurañjka* 1 (12), Aug 70, 38-40

. 24 *devatās*, 24 *ṛṣis*, 24 *śaktis*, 24 *kalās* associated with the 24 syllables of *Gāyatrī* .

72 GUPTA, Sudhir Kumar Authorship of some of the hymns of the *Rgveda*. *PO* 18, 1956 (Also in *SP*, 14 AIOC, 1949).

..Kutsa Āngirasa (I 100) Trita Āptya (I 105), Kurma (II 27 29), Kuśika Ais rathi (III 31 1-21), Viśvamitra (III 31 22)

72A GUPTA Sudhir Kumar *Gayatrimantraksaranam ṛsichanda adayah* Bharati Mandir, Gorakhpur

Rev K S *Saṁsk ta Prat bhā* 5 (2) 232-34

73 GUPTA Sudhir Kumar *Mahapurusa* (Hindi) *Savita* 8, 1967

discusses *Ait Ār* (III 2 3) explanat on of *RV* I 115 1

74 GUPTA Sudhir Kumar *Visvamitra aur nadiyam* (Hindi) *GKP* 21 (9), April-May 69 455-58, 21 (10), 489 94

..*RV* III 33 . yogic mystic nterpretation offered *nad s* as naḍī's I V *pāt=idā Śutudri—suṣumnā*

75 HEESTERMAN, J C Vala and Gomatī *BDCRI* 19, 1959, 320-29

(*VBD* II 3 31) *RV* VIII 24 30cd *eṣo apa rito valo gomat m a a tiṣṭhati* attempt to interpret the phrase prov des a clue to understand the reason for the frequent ment on of rivers in Danastut s it is not of only topograph cal purport ref to Vala myth where Uṣases and cows are very closely associated Uṣases connected with Dakṣinas and also with rivers rivers are instrumental in the process of Dakṣina circulation Vala is the name g ven to the mun ficent person or sacrif cer Dakṣina giving s gn f es the ritual b rth of the sacrificer and the renewal of the universe .

76 HIERSCHE, Rolf Zur *pīpaya* *RV* VIII 29 6 *MIO* 4, 1956, 364-67

77 HIERSCHE, Rolf Zu *RV* 7 88 6c und 5b (*avṛka-*) *I-IJ* 8 (3), 1965, 165-70

the f rst part of th s paper deals w th the meaning of *bhuj*- and *enasvant* the second part discusses the mean ng of *avṛka* ' without wolf ' w thout foe secure fa th ful fr endly

78 JAGANNATH *Agnisaṁhita* (Sanskrit) *Sāgarika* 2 (2), 1963, 101-109

Śri AUROBINDO s view on Vedic Agni .

79. JAGANNATH. *Bhāṣyam* (Sanskrit). *GKP* 18 (6), Jan. Feb. 66, 318–21.

..Sk. version of AUROBINDO's exposition of *RV* I. 4..

80. JAGANNATH. *Agnisaṁhitā* (Sanskrit). *GKP* 20, 379–82; 406–07; 461–64; 21, 25–29; 145–48; 438–42.

..Sk. version of AUROBINDO's *Hymns to the Mystic Fire*..

81. JAGANNATH. *Indrāgastyasaṁvādaḥ, GKP* 21 (7–8), Feb. 'Apr. 69, 315–18.

..*RV* I. 170 explained acc. to AUROBINDO's interpretation..

82. JAGANNATH. *Nāsadīyasūktam* (*Bhāvavṛttīyam*). *GKP* 23 (1–2), Sept. Oct. 70, 22–31.

..Sk. version of AUROBINDO's rendering of X. 129 .

83. JAGANNATH. *Agnisaṁhitā : rahasyavidām siddhāntaḥ. GKP* 23 (1–2), Sept. Oct. 70, 40–44.

..Sk. rendering of AUROBINDO's views re. Agni hymns (published in the *Ārya*)..

84. JAMBUNATHAN, M. R. Kṛṣṇa Āngirasa. A Study of *Ṛgveda* X. 42. *SP* (26 ICO), 1964, 134–35.

85. JAMBUNATHAN, M. R. A study of *RV* X. 75 1-9. *SP* (23 AIOC), 1966, Part III, p. 2.

86. JAMBUNATHAN, M. R. 'Mudgala' : A study of *Ṛgveda* X. 102. *SP* (25 AIOC), 1969, p. 13.

..M, a typical Vedic Ṛṣi who worshipped no god other than his mace..

87. JAMBUNATHAN, M. R. Apratiratha – a study of *Ṛgveda* X. 103. *SP* (26 AIOC), 1972, p. 355

88. JANERT, K. L. Rigveda-Studien. *I-IJ* 2, 85–109.

..(1) *yatra madanti* and X. 82 2; (2) I. 164. 15 and the motif of 'year as course' .. excursus I 164. 48 cd..

89. JANI, R. J. *Saramā-Paṇi-Saṁvāda* (Gujarati). *SPP* IV (1), Feb. 64, 43–46.

..*JBr.* 439–40 explains the background of this dialogue (X. 108)..

90 JANI, R J *Rgveda mandala caramam ṛbhusūkto* (Gujarati) *Bull Chunilal Gandhi Vidyabhavan*, No 11, Aug 64, 57–64

91 JANI, R. J *Rgveda mandala cara, atharamu sūkta* (Gujarati) *ŚPP* 5 (1) Feb 65, 38–46

RV IV 18

92. JANI, R J *Rgveda Mandala 7.33 Vasistha ane Visvamitranī mahattani tulanatmaka dṛstie* *ŚPP* 8 (1), Feb 68, 32–39

93 JOG, K P A note on Rgveda 10 93 5 *JASBom* 39-40, 1964-65, 239-242 (Also in *SP*, 22 AIOC, 1965, 224-25)

epithet *vṛṣaṇvasū* does not refer to Aśvins as usual but it refers to Apam napat and Vata

94 JOG, K P On Venkata Madhava's interpretation of the similes beginning with *vipo na* in *RV* 4 48 1, 6 44 6, and 8 19 33 *JOIB* 18 (3), Mar 69, 187–197

strict adherence to Pāṇini s rules on Vedic accentuation leads to correct understand ng of apparently awkward Vedic expressions also application of the principle of word-economy *vipo na* =like the vibrating (insp ring or enticing) riches or offerings or songs

95 JOG, K. P On *amṛtasya caksanam* in *Rgveda* I 13 5 *VIJ* 8 (1-2), Mar Sept 70, 38–47 (Also in *SP*, 25 AIOC, 1969, p 12)

the phrase occurring in I 13 5 (Āprīsūkta) refers to Agni alone and not to any other god or gods in general *amṛtasya cakṣaṇa*= *agneh darśana* (*upasthāna*)

96 JOSHI, N V *Śrīsuktavidhanam* Ratnagiri, 1963, 136

crit. ed text of *Śrīsūkta* with variants its ritualistic employment ot er incidental matters

97 KANSARA N M *RV* X 14 1 A a fresh approach *JGJRI* 25 (1–4), 1969, 517–19

pra.ato mah r anu – indicates the th rd, that is, the lower most region of heaven, wh is the domain of 1 itars .

98. KANTAWALA, S. G. Yama-Yamī Dialogue *JOIB* 15 (3–4), Mar. June 66, 509–14

..comparative study of *RV* X. 10 and *Narasimha Purāṇa* 13 .

99. KANTAWALA, S. G. A comparative study of the hymn to Aranyānī in the *Rgveda* and the *Taittirīya-Brahmana. SP* (25 AIOC), 1969, p. 361.

100. KANTAWALA, S. G. The hymn to Aranyānī–a study. *JOIB* 20 (1), Sept. 70, 1–11.

..*RV* X. 146 .

101. KAPADIA, B H. The Rg-Vedic Dānastutis. *JGJRI* 17, 1961, 203–15.

..no of D. .relation bet. D and the hymns in wh. they occur.. names of kings ref to in D . rivers mentioned in D Dakṣiṇās .

102. KAPADIA, B. H. *The Dānastutis of the Rgveda.* Sardar Vallabhabhai Vidyapeeth, Vallabh Vidyanagar, 1961, 6+95.

..English transl of Manilal Patel's German thesis

Rev · K. K. R , *ALB* 26, 290

103. KAPILADEVA. *Caturvidhāyā vācaḥ svarūpanirvṛtiḥ. VS* 2 (4), Aug 65, 327–35, 338.

. *RV* I 164 45 .interpretation acc to *Vākyapadīya* discussion about *śabdād aita* and *brahmād aita* .

104. KARAMBELKAR, Usha V. *Yama-Yamī Samvāda* (Marathi). *Navabharata* 24 (7), April 71, 41–48

..Yama=Moon, Yamī=night .

105 KARAMBELKAR, Usha V. *Purūravā-Urvaśī* (*Rgveda* X. 95) (Marathi) *Navabhārata* 24 (9), June 71, 31–39.

..U =lightning, P.=animal victim in sacrifice .

106. KARAPATRA, Swami. *Kṛṣṇasya prādhānyam, upāsasūkta-tātparyam ca. Sūr.* 43 (6), June 67, 171–74.

..*RV* VIII. 91..

107. KARAPATRA, Swami. *Vṛṣākapisūktena viṣṇumāhātmy-ātiśayasya nendrapekṣayā paravartitvam. Sūr.* 43 (9), 256-60; 43 (10), 281–84.

108 KARAPATRA, Swami *Purusasukta devīsūktayoh paramam tatparyam* *Sur* 43 304–308, 331–32, 44, 55–56, 71–72

109 KASHIKAR, C G On the khila verse *arvañcam indram* *VIJ* 3 (2), Sept 65, 178–80

> (apropos 23 above) it is a khila verse in some recension of *RV* not known at present it was included as 10th vs in the Vihavya hymn (X. 128)

110 KHANDELVAL, Jayakisan Prasad *Purusasūkta* Vinod Pustak Mandir, Agra, 1969, iv+51

> with Sayana s comm. Hindi transl by K English transl. by MACDONELL, GRIFFITH WILSON

111 KRISHNASWAMI AIYAR, T K *Kanvanam sadah* *SP* (23 AIOC) 1966, p 29

> *RV* I 44–50 of Praskanva Kanva discusses I 46–47 wh are Āsvina sūktas *kanvanām sadah—sūryamandala*

112 KUMBHARE, R V *Annadanaprasamsa* (Hindi) *URSHS* 2, 1967, 68–71

> Hindi transl of *RV* X. 117

113 LAHIRI Bibhor Kumar *Significance of Agneya Sukta of the Rigveda Samhita* Burdwan 50

> Rev DHARMADEVA *GKP* 14 215 16

114 LAL, P *The Golden Womb of the Sun Rigvedic songs in a new translation* Writers Workshop Calcutta 1965, Vol I (unpaged)

115 MADAN MOHAN *Gayatrī mantra* (Hindi) Krantidut Prakashan, Hyderabad, 1966 127

116 MAX MULLER, F *Vedic Hymns* SBE 32, 46, second reprint, Mot Ban, Delhi, 1967

> Vol 32 Hymns to Maruts Rudra Vāyu and Vāta, Vol. 46 Hymns to Agni

117 MEHENDALE, M A *Sure duhita* *PICO* (26th Session) III 1, 1969, 105 108 (Also in *SP*, 26 ICO, 1964 161–62)

> *RV* I 34 5 *sure=sure ud iu (duh 3)* another alternative *sure (pry?) duhita* the first is preferable

. 118. MICHALSKI, St. Fr. Philosophical Hymns of the Ṛgveda (Russian) *IKDI*, Moscow, 1963, 189-222

119. MISHRA, Bhagavat Prasad. *Gayatrī gaveṣaṇa.* Shrikrishna Pustakalaya, Kanpur, 1963, 92.

120. MISHRA, M. On the *Ṛgveda* I 179 1, 4a, and 6c. *IA* (3rd Ser.) 2 (3), 1969, 14-17.

121. MISHRA, Ram Gopal. *Meghadūta ke preraṇasrota* (Hindi). *Pariṣad-Patrika* 4 (3), Oct 64, 89-92.

. *RV* 5 61 is one of the sources Śyāvāśva and night as messenger . also *RV* 10 108 (Saramā Paṇi)

122 MISHRA, Vishvanath. Yamayamī. *Viśvambharā* 6 (4), 1971, 80-83.

..(apropos "Yamayamī" by Shri VISHVESHVAR, *Savitā*, Nov 1970 . Yama and Yamī are husband and wife, *puṁyogād ākhyāyām*) V 's argument unconvincing as is indicated by such words as Kaikeyī, Devakī, Aupagavī (also rejects V.'s suggestion *bhrātā*=*bhartā*, *svasā* (*svaṁ puruṣaṁ sarati*)=wife) .

123. MISRA, J. A yantra of the Tantrikas. *JBRS* 45, 1959, 482-88.

..I 164 33 represented in the form of *yantra*

124. MONTESI, G. [Uṣas-hymns]. *SMSR* 28 (1), 1957, 26 ff.

..M. accepts HILLEBRANDT's view that Ṛgvedic Uṣas-hymns especially celebrate the first dawn of the new year (also *VBD* II 3 51)..

125. MUS, Paul. Du nouveau sur Ṛgveda 10-90 7 Sociologie d'une grammaire. *W. Norman Brown Fel Vol*, 1962, 165-185.

126. NAGABHUSHAN SHARMA, K. *Puruṣasūktaguptārtha-candrikā.* Cumbum Ongole.

..in Sk.; Telugu script; spiritual interpretation..

127. NANAL, N. D. *Puruṣasūkta urpha samājastavana : prācīna bhāratīya saṁskṛtice eka subodha vivaraṇa* (Marathi). Ahmednagar, 1970, 8+28+7.

..sociological interpretation of X. 90..

128. NATH, Raj Mohan. *Rig Veda Summary.* Mot. Ban., Delhi, 1966, 136.

..first *maṇḍala* translated..

129. NIYOGI, S. P. *A Critical Study of the Nivids.* Firma K. L. Mukhopadhyay, Calcutta, 1961, iv+ii+ii+85.

..Nivids=mantras in prose employed in Soma-sacrifice by the Hotṛ; preserved in khila of Śākalaśākhā of *RV*. 11 sets of 175 clauses.. text (in Devanāgarī and Roman scripts) with English transl., notes, index attempts to organize systematically the various aspects of nivids..linguistic and ritualistic study..

Rev.: E B, *JAOS* 82, 280-81; N. GOSWAMI, *I-AC* 10, 278; V. MILTNER, *ArchOr* 30, 687, S. PIANO, *EW* 15, 125-26; L. RENOU, *JA* 250, 296-98.

130. NRISIMHADEVA, Sastri. *Śrī-gāyatrī vijayatetarām.* *GKP* 17 (4), Dec. 64, p. 247.

131. OZA, M. H. *Bhāratīya-jyautiṣe varṣā-vijñānam.* *Sūr.*, Hīraka-jayanti No., 1966, 218-28.

..Maṇḍūka-sūkta..

132. PALSULE, G. B. Patañjali's interpretation of *RV* 10.71.2. *Dandekar Fel. Vol.*, 1969, 1-3. (Also in *SP*, 24 AIOC, 1968, p. 21).

..*bhadraiṣāṁ lakṣmīr nihitā 'dhi vāci*. acc. to Pat., *adhi* means *parivṛddhā*..

133. PANCHOLI, Badriprasad. *Vatsa kī vedanā* (Hindi). *GKP* 19 (3), Dec. 66, 205-06.

..*RV* VIII. 11. 7..

134. PANCHOLI, Badriprasad. *Arambha (karma) darśana* (Hindi). *Vedavāṇī* 19 (6), April 67, 2–3.

..*RV* X 134 7 .

135. PANCHOLI, Badriprasad. *Amṛtajyoti : prāpti aur vistāra* (Hindi). *GKP* 20 (1–2), Aug. Oct. 67, 69–73.

..*RV* X. 176 1–4

136. PANCHOLI, Badriprasad. *Manaḥpūtam samācaret* (Hindi). *GKP* 20 (4), Nov. Dec. 67, 274–76

..*RV* X. 158 1–2 .

137. PANDEY, Y. Interpretation of three philosophical sūktas in the *Rgveda*. *SP* (24 AIOC), 1968, 285–86

. Nāsadīya , Hiranyagarbha , Puruṣa-sūktas— they represent the three main states of one and the same Brahman or Īśvara

138. PANDIT, M P. Gāyatrī upāsanā *Ved Kes.* 48 (7), Nov. 61, 328–34.

..(rev article on *Gāyatrī* by J K TABUNI see 190 below)

139. PANT, M. B *Asya vāmīya sūkta : some astronomical constants and RV I 140.* Poona, 1970, 15

..the description in *RV* I. 140 fits well with the flares all over the sun, when the sun is in disturbed state. (*RV* I 164 interpreted on the basis of *Kaṭapayādi-sūtra* .

140 PANT, M. B. *Dīrghatamas āṇi sūrya* (Marathi). Poona, 1970, 14 + 130

142 PATHAK, R P Vedic teachings *VL* 3 (1), Mar 69, 3-4, 4 (4), June 70 104-05

RV X. 114 10 IV 56 3

143 PHILLIPS H B A free rendering in verse of selected Varuna Riks *Ved Kes* 56 (2), July 69 112-14

I 24 25 VII 86-89 II 28 V 85 VIII 41 ..

144 PIPITONE, Giuseppe Nāsadīya sūkta (Rgveda X 129) *Vidya* 7-9, Sept 65, 75-81

transl and discussion (in Italian)

145 PRABHAKAR C L The gāyatrīmantra (Rgveda 3 62. 10) a study *SP* (25 AIOC) 1969, 22-23

146 PRABHU, R K The Honey Moon *Topic* 1 (5-6), Feb 61

Sūrya sūkta explained on the background of circum polar phenomena and trad

147 PRABHU ASHRIT, Swami *Gayatrī - Rahasya* New Delhi, pp 248

exposition of G transl from original Urdu by J D CHOWDHRY

148 PRIYAVRATA *Bhasa aur jñana ka adi srota* (Hindi) *Vedavani* 16 (12), Oct 64, 5-10

RV X. 71

149 PRIYAVRATA *Yaha jagat kisa jangala se aya hai?* (Hindi) *GKP* 21 (4) Feb 69 4-6

RV X 81

150 PRIYAVRATA *Pralaya aur usake bada* (Hindi) *Vedavani* 21 (5) Mar 69, 7-10

RV X. 129 interpreted

151 PRIYAVRATA *Agnihotra kara, tujhe mumha mamgā milega* (Hindi) *Vedavani* 21 (7) May 69, 2-3

RV VIII 19 5-6

152. PRIYAVRATA. *Kuharā dūra kara aur use dekha* (Hindi). *Vedavāṇī* 21 (9), July 69, 2-3.

..*RV* X. 82. 7..

153. PRIYAVRATA, *Merī śakti kā kucha mata pūcho, main ne soma pī liyā hai* (Hindi). *Vedavāṇī* 21 (10), Aug. 69, 2-3.

..*RV* X. 119 transl. and explained..Soma=*saccidānanda bhagavān*..

154. PRIYAVRATA, *Prātaḥkāla kī yācanā* (Hindi) *Vedavāṇī* 21 (12), Oct. 69, 5-7.

..*RV* VII. 41..

155. RADHAKRISHNIAH. Purusha Sooktam. *Tapovan Prasad* 8 (8-10), Aug. Oct. 70.

..Sk. original, transliteration, construing, English transl. and notes..

156. RADHEMOHAN. *Kasmai devāya haviṣā vidhema. Vedavāṇī* 19 (2), Nov. 66, 21-22.

..apropos Yudhiṣṭhira's article in *Vedavāṇī* 19 (1). dropping of *ekāra* in *ekasmai* not quite unwarranted Śabara explains *kasmai* as *ekasmai*.. (in a note appended to this article, Yudhiṣṭhira points out that, on account of accentual difficulty, *kasmai* cannot be derived from *ekasmai*)..

157. RAHURKAR, V. G Apropos the *RV* V. 40 *JGJRI* 25 (1-4), 1969, 511-16.

..hist. significance of the role of Atri and the Atris as the first observers of the solar eclipse .. nature of *svarbhānu* discussed .

158. RAMANAND. *Agnim yamam mātariśvānam āhuḥ. Vedavāṇī* 14 (1), Nov. 61, 38-39.

159. RAMANATH. *Ācārya se brahmacāriyon kā vidyāmadhupāna* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 15-17.

..*RV* X. 167..

160. RAMANATH. *Āndhiyon ke sātha he agni, tuma āo* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 86-87.

..*RV* I. 19..

161. RAMANATH *Veda kī eka pahelī pake baila ka dhuan* (Hindi) *Vedavanī* 19 (1), Nov 66, 36–38

RV I 164 43 (=*AV* IX 10 25) *śakamaya dhūma*=mist

162. RAMANATH *Ṛgveda ka sarama-pani-samvada* (Hindi). *GKP* 21 (7–8), 1969, 361–68

RV X. 108 S = intuition (acc to AUROBINDO)

163. RAMANATH *Ṛgveda ka viśvamitra nadī - samvada* (Hindi) *GKP* 22 (5), 242–46

RV III 33 spiritual interpretation of the hymn *ratha*=body, *vipāt*=river of physical vitality, etc (also astronomical interpret.)

164 RAMANATH *Ṛgveda ka indra, indranī aur vrsakapi ka samvada* (Hindi) *GKP* 23 (1–2), Sept Oct. 70, 70–79

165 RAM GOPAL A non legendary interpretation of the Apālā-Sūkta (*RV* 8 91) *VIJ* 2 (1), 1964, 55–72 (Also in *PIOC*, 26th Session, III 1, 127–38)

legendary interpretation not convincing probably concerned with Indra's main functions, namely releasing of blocked waters and digging the course of rivers the hymn is a figurative description of a river in its hilly course

166 RAM GOPAL. The interpretation of *jarah kanīnam* (*RV* I 66. 8) *SP* (22 AIOC), 1965, 222–23

the sun *jāra* (lover or consumer) of maidens symbolizing dawns

167 RENOU, L Hymnes védiques hymnes du Ṛgveda *Yggdrasill* (25 3 37), 7–9

168 RENOU, L, SILBURN, L. Un hymne à énigmes du Ṛgveda (I 152) *Journal de psychologie*, 1949, 266–273

English version *IBD* II 3 69

169 RENOU, L. Les hymnes aux Viśvedevāh *J. Nobel Fel Vol*, 1959, 176–81

170 SAHASRABUDDHE, M. T Some reflections on the 'asya vāmīya' hymn of the Ṛgveda (I 164) *NUJ* 17 (2), 179–192.

..the hymn deals with the sun, its rays, its movements and effects.. sun as the centre of cosmic life..

171. SANTIPRAKASH. *Sapta maryādā* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 76–77.

..*RV* X. 5. 6..

172. SATAVALEKAR, S. D. (ed.). *Purusasūktam*. Svadhyaya Mandala, Pardi; with Hindi transl., etc, 1960, 2+40; with Gujarati transl, etc., 1961, 43.

173. SATAVALEKAR, S. D. *Daivata-Samhitā*. Svadhyaya Mandala, Pardi, 1964, 18 + 72 + 96 + 202 + 678.

..with Hindi introd..

174. SCHNEIDER, U. Yama und Yamī (*RV* X. 10). *I-IJ* 10, 1967, 1–32.

..text, transl, notes, text-analysis, individual Vedic word-problems .. author's conclusion · the hymn is neither an *ākhyāna* (as suggested by OLDENBERG) nor "a ballad topped with moral" (GELDNER); it definitely served a ritual purpose . doubled bondage to truth . connection with later festival of Yamadvitīyā..

175. SHARMA, Madan Mohan. *Kyā gāyatrī mantra aśuddha hai?* (Hindi). Chandigarh, Nov. 63, ii + 13.

..(see 229 below)..

176. SHARMA, Munshi Ram. *Osadhi* (Hindi). *GKP* 23 (1–2), 1970, 89–93.

..*RV* X. 191..

177. SHASTRI, D. V. Some observations on a Vaiśvadeva hymn (I. 14) in the *Ṛgveda*. *SP* (25 AIOC), 1969, p. 40.

..this is *agnijyeṣṭha* type of Vaiśvadeva hymn..

178. SHENDE, N. J. The Puruṣa-sūkta (*RV* 10.90) in the Vedic literature. *JUPHS* 23, 45-51. (also in *SP*, 22 AIOC, 1965, p. 239).

..P. in *RV* compared with its versions in *AV*, *SV*, *VS*, *KYV*, *TA*.. ref to in *ŚPBr* and *Ṛgvidhāna* .. variant readings and views of commentators..

179 SHRIYAN, Ratna N Hymns to Pūsan *Bh. Vid* 25 (1-2), Oct 65

180 SHUKLA, S N A fresh interpretation of *Rgveda* II 12 3 *JGJKSV* 28 (1-2), Jan Apr 72, 615-36 (Also in *SP*, 26 AIOC, 1972, 510-11)

the vs represents six distinct traits of Indra mythology (1) smashing of clouds or Vrtra (2) setting free of rivers (3) driving out cows (4) destroying Vala or obstruction (5) producing fire or light (6) being victorious in battles

181 SINGH, Satya Prakash Philosophical concepts in the hymn of creation *Rtam* 1 (2), Jan 70, 39-46

Nasadīya-sukta (1) idea of transcendence (2) negation of space and time (3) implicit immanence of the Divine in the apparently Non Existent (4) Desire as the first evolute of cosmic mind (5) intuitive method of metaphysical knowledge, (6) antagonism bet two orders of cosmic constituents (7) the final scepticism

182 SISODIA, V N An illustrated manuscript of Soma Pavamana sūkta *JOIB* 11 (4), June 62, 417-20, 4 plates

the work contains Soma Pavamana sukta of ninth Maṇḍala, in four chh, with a Vamana-sūkta and a Vedic Puruṣa-sukta appendixed

183 SIVAPUJANA SIMHA *Indrasuktalocana* (Hindi) *Paropakarī* 6 (11), Oct 65, 22-26

RV II 12 (serially)

184 SRI-BHAGAVADĀCĀRYA, Swami Yamayamīsamvādah *GKP* 21 (7-8), Feb Apr 69, 309-14

185 SRIDATTA SARMA, M V The worship of gāyatrī *Ved Kes* 48 (9), Jan 62 392-95

186 SURESH CHANDRA *Visvamitra nadī samvada* (Rgveda 3, 33) (Hindi) *VJ* 21 (3-4) 1972, 118-22

poetic appreciation

187. SVARNAKIRANA, Sri Gopalji *Kasmai devaya havisa vidhema* (Hindi) *Kalyan* (Hindi) 35 (8), 1098-1101.

188. SWAMINATHAN, V. A new interpretation on *RV* VIII, 69. 12. *SVUOJ* 7 (1-2), 1964 (1968), 63-73.

. Patañjali's interpretation of the vs. acc to author *kakuda*= vault of heaven, *sūrmya*=billowy, *suṣira*=reservoir, ocean

189. SWAMINATHAN, V *Asya vāmasya sūkta* (*RV* I. 164) a new interpretation of verse 41. *VIJ* 6 1968, 32-49

ideas of rain and speech blended together *gaurī*=cow, cloud speech..

190. TAIMNI, I. K. *Gayatrī* Ananda Publ. House, Allahabad, 1961, 172.

. (see 138 above) .

191. THIEME, P. *RV* 10. 146 2. *aghaṭibhir iva dhāvayan*. *Kuiper Fel. Vol*, 383-392

[interpretation of the *dṛṣṭānta* in X. 146 20 ' just as (an aristocratic person) accompanied by musicians who sound the *āghāṭa*, enters"-OLDENBERG "like one who sets out under the sounding of cymbals'-GELDNER] T suggests "just as (a strong person) makes (the dangerous animals) run away by means of drummer beaters (who mutually second themselves by their sounds)' .

192. TIWARI, Anant Sharan. An interpretation of Madhvācārya on *trīni pada vi cakrame* (*RV* I 22 18) *SP* (26 AIOC), 1972, p. 382.

. spiritual interpretation

193. TOKARZ, Franciszek. How do I understand *Rgveda* X. 129 ? *Folia Orientalia* 11, Krakow, 1969 (1970), 297-300.

. I the periphrasis of the hymn (presupposes) two views re the beginning of the world (1) Vedānta this empirical world does not exist eternally, it takes its rise out of the absolute being, (2) Jaina this visible world exists eternally without any proceeding) II literal transl.

194. TOPOROV, V. N About an example of sound symbolism (Russian) *Transactions of the Tartu State Univ.* 181, Tartu, 1965, 306-319. (Also in *Poetics*, Warszawa, 1966, 75-77; in *Texte des sowjetischen literaturwissenschaftlichen Strukturalismus*, München, 1972, 228-230).

..about the ciphering of the name Vāk Āmbhṛṇi in the sound structure of the hymn analysis of poetic texts on lower levels.. (Italian transl in Cura di Romo Faccani e Umberto Eco. Milano, 1970).

195. UPADHYAYA, Gangaprasad. *Ekasmai devāya haviṣā vidhema*. *Vedavāṇī* 16 (1), Nov. 63, p. 92.

..the omission of *e* is *chāndasa*

196. UPADHYAYA, Gangaprasad. *Miṭṭī kā ghara* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 22–24.

.*RV.* VII 89 1 .*mṛnmaya gṛha* = physical body..

197 UPADHYAYA, Gangaprasad. *Aghamarsana mantra* (Hindi). *Vedavani* 20 (9), July 68, 2–3.

RV X. 190 is usually regarded as *aghamarsana* this is perhaps because its Ṛṣi is Aghamarsana actually *RV* I. 97 is *aghamarsaṇa-sūkta* from the pt of view of contents.

198. UPADHYAYA, S. A. Hymns to the Ṛbhus in the Rgveda. *Bh. Vid.* 22, 1962 (1963), 63–79.

. English transl. with exegetical notes

199. UPADHYAYA, S. A. Hymns to Pūṣan. *Bh. Vid.* 25 (1-2), 1965, 38–50.

. I 42, 138, VI 53-58, X. 26 English transl with exegetical annotations

200. VAIDYA, R. V. *Asya vāmasya sūktam : Riddle Solved.* N. G. Vaidikashram, Indore, 1961, V + 57.

(1) the ancient sages lived in the North Polar region for a fairly long time, (2) they recorded the astronomical scenes and conditions as were actually seen by them there, (3) they evolved suitable sacrificial systems wh they employed to measure the time units.

201. VARMA, Mahendra Kumar *Vi samanā bhūmir apratistha* *Samskṛta-Bhavitavyam* (27-11-65), p 3.

. poetical study compared to *Raghu* 7 69.

202 VARMA, Mahendra Kumar. *Jyotiḥ-snāta. Saṁskṛta-Bhavitavyam* (19-3-66), p. 4

..poetical study of *RV.* V. 80 5.

203. VARMA, Mahendra Kumar. *Vede vastudhvaniḥ*. *Saṃskṛta-Bhavitavyam* (11-3-70), p. 4.

..*RV* VI 70. 5..

204. VASHISTHA, Ramasaran. *Gāyatrī mantra* (Hindi) *Saśvatavāṇī* 2 (12), Dec. 62, 12-14.

205. VASHISTHA, Ramasaran. *Rgveda ke puruṣasūkta kī vyākhyā* (Hindi). *Vedavāṇī* 23 (8), 18-24; (9), 10-13; (10) 10-15.

206. VASHISTHA, Ramasaran *Indra-sūktam* (Hindi). *Vedavāṇī* 24 (8), June 72, 3.

..II. 12. 1-8 : Hindi and English transl .. Indra=Īsvara or Sūrya..

207. VEER RAGHAVACHAR. The pavamāna-sukta. *SP* (22 AIOC), 1965, 233-34.

208. VELANKAR, H. D. Hymns to Agni in Mandala I. *JBomU* 29 (2), Sept 60, 1-18; 31 (2), Sept. 62, 1-24; 32 (2), Sept. 63, 1-36.

..English transl with exegetical notes..

209. VELANKAR, H. D. Andha and śrona in Ṛgveda IV. 30. 9. *SP* (21 AIOC), 1961, p. 1.

..*andha* and *śroṇa* as adjectives of *paravṛj* (maiden's illegitimate child) who was led to safety by Indra; Indra cured the physical defects of the child..

210. VELANKAR, H. D. *Rgveda Mandala VII*. Univ. of Bombay, 1962, 216.

..text ed. with selected portions from Padapātha..Appendixes : accent, grammar, metre, Saṁhitā and Pada..

211. VELANKAR, H. D. *Rgveda Maṇḍala VII*. Bh. Vid. Series 23, Bharatiya Vidya Bhavan, Bombay, 1963, xxxii + 80 +288.

..introd , text in Devanāgarī, English transl , crit notes, select glossary, general index, index of deities, index of metres .

Rev. . V. S AGRAWALA, *Bhāratī* 6 (2), 118-20, *JOIB* 13, 153-57; S N. J , *JASBom* 28, 223-24, L. RENOU, *JA* 251, 393-95, N J. SHENDE, *JBom U* 30 (2), 123, A. R. VASUDEVA MURTHY, *QJMS* 55, 77-79.

212. VELANKAR, H D. *Rgveda Mandala II.* Univ of Bombay, 1966, xi + 122

annotated English transl

Rev RAM GOPAL, *VIJ* 5(2), 214

213 VELANKAR, H D The Rgvedic origin of the story of Naciketas (*RV* X 135) *Renou Comm Vol*, 1968, 763-772.

story of N in *Katha-Up* and *RV* X. 135 —many points in common same basic story with its sacrificial setting utilised in *Katha* for the demonstration of the futility of worldly pleasures to be derived from sacrifices as against the knowledge of the self annotated English transl of X. 135

214 VELANKAR, H D *Rgveda Mandala III.* Univ. of Bombay, 1968, X+156

annotated English transl (introd V X and indices 151 56 by S A UPADHYAYA)

215 VENKATACHARYA, T *Chatrahitaisini* *Mañjusā* 14, 1960

interpretation of *RV* X. 71 2 quoted in *Mahābhāṣya* .

216 VENKATASUBBIAH, A On *Rgveda* I 6 *ALB* 28 (1-2), May 64, 55 111

exegetical essay

217 VENKATASUBBIAH, A On *Rgveda* 10 55 5 *VIJ* 2 (2), Sept. 64, 217 20

218 VENKATASUBBIAH, A On *Rgveda* 3 45 3 and 5 1 1 *VIJ* 4 (1), Mar 66, 19 24.

219 VENKATASUBBIAH A On *Rgveda* 10 111 4 *VIJ* 4 (2), Sept 66, 178 185

220 VENKATASUBBIAH, A On *Rgveda* 5 45 1 and 2 24 14 *VIJ* 5 (2), Sept 67, 178 184

221 VENKATASUBBIAH, A On *Rgveda* 2 11 20 and 4 45 2 *VIJ* 6 (1), Mar 1968, 25 31.

222 VENKATASUBBIAH, A On *Rgveda* 1 104 1 *VIJ* 7 (1-2), 1969, 25 35

223 VIDYANANDA VIDEHA *Svamahıma se mahan* (Hındı). *Savıta* 25 (1), Feb 72, 6 7

. *RV* I 91 2 explaıned

224 VIRENDRA SASTRI *Sarama panı samvada* (Hındı) *Vedavanī* 14 (3), Jan 62, 15 19

materıalıstıc and spırıtualıstıc ınterpretatıons

225 VIRENDRA SASTRI *Yama devata ka eka sukta* (Hındı) *Vedavanī* 17 (1), Nov 64, 30 35

RV X 135

226 VISHVA BANDHU Rgveda I 70 3 a text crıtıcal study, *VIJ* 1, 1963 55 56, 179 202

227 VISHVA BANDHU Vedıc textuo lınguıstıc studıes 3 Pantheographıcal re examınatıon of *Rgveda* X 166 *VIJ* 4 (2), Sept 66, 161–66

the *devata* ıs Vacaspatı

228 VISHVA BANDHU Vedıc textuo lınguıstıc studıes 5 *uccarat>ūccarat* *VIJ* 5 (2), Sept 67, 169–77

(revısed versıon of *VBD* II 3 107) presumably *RV* VII 66 16 was orıgınally a *gayatr* the second syllable ın *uccarat* was *udatta* the shıft of accent to the first syllable seems to have represented a shıft of ınterest ın actual lıfe *uccarat*, an adj partıcıple later came to be regarded as finıte verb

229 VISHVA BANDHU Vedıc textuo lınguıstıc studıes 6 The grammatıcal problem of the Gayatrī (*RV* III 62 10) *VIJ* 7 (1–2), 1969, 7–21

(rev sed versıon of *VBD* II 3 106) *yaḥ* ın the thırd *pāda* to be taken as neut nom s ng of eıther **yas*–or **yavan* *yo naḥ* was or gınally *yad u naḥ > ya u naḥ > yo naḥ* (see 175 above)

230 VISHVA BANDHU Vedıc textuo lınguıstıc studıes 7. *RV* I 41 7–9 a new exegetıcal approach *VIJ* 8 (1–2), 1970, 1–32

(revısed vers on of *VBD* II 3 105)

231 WELLS, Henry W Hymns from the Rıg-veda *Literature East and West* 10, Muncıe, Indıana U S A, June 66, 138–42

232 WRIGHT, J C Purūravas and Urvaśī *BSOAS* 30, 1967, 526–47

introduces elements of *Old Testament* and Christian theology into the interpretation of the hymn U = Mother of God, P = Holy Spirit

233 YOGI, Satya Bhushan *Rgvedasya purusasuktam puru saśabdasyarthah* SP (22 AIOC), 1965, 245–46

p = man characterised by virility who has developed his inner power

234 YUDHISTHIRA, Mimamsaka *Veda pravacana Īśvara-stuti prarthana upasana-mantra* (Hindi) *Vedavanī* 23 (8) June 71, 3–5

RV X 121 10

235 YUDHISTHIRA, Mimamsaka *Rgvedaka samgramavisaya-ka eka sūkta samgrama-asih* (Hindi) *Vedavanī* 24 (3), Jan 72, 8–13

RV VI 75 transl of the hymn, discusses words like *varman, dhanvam jyā isu isudhi ratha*

4 BERGER, Hermann Hermann Grassmann and Alfred Ludwig, the first German translators of the Rigveda *Yearbook* 1964, Max Muller Bhavan, New Delhi 73–87

5 BHATTACHARYA, P K Rgvedic studies *CR* 158 (1), Jan 61, 65 93

> considers (a) topography in the Vedas (b) races and cultures (c) *yajna vidyā* (d) peculiar origin of *advaita* philosophy in *RV* .

6 BHATTACHARYA, P K Rgvedic studies *CR* 174 (1), Jan 65, 1 25

> some of the imp Rgvedic Ṛsis lived in the southern part of present-day Afghanistan Vedas are autochthonous are earlier than 3000 B C *yajnas* based on activities for unification of diff clans Vedic culture closely associated with Assyrian culture acc to author Paravata — Farah of Afghanistan Sarayu = Harirud etc

7 BHATTACHARYA, Ram Shankar *Rgvediya kathasakha eka kalalupta sakha* (Hindi) *Parisad Patrika* 4 (2), July 64, 72 75

8 BHISE, Usha R Some evidence for earthquakes in the *Rgveda* *JASBom* 41 42 1966 67, 12 18 (Also in *SP*, 23 AIOC, 1966, p 26)

> evidence particularly of Marut hymns shaking not only a poetic description seems to have a physical basis

9 BRAHMACHARI, Karuna Krishna The *Rgveda* is anything but a text book of moral *IPC* 12 (2), June 66, 20 21

> moral ideas not dominant in *RV* whole atmosphere is out and out materialistic

10 CHAKRAVARTI G N *Rksamhitasara* (Kannada) St Philomena's College, Mysore, 1966, 10+125+336+207

> *RV* has a relevance to the world of today
> Rev G MARULASIDDHAIAH *VIJ* 5 (1) 118 M P PANDIT, *BJ* 12 (13) 79-80

11 DANGE, Sadashiv A *Rgvedatila sukti (mhani) ani lokaniti* (Marathi) *Navabharata* 19 (12) Sept 66, 19 28

a collection of 78 proverbs from the *RV* with an explanation of their social bearing

12 DANGE, Sadashiv A *Pastoral Symbolism from the Rgveda* Univ of Poona, 1970, 134

some of the riddle hymns freshly studied sex and obscenity in Vedic texts and rituals closely associated with pastoralism discussion of similar motifs from non Vedic sources aspects of the fructifying fluid the fiery seed field and zoo-morphic ritual husband virgin Nabhanediṣṭa and the *gaviṣṭi*

13 DANGE, Sindhu S Autovertism from the Rgveda *SP* (26 AIOC) 1972, 351 52

autovertism in vss wh employ the first personal pronoun and express confidence of speakers identity with the deity and the Highest Principle germs of later Up philosophy of identity of Brahman and individual to be found in Ṛgvedic autovertism

14 DESHMUKH, P R *Abhinivesarahita aitihasika va sastriya dṛstikonatuna ṛcamcya abhyasaci avaśyakata* (Marathi) *Nava bharata* 20 (1) Oct 66 1 15

(need for studying the *ṛks* from a non dogmatic, historical and scientific pt. of view) tho outwardly hymns of praise of various divinities the *RV* seers have described thro those hymns, the heroic exploits of their ancestors enemies of *RV* Aryans = I V Civil people discusses some crucial words like *pur, mṛdhravāk, dasyu* etc

15 DEVASTHALI, G V Pāṇini and Rgvedic exegesis *IA* (3rd Series) 2 (3) July 67, 1 8

P s rules to be used to determine the gramm formation of each Vedic word other methods of exegesis also need to be employed considers *RV* I 25 7c *nāvaḥ* in that passage is gen sing *samudriyaḥ* nom sing II 39 4a *nāvā* is instr sing not nom dual

16 DIWEKAR H R The presentation of the first and the oldest Ṛksamhita *ŚPP* 8 (1), Feb 68, 1 10

RV hymns composed in the course of twelve generations from Viśvāmitra to Bharata

17 DUMONT, P E The manuscript of the *Rgveda* of the M A Stein Collection *W Norman Brown Fel Vol*, 1962, 51-55.

Śarada Ms of *RV* discovered by STEIN in Kashmir in 1896 colophon *ā valajanena maharsina aracitayah samhitāyah* this ms. contains text (Samhita) of the first three Mandalas

18 ELIZARENKOVA, T Ya An approach to the description of the contents of the *Rgveda* *Renou Comm Vol*, 1968, 255–68

seeks to give a description of the requests addressed to different divinities in the hymns of the *RV* some idea of the things needed by Vedic people for their life some specific requests made to particular deities only a few requests are common to all deities one can attempt to describe the contents of the *RV* with the help of a model consisting of two parts—an *explicative* one consisting of a no of levels made by oppositions of the corresponding distinctive units and in *appellative* one consisting of requests being in accordance with the explicative part there is usually a certain balance bet the two parts in the semantic space of each mythological figure

19 GARG, Rajendra Kumar *Rgveda aur Atharvaveda Svarupa aur mahattva* (Hindi) *VJ* 21 (3 4) 1972 174 182

20 GONDA, J *Epithets in the Rgveda* Dis Rheno Traj IV, Mouton and Co 's Gravenhage, 1959, 270

(1) Introd (7 35) (2) a survey of Rgvedic epithets studied in their contexts (36 156) (3) the functions of Rgvedic epithets (157 259) (4) indexes

Rev R HAUSCHILD *OLZ* 1963 387-89 H D VELANKAR, *JAOS* 81 327 28 J C WRIGHT *BSOAS* 25 (2) 415

21 GOPALACHARYA, M R *The Heart of the Rigveda* Somaiya Publications, Bombay, 1972

selections from *RV* all Mandalas represented text with author s transl followed by transl by WILSON GRIFFITH etc introd deals with age of *RV* and other questions

22 GUPTA, Sudhir Kumar *Rgveda ka paricaya* (Hindi) BMAS, Jaipur, 73

[*RV* rel is monotheistic]

23 GUPTA Sudhir Kumar Validity of historical and legendary interpretation of Vedic stanzas *JBRS* 54, 1968, 127 40

24 HARIBHAKTA, Gundopant *Rgvedacı olakha* (Marathı) Bombay, 104

Rev M P PANDIT *Ved Kes* 51 484

25 JAGANNATH *Srīmadaravındasya vedabhasyam* *GKP* 18 (1-2), Aug Sept 65, 12-20

Aurobındo s ınterpretatıon of *RV* ıs esoterıc spırıtual, and psychologıcal

26 JAIN Rama Chandra Rgveda and archaeology. *ABORI* 42 1963, 83-89

RV ıs joınt product of Aryan Rsıs and non Aryan Ṛsıs converted to Aryanısm

27 KAPADIA, B H The relatıon of Khılānı wıth Rgveda-Samhıta and theır posıtıon ın Indıan lıterature *JBomU* (NS) 29 (2), Sept 60, 19-38

based on J SCHEFTELOWITZ s paper on the subject ın *IF* 1)

28 KUIPER, F B J The ancıent Aryan verbal contest *I IJ* 4 (4), 1960 217-81

RV ın ıts essence ıs a text book for the ceremonıes of the New Year festıval thıs wd explaın the remarkably one sıded char of these hymns (also see *Museum* 54 col 84 *I IJ* 5 169 ff) [GELDNER and RENOU overemphasıze the ımp of lıt contests for wh the *RV* poetry ıs thought to be desıgned, THIEME crıtıcısıng thıs tendency stresses the necessıty of lookıng for a serıous genuınely rel content of *RV* hymns] Indra Vrtra contest represents an Aryan myth of creatıon (W N BROWN, KUIPER LUDERS) conception of tıme as a cyclıcal process race wıth the sun as prıze ref to wınter solstıce (*aṁhas* may refer to the end of the year) at least some hymns to Indra concern the crıt perıod of transıtıon from old to new year and at least some of the charıot races (*ājı*) must have taken place at that tıme ' Usas and the new year K defends HILLEBRANDT s vıew that the 20 *RV* hymns to U do not worshıp the dawn of every new day but especıally the fırst dawn of the new year (mythıcal ıdentıty of the nocturnal sky wıth the nether world needs to be clearly stated) appearance of Uṣas represents the vıctory of Lıght over Darkness of Lıfe over Death her vıctory releases the goods of lıfe from the bonds of the nether world U as goddess of contests (wealth thro races and word duels K dıscusses Avestan *ıyāxana* Vedıc *vıvāc* and *vıgada* also Vedıc *narma* and *narıṣṭā-* •

all such feasts bear the char of secret or open warfare not for property or possess ons, but for social influence not only the ceremonial sediment of social rivalry but also a rel. rite in the shape of cosmogonic drama

29 KUNHAN RAJA, C The Rgvedic sources for the six systems of Indian philosophy *Phil Quart* 35 Oct 62 179-93

30 KUNHAN RAJA, C *Poet Philosophers of the Rgveda* Ganesh and Co , Madras, 1963 XXX + 330

certain philosophical hymns from *RV* discussed in *RV*, philosophy poetry and lit. crit. go together
Rev P C LAHIRI, *IBQ* 30 140-43

31 MISHRA Harimohan *Rgveda men loka sahitya abhicara* (Hindi) *Parisad Patrika* 6 (1), April 66, 41-47

Atharvanic material in *RV*

32 MISHRA, Harimohan *Rgveda men loka sahitya gatha tatha anyanya* (Hindi) *Parisad Patrika* 7 (2) July 67, 9-14

33 MISHRA Harimohan *Rk se mandala tak Parisad patrika* 7 (4), Jan 68, 9 12

34 NIGAM SARMA *Kalidasa par rgveda ka prabhava* (Hindi) *GKP* 23 (1-2) Sept Oct 70 80-85

35 OGIBENIN B L Problems of Vedic onomastics proper names in the Rgveda (Russian) *Strukt tipol jazykov* 286, Moscow 1966, 216-24

36 OGIBENIN, B L *Semantics of the Mythological Texts of the Rgveda* (Russian) Moscow 1966

(cand date dissertation) semantic analysis of cosmogonic hymns

37 PANCHOLI, Badriprasad *Gocari vrtti* (Hindi) *Vedavani* 19 (1) Nov 66, 71-76

cow-culture in *RV*

38 PANDEY, Yogesh Non Aryan elements in the *Rgveda* *SP* (26 AIOC) 1972, p 509

49. SINGH, Satya Prakash. Embryo of the Bhagavadgītā in the Rgveda. *Bharatī* 5 (1), 1961-62, E 86-90.

. in *RV* VI 9 .

50. SINGHAL, Jwala Prasad. The Rgveda hymns relate events 5,00,000 years old : geological and archaeological evidence. *SP* (22 AIOC), 1965, 240-41.

51. SINGHAL, Jwala Prasad. Fundamentals of Ṛgvedic interpretation. *SP* (24 AIOC), 1965, p 31.

51A. SURYAKANTA. *Voice of the Veda*. S. P. Mandali, Poona, 1969, 4+84.

..(Kaushika Lecture Series 12 : Foreword by R. N DANDEKAR) . mainly related to *RV* .Veda, the voice of clarity, Veda, the voice of aristocracy, Veda, the voice of wisdom

52. SURYAKANTA. Once more to the kernel of the Rgveda. *KURJ* (Arts and Humanities) 3 (2), Sept. 69.

53. TILLU, Vinayak Sastri. *Rgvedamantre bhāsasamskārollekhah* *PAIOC* (21st Session), Vol III, 1968, 45 48

..ref to *RV* X. 71 6, I 164 45, IV. 58 3 .

54. UDAYAVIRA SASTRI *Rgveda ke ṛsi* (Hindi) *Viśvambharā* 3 (2), 1965, 5-24

. ṛṣi is *kavi* or *pravaktā* .no hist in Veda .no specific personalities or no specific events in their lives described in Veda..

55. UPADHYAYA, Ramji *Rgvaidika-caritra-nirmānam*. *Sagarikā* 5 (1), 1966, 23-28.

..ideal character as depicted in *RV*..

56. VAIJAPURKAR, G N. *Kimapi vaidikam vaco nānarthakam*. *Sūr*. 44 (10), Oct 68, 251-55

..eleven modes of interpretation indicated in *RV* *indrāya indo pariśrava* explained in a variety of ways .

57. VEDAKUMARI *Rgveda men bhāṣārijñāna* (Hindi) *VJ* 21 (3-4), April-May 72, 65 67.

..*RV* X. 125, I 164, X. 71, *ŚPBr* 4 1. 3 16 .

58. VELANKAR, H. D Word economy and Ṛgvedic interpretation. *ABORI* 45, 1964, 1-18.

39 PARANJPE, Hemalata S The influence of the ritualistic notions on the composition of the Rgvedic hymns *SP* (24 AIOC), 1968, p 286

acc to BERGAIGNE metres and deities of *RV* hymns had a r tual significance B s view discussed

40 PARTHASARATHY, P The Rig Veda *Kamakoti Vani* 3 (2) Feb 71, 16 19

41 RAGHAVAN, V Some glimpses of the social life in the Rgveda *Organiser*, Nov 65, p 15

42 RAI, Ganga Sagar Śakhas of the Rgveda as mentioned in the Puranas *Purana* 6 (1) Jan 64 97 112

43 RENOU, L Sur l utilisation linguistique du Ṛgveda *BSL* 61, 1966, 1 12

d fficult es in interpreting *RV* from linguistic (philological) pt. of view

44 RUBEN, W Rgveda and Homer s epics *JOIB* 15 (3 4), Mar June 66, 314 21

s m larit es and diss milarities pointed out

45 SAHAL, Kanhaiylal *Rgveda ki lokoktiyon* (Hindi) *Hindi Anusilana* 13 (1 2), 1960

46 SHENDE, N J The Rgveda and the Atharvaveda *JASBom* 41 42 1966 67, 56 71 (Also in *SP*, 23 AIOC, 1966, p 2)

analys s of common passages Atharvanic element not foreign to *RV* seers of *RV* are descendants or admirers of Angiras, Atharvan and Bhrgu the prehist priests of fire who founded the cult of sacr fce and w tchcraft in *RV* no hymns d rectly attributed to these three the format on of *RV samhita* seems to have taken place when Hotr performed the functions of Brahman *AV samh ta* prepared when the funct ons of these two pr ests became separate and dist nct

47 SHIVARAMAIAH B K *Rgveda* composition and compilation *Mys Or* 3, 1970 106 110

48 SINHA Puspa *Rgveda men devatattva* (Hindi) *Bharati* 5 (1), 1961 62, II 17 21

49. SINGH, Satya Prakash. Embryo of the Bhagavadgītā in the Rgveda. *Bhāratī* 5 (1), 1961-62, E 86-90.

..in *RV* VI 9..

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51A. SURYAKANTA. *Voice of the Veda*. S. P. Mandali, Poona, 1969, 4+84.

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52. SURYAKANTA. Once more to the kernel of the Ṛgveda. *KURJ* (Arts and Humanities) 3 (2), Sept. 69.

53. TILLU, Vinayak Sastri. *Rgvedamantre bhasāsaṃskārollekhaḥ* *PAIOC* (21st Session), Vol. III, 1968, 45-48.

..ref. to *RV* X. 71. 6, I 164 45, IV. 58 3 .

54. UDAYAVIRA SASTRI. *Ṛgveda ke ṛsī* (Hindi) *Viśvambharā* 3 (2), 1965, 5-24.

..ṛṣi is *kavi* or *pravaktā* .no hist in Veda..no specific personalities or no specific events in their lives described in Veda..

55. UPADHYAYA, Ramji. *Ṛgvaidika-caritra-nirmāṇam*. *Sāgarikā* 5 (1), 1966, 23-28.

..ideal character as depicted in *RV*..

56. VAIJAPURKAR, G. N. *Kimapi vaidikam vaco nānarthakam*. *Sūr.* 44 (10), Oct. 68, 251-55.

..eleven modes of interpretation indicated in *RV*..*indriya* *indo paruṣṇa* explained in a variety of ways .

57. VEDAKUMARI. *Rgveda men bhāṣāvijñāna* (Hindi). *VJ* 21 (3-4), April-May 72, 65-67.

..*RV* X. 125, I 164, X. 71, *ŚPBr* 4 1. 3 16 .

58. VELANKAR, H. D. Word economy and Ṛgvedic interpretation. *ABORI* 45, 1964, 1-18.

consc ous employment of certa n devices for securing economy of words (1) a simple unaccented voc standing also for nom (I 15 2 VI 51 15) (2) unaccented voc. with an exclus e accented assoc ate stand ng for itself and nom (VI 31 1) (3) *unaccented voc w th an un xclus e assoc ate and also connected* w th another word (III 9 6) (4) one case form of a word standing also for another one of the same word (I 27 2 62 9) (5) an *upamāna* or its associate serving also as *upameya* or the common term n simile (V 36 2 X. 127 8) (6) a word or an expres on simultaneously serving the purpose of two consecut ve sentences in the manner of *dehal d paka-nyaya* (IV 17 4 VI 16 40) (7) a word employed to convey two different meanings in one and the same sentence (VIII 20 14)

59 VENKATASUBBIAH A *Contributions to the Interpretation of the Rgveda* Prasaranga Univ of Mysore 1967 iv+300

contains a monograph on An unusual type of Ved c similes (dealing w th nstances of the use of particles ind cat ve of comparison) also discusses *ak a sunta pu amdh vayuna navedas ap va vananvat pāthas apiu upahva a* a study of *RV* V 78 8

Rev K KUNJUNNI RAJA *ALB* 33 390 M A MEHENDALE, *VIJ* 6 140-42 K R POTDAR *BJ* (28 1 68) 76 77 L ROCHER *JAOS* 89 666 67

60 VENKATASUBBIAH, A *Vedic Studies Vol 2* Adyar Library Series 98 Adyar, 1968 282

f ve papers from *ALB* 26-30 reprinted also on *RV* VIII 39 3 and Sotr and cogna e words in the *RV* Vol.1 published in 1932 (*VBD* I 94 128)

Rev J GONDA *JOIB* 18 371 76 (acc to reviewer *amati* means luminous appearance light as the luminary sun) H KRICK, *WZKSA* 14 212

61 VISHVA BANDHU Vedic text-critical studies introductory remarks *VIJ* 1 1963 50 55

II ATHARVAVEDA

5 TEXT TRANSLATION EXEGESIS ANCILLARY LITERATURE.

1 *Atharva Veda Samhita* Ed ROTH R WHITNEY W D Ferd Dummlers Verlag Bonn 1966 XX+390

third unrevised ed reprint of second ed by M LINDENAU 1924 (first pub 1855) Śaunaka recension

Rev E FRAUWALLNER *WZKSA* 14 211 Wolfgang P SCHMID *IF* 71 306

2 *Atharvaveda* (Saunaka) with Pada patha and Sayanacarya's Commentary Ed VISHVA BANDHU (in collaboration with BHIM DEV, VIDYANIDHI MUNISHWAR DEV) VVRI Series 13 17, Hoshiarpur, 1960–64 Part I (Kandas 1–5) xlviii+635 Part II (6–10) 636–1287, Part III (11–18) 1288–1786 Part IV (fasc 1 19–20), 1787–2248 Part IV (fasc 2 five Indexes) viii+440

glossary of words in Part IV 2 variant readings
Rev L RENOU *JA* 253 283-84

3 CHITRAV, Siddheshwar Sastri *Atharvaveda* Marathi translation Shri Amriteshwar Devasthan Poona 1972 90+601

general introd dealing with *AV* prefatory notes at the beginning of each Kanda

4 GRIFFITH Ralph T H *The Hymns of the Atharvaveda* Chowkhamba Sk Studies 66 Varanasi 1968 xviii+1020

Transl into English with a popular comm 2 vol third ed (reprint) (first ed 1895 96 second ed 1916)

5 SATAVALEKAR S D (ed) *Atharvaveda Atharvavedano subodha anuvada* (Gujarati) Svadhyaya Mandala Pardi 1959–64 various pagination

AV hymns arranged acc to subject matter ed with Gujarati transl by B B VIDVAMS (Parts 1 and 2) and Y K PATWARDHAN (Parts 4 and 5) ed s original transl introd to each Part and comm

6 SATAVALEKAR, S D *Atharvavedano subodha anuvada* (Gujarati) Svadhyaya Mandala, Pardi 1961, 8+282

Part 4 long life and good health

7 SATAVALEKAR, S D PATWARDHAN Y K *Atharvavedaca subodha anuvada* (Marathi) Svadhyaya Mandala Pardi, 1960–64

five vol hymns of *AV* arranged acc to subject matter and ed with Marathi transl by Y K P (Part 4 long life and good health 1963 pp 276 Part 5 *Medhājanana* etc 1964, 8+327)

8 SATAVALEKAR S D *Atharvavedaka subodha anuvada* (Hindi) Svadhyaya Mandala Pardi Part I (*Brahmavidya*) 1962 369 Part III (*Grhasthasrama*) 1964 306 Part IV (*Dirgha Jivana*), 1965 16+274 Part V (*Medhajanana* etc) 1965 6+330

9 WHITNEY, W D *Atharavaveda Samhita* English translation with critical and exegetical commentary and introduction Mot Ban, Delhi 1962 clxi+1046

2 vol repr nt of HOS 7 and 8 (first ed 1905)

10 BHATTACHARYYA Durgamohan Palm leaf manuscripts of the Paippalada samhita textual importance of the new finds *ALB* 25 1951, 203 15

compares common mater al n Saunaka and Pa ppalada VII 109 4 XIX 48 17 Ppp vers on generally better and probably more acceptable

11 BHATTACHARYYA Durgamohan Paippalada samhita. *BJ* 8 (21) 13 5 62 2 24

discovery of mss of *Ppp AV* n Orissa Ppp trad still pers sts in Orissa and eastern reg ons of Ind a Ppp vers on more representative of *AV* than Saunaka

12 *Atharvavediya Paippalada samhita* Ed BHATTACHARYYA Durgamohan Calcutta Sk College Calcutta Vol I (Kanda 1), 1964, vi+40+106 Vol II 1970 xxx+305

ed from or ginal mss w th English introd and crit notes spec men fasc 1963 16

Rev A BANERJI SASTRI *JASBen* 7 211 12 L RENOU (on spec men fasc) *JA* 251 397 98 J C WRIGHT *BSOAS* 30 (1) 201 02

13 DUTT, N Survival of the Paippalada Atharvaveda in Eastern India *IHQ* 36 (1) Mar 60 p 68

ref. to D M BHATTACHARYYA s discovery in Orissa

14 HOFFMANN Karl Remarks on the new edition of the Paippalada Samhita *IIJ* 11 (1) 1968 1-10

apropos BHATTACHARYYA s ed def c enc es po nted out ed of BARRET and of RAGHUVIRA not rendered superfluous

15 PATYAL, Hukam Chand Critical examination of some readings of the Paippalāda samhitā (Kanda II) *JOIB* 21 (4) June 72, 275–82 (Also in *SP*, 26 AIOC, 1972, 368–69)

with special ref to D.B s ed

16 RENOU, L Notes sur la version 'paippalāda' de l Atharva Veda *JA* 252 1964, 421–450, 253 1965 15–42

ref D B s ed

17 BALASUBRAHMANYAM, M D Sāyana's adduction to Pāṇini at Atharvaveda *Vimarsa* I (1), 1972, (English Sec) 1–7

Sayana s comm on *AV* (S) I 16 1 IV 36 3 VII 81 4 refers to Panini s rules for determining the accent of the word *amāvāsyā* text of S s comm on IV 36 3 reconstructed

18 BHATTACHARYYA, Durgamohan Govindasūri s Ātharvanarahasya *SP* (22 AIOC), 1965, p 215

(see below)

19 BHATTACHARYYA, Durgamohan New materials for Atharvavedic study *Renou Comm Vol*, 1968, 97–107

(see above) mainly on the basis of a hitherto unpublished manuscript of the *Ātharvanarahasya* (deposited in Bodleian Library Oxford) text in the ms gives in forceful Sk. a general account of *AV*, explains its special significance and dilates on its merits as an authoritative piece of scripture emphasizes the philosophical trend of *AV* I t 57 *AV Up* named and summarized Dhīra GOVINDASARMAN (protege of H. H. WILSON) author of this work, was a Saunakiya Brahmana work completed before 1832 A. D

20 DIWEKAR, H R *Kesavah kauśikapaddhatis ca Sarada* 8 (23–24), Oct 67, 3–4

information re K.

21 DIWEKAR H R The author of *Pañcapatalika* *SP* (26 AIOC) 1972, p 507

not Paribabhrava (as mentioned by BHAGAVADDATTA in his ed 1920) BLOOMFIELD also wrongly reads Uparibabhrava in *Kauśika sutra* the correct name is Aupar babhrava and he is author of *P* ...

22 MODAK, B R Ancillary literature of the Atharva Veda—a review *JKU* (H) 3 (2), June 59, 100–107

(see *VBD* II 5 6)

23 MODAK, B R Parisistas of the Atharvaveda. their nature and scope *JKU* (H) 8, 1964, 65 74

24 MODAK, B R Royal ceremonies in the Atharva Parisistas, *SP* (22 AIOC), 1965, 228 29

10 ceremonies mentioned

25 MODAK, B R 'Dantyosthavidhi a laksanagrantha of the Atharvaveda *PAIOC* (21st Session) 2 (1), 1966 31 35. (Also in *SP*, 21 AIOC, 1961, p 7)

usage of labial of *b* *ye noktāste tu dantajāh*

26 MODAK, B R Samdhyopāsana vidhi in the Atharva-Parisistas *SP* (23 AIOC), 1966, p 15

27 MODAK, B R The Pāsupata vrata *JKU* (H) 9, 1967, 7-10

from *AV Par* 40

28 MODAK, B R Veda vrata *SP* (24 AIOC), 1968, 18–19

described in *AV Par* 46

29 MODAK, B R. Naksatra kalpa the first Parisista of the Atharvaveda *PICO* (26th Session) 3 (1), 1969, 119 122 (Also in *SP*, 26 ICO, 1964, 168 69)

a general note on AA

30 MODAK, B R Varnapatala—the Atharva Parisista on phonetics *JKU* (H) 14, 1970, 22 28

31 SURYAKANTA (ed) *Atharvapratiśākhya* Meh Lac, Delhi, 1968, 382+8 plates

crit ed text, introd English transl copious notes and ces

32 VISHVA BANDHU (ed) *Atharvavedapathanukramanī* VVRI Series 17 A, 1964, 313

33. VISHVA BANDHU (ed.) *Atharvavedīya-bṛhat-sarvānukramaṇikā* Woolner Indological Series 11, VVRI, Hoshiarpur, 1966.

34. VISHVA BANDHU (ed.). *Atharvaveda-ṛṣi-devatā-chandonukramaṇikā.* VIRS 17 (b), VVRI, Hoshiarpur, 1970.

35. WHITNEY, W. D. (ed.) *The Atharvaveda-Prātiśākhya, or Śaunakīya Caturādhyāyikā.* Chowkhamba Sk. Studies 20, Varanasi, 1962, VI+285.

..second ed...

6. PARTICULAR HYMNS AND MANTRAS.

1. ALSDORF, L. Gleanings from the Atharvaveda. *ALB* 25, 1961, 106-116.

..*AV* VI. 134 3; VI 12. 1; VII. 38. 1; IV. 12..

2. BECKH, H. *Der Hymnus an die Erde.* Stuttgart, 1934.

3. BHAGAVADDATTA. *Bṛhaspatidvārā phālamaṇibandhana* (Hindi). *GKP* 23 (1-2), Sept. Oct. 70, 97-102

..*AV* X. 6..*phālamaṇi=anna* .

4. BHATTACHARYYA, Dipak. The reconstruction of some verses in Atharvaveda Paippalāda V. 2. *VIJ* 9 (2), Sept. 71, 290-98.

..*AVP* preserves a purer version .(*AVS* IV. 1)..

5. BLOOMFIELD, M. *Hymns of the Atharva-Veda,* together with extracts from the ritual books and commentaries. Mot. Ban , Delhi, 1967.

..second reprint (first ed. 1897)..

6. CHAKKHANALAL. *Sanātanamenamāhuḥ* (Atharva. 10. 8. 23). *Vedavāṇī* 13 (11), Sept. 61, 7-8.

7. DANDEKAR, R. N. The Vena-sūkta in the Atharvaveda. *Mirashi Fel. Vol.*, 1965, 24–30.

..*AV* II. 1..beginnings of Sāṁkhya and Vedānta views on creation anticipated in st. 1..English transl. and notes..

8 DANDEKAR, R N Sources of ancient Indian polity: election of a king Atharvaveda III 4 *B K Barua Comm Vol*, 1966, 32-37.

AV III 4 English transl notes introd

9 DANDEKAR, R N Sources of ancient Indian polity· checks on monarchy popular assemblies Atharvaveda VII 12 *S K Bhuyan Comm Vol*, 1966, 77-81

AV VII 12 English transl exegetical notes introd

10 DAVE, Suresh J *Vanijyasuktam* (*Atharvaveda* III 15) *Sammanasyam* 2 (7) Mar 67, p 37

11 DIWEKAR, H R Mrgāra sūktani *VIJ* 9 (1), Mar 71, 21-25 (Also in *SP*, 25 AIOC, 1969, p 34 "Dārila and Mrgāra suktas")

the term *M S* occurs in *Kausika sūtra* 9 1, in *Kausika* 27 34, only *mrgārasih* (for *mrgārasuktaih*) Sayana and Kesava understand by *M S* the ten consecutive hymns beginning with *AV* IV 21 Darila helps the understanding Acc to D, the first among *M S* begins with *agner manve* (IV 23) *AV* IV 30 (*ahaṁ rudrebhih*) also not to be included among *M S* only seven *M S*

12 EDGERTON, Franklin Atharvaveda 13 1 10 *W Norman Brown Fel Vol* 1962, 56-58

accepts the equation Rohita=sun whole 13th book devoted to sun in 13 1, R is assimilated to an earthly king the word *gāyatr* (in 13 1 10) understood by RENOU and EDGERTON as denoting *RV* III 62 10 acc to E *gāyatrī* indicated also in *AV* 9 10 19 ruddy calf, sun with his mother *gāyatrī* (13 1 10 d) *saṁ mātā vatso abhy etu roh tah* sun may not rise if *gāyatrī* not recited

13 GANESH SHARMA "Indra" *Viśva ka prathama rastra gīta* (Hindi) Aryakumar Sabha, Delhi, 1962, 79

AV XII 1, with Hindi and English transl in verse

14 GONDA, J Notes on *Atharvaveda Samhita* book 14 *IIJ* 8 (1), 1964, 1-24

wedding hymns of *AV*

15 GONDA, J *Atharvaveda* 11, 7 *Renou Comm Vol*, 1968, 301-336

ucchusta (residue of oblation) was a very potent and imp substance brings about an uninterrupted connection with the next ritual connective and consecratory function of *u* also container of special productive power (*Śesa* as supporter of earth) the imp of the remnant of *brahmaudana* emphasized in *AV* 11 7

16 GONDA, J A note on Atharvaveda 4, 11 *Umesa Mishra Vol* 1, 1 5

17 GRILL, J *Hundert Lieder des Atharva Veda* Stuttgart, 1971, 221

transl with exegetical and text crit notes reprint of second revised ed 1888

18 GUPTA, Sudhir Kumar A new interpretation of the Atharvaveda I 14 *JGJRI* 17 (1 2), 1961, 79 92

the hymn deals with a king

19 HOFFMANN, K [*utsam aksitam* in *AV* IV 27 2a] *KZ* 79, 1965, p 173

in a paper on Materialien zum altindischen Verbum I *anc* schopfen

20 INSLER, S Sanskrit *taskara* and text criticism to *AV* XIX 47 50 *Die Sprache* 16, 1970, 138-48

word *taskara* occurs five times in *RV* [*tāyu* and *stena* derived from Indo Ir *(s) *tāy* steal BENVENISTE suggests that the two words are etymologically different also employed quite distinctly in texts] INSLER suggests that like *rātricara* *taskara* also is descriptive term expressive of his most salient trait *taskara* *tamogā*=*tamas*+*cara* author suggests improvements in readings *AV* XIX 47 10ab *yacchatāt* for *yaccha* n Saunaka 48 3 *padvat* for *parvani* 49 2a *viśvāni gabhīrā* (*ni*) all the depths and the highest ones 49 2b *ud varsistham ak am sta* (*abhi viśvān aruhad gabhīrā ud varsistham brhat akram sta*) 49 5ab *svām rātrim ahni sūrayaś ca himasya mātā suhavā no astu* 49 8ab *bhadrāsi rātri camaso na isto viśvam go paṁ yuvatih bibharsi* 49cd *caksusmanti va yuvat vapūmsi prati tyān divyān rukmān amukthāh*

21 JAGADISH CHANDRA *Atharvaveda satakam* Delhi, 1962 112

Hindi transl of 100 hymns

22 JAYADEVA *Kucha laksa sukta ke sambandha men* (Hindi) *Vedavanī* 16 (8) June 64, 10 11

. apropos 43 below

23 KSHIRSAGAR, D B A critical study of the Kāla-hymns (*AV* XIX 53 54) *SP* (26 AIOC) 1972, 360 61.

kāla also is similar to abstract form of *brahman* or the Darkness (*RV* X 129) or the Waters—causes of the world

24 LALCHAND *Bhagavan ka kavya dekha* (Hindi) *Vedavani* 18 (3) Jan 66, 5 7

AV 10 8 32

25 MISHRA, Madhusudan Prasad *Vaidikasuktapañcakam* Chowkhamba Vidyabhavan, Varanasi, 1963, 12

Five hymns from *AV* with Hindi transl *Vacaspati*, *krsi*, *sahrdaya*, *suddhi*, *subhasyeti* *sūktas*

26 MISHRA, Ramaprasad *Atharvaveda men matṛbhūmi prema* (Hindi) *Śreya* 2, 1970, 36 40

AV XII 1

27 MUNSHIRAM, Acharya *Prana se siksa* (Hindi) *GKP* 21 (1 - 2), Aug Oct 68, 110 116

33 RAY, Vrajadeva Prasad *Atharvaveda ke prthivi sukta men bhavanatmaka ekata* (Hindi) *VJ* 13 (1) Mar 64, 12 13

34 RENOU L L'hymne à la terre de l'Atharva Veda *Yggdrasill* (25 1 38), 161 64

35 SATAVALEKAR, S D *Pranasuktam* (*AV* XI 4), with Marathi translation Svadhyaya Mandala, Pardi, 1962 ii+32

36 SATAVALEKAR, S D *Manyusuktam*, with Marathi translation Svadhyaya Mandala, Pardi 1963, 20

37 SATAVALEKAR S D *Vaidika rastragītam*, with Marathi translation Svadhyaya Mandala, Pardi, 1963 32

38 SATAVALEKAR, S D *Vaidika rastragitam*, with Hindi translation Svadhyaya Mandala, Pardi, 1963, 32

39 SATAVALEKAR, S D *Vadhuvaron ko vaidika subha asīrvada* (Hindi) *GKP* 20 (4), Nov Dec 67, 263 64

AV VI 78 2 3 XIV 1 22 42-44

40 SHARMA, Ganesh Dutt, TRIPATHI, M M *Visva ka prathama rastra gīta The World's First National Anthem* Arya-kumar Sabha Delhi, 1962

AV XII 1 Hindi transl by G D S English transl by M M T Bhumika by V S AGRAWALA

41 SURYAKANTA *Atharvaveda ka brahmacarya sukta* (Hindi) *Vedavanī* 14 (1) Nov 61, 60 62

AV XI 5

42 VIDEHA, Vidyananda *Atharvaveda ka adhyayana* (Hindi) *Savita* 24 (11), Dec 71, 245 47, 25 (1), Feb 72, 8 10

(18) *AV* I 28 1-4 IV 17 3 (20) I 30 1-4

43 VIRENDRA, Sastri *Atharvaveda ka eka vaijñanika sukta* (Hindi) *Vedavanī* 15 (2) Dec 62, 19 20

laksa sukta *AV* V 5 (for comments on this paper, see 22 above)

44 VIRENDRA, Sastri *Laksa sukta* (*Atharva* 5 5) *ka paryālocana* (Hindi) *Vedavanī* 16 (8), June 64, 11 13

—apropos 22 above

45 VISHVA BANDHU Vedic text critical studies *AV* V. 15 *Rocz Or* 21, 1957, 455 57

46 VISHVA BANDHU Vedic textuo linguistic studies, No 2 Atharvaveda I 1 1 a text critical study *VIJ* 2 (1), Mar 64, 1 8

47 VISHVA BANDHU Vedic textuo linguistic studies, 4. Atharvaveda I 1 *VIJ* 5 (1), Mar 67, 13 24

trisaptāh shd indicate some aspect of speech ('triplet' and septlet three genders or numbers seven cases etc) universe is constituted of *nāma* and *rupa* Atharvan must have been thinking here of the entirety of name (*nāma*) wh alone cd denotatively comprehend the entirety of phenomenal form (*rpua*) entirety of *nāma* ref to by *triṣaptāh*

48 VISHVA BANDHU Vedic textuo linguistic studies, 8 · An Atharvan hymn to lac (*laksa*)—*AV* V 5 *VIJ* 9 (1), Mar 71, 1-20, 9 (2), Sept 71, 281 89

revised version of *VBD* II 6 22

49 VISHVANATH *Vedon men kūtamantra* (Hindi) *Vedavānī* 15 (2), Dec 62, 21 24

AV XX 135 1 3 considered

7. GENERAL STUDY

1 BHATTACHARYYA, Durgamohan The social significance of the Átharvanic hymns *Bh Vid* 20 21 (Munshi Indolog Fel Vol), 1962 (1963), 33 35

re *Bhūmi sukta Brahma sūkta* and *Sāmmanasya sukta* – particularly as they are found in the Ppp version–contribute greatly to the propagation of the ideals of nationality, equality, and unity among the people

2 BHATTACHARYYA, Durgamohan An inkling of philosophical material in the Paippalāda samhitā *ALB* 28 (1 2) 132 45

3. BHATTACHARYYA, Durgamohan *The Fundamental Themes of the Atharvaveda* (with special reference to its Paippalāda samhitā) S P. Mandali, Poona, 1968, xii+69.

(Kaushika Lecture Series VI, ed V P Limaye and R. N Gadre, Foreword by R. N Dandekar) I Literature of Ppp school, discovery in Orissa of *AVP*, II Comparison of *AVŚ* and *AVP*, errors in *AVŚ* corrected by *AVP*, *aihika* section, III *āmuṣmika* theme

4 Bhattacharyya, Durgamohan The *Brahmaveda* and the *Brahmasutra* *PICO* (26th Session), 1969, 28 32 (Also in *SP*, 26 ICO, 68 69)

Paippalāda concepts of *brahman* (8 9 10–a part of this st. occurs in *BS* II 3 43 as Vedic text, 16 103 6, 8 9 2, 18 26 1, 8. 9 12) seem to have directly contributed to the development of Up thought some sūtras of Bādarāyaṇa appear to have been written with particular ref to Brahmasūktas of *Brahmaveda*, e g., *BS* I 3 1 –*AVP* 17 8 3, *BS* III 3 22–*AVP* 8 9 1

5 Brahmamuni *Atharvavede atithaye mamsabhojanasamarpanasamdehasya vivecanam* *GKP* 13 (9), 307 11

6 Chakrabarti, Debika Occultism in the Atharvaveda *SP* (26 AIOC), 1972, 348 50

occultism both of homeopathic and contagious varieties in *AV*

7 Chaube, B N *Saphala jīvana* (Hindi) *GKP* 19 (1 2) 1966, 170-76 and 52

discusses Vrātya kāṇḍa (*AV* XV)

8 Diskalkar, D B Atharvaveda and epigraphy *JASBom* 34 35, 1959 60 (1962), 75-83

ref to *AV* lit. and gotras in inscriptions *AV*-Brahmins spread over throughout India

9 Diwekar, H. R. Atharvaveda Samhitā and its forms *JGJKSV* 27 (3-4), 193 99

AV saṁ has more forms than one one of them called *Ācārya saṁ*, the other *Ārṣ' saṁ*., the third *Vidh prayoga saṁ* (acc. to *Dārilabhāṣya*) *Rṣi saṁ* is the *saṁ* par excellence the *Ācārya saṁ* avoids repetitions and abridges it for study, the *Vidhi* amplifies it for ritual

10. Devasthali, G V The status of the Atharvaveda. *Kaviraja Fel Vol*, 1967, 3 13

ref to *AV* in other Vedic texts and epics geographical ref *naksatras* sacrifices in *AV* lg and vocabulary of *AV* *AV* relates to lower or common strata of society untouched by hierarchical thoughts and beliefs

11 DVIVEDA, Lakshmi Narayan *Atharvano brahmacari mahima* *Sur* 42 (6), June 66, 73 74

12 GARG, Rajendra Kumar *Rgveda aur Atharvaveda svarūpa aur mahattva* (Hindi) *VJ* 21 (3 4), 174 181, 182

(see *VBD* III 4 19)

13 GERASIMOV, A V The structure of the Atharvaveda texts the principles of investigation (Russ) *Programma*, Tortu, 1964, 14 16

14 GERASIMOV, A V An attempt to analyse the contents of the hymns of the Atharvaveda (Russ) *Indija v drevnosti*, Moscow, 1964, 95 104

15 GERASIMOV, A V *Atharvaveda as an original source of the history af ancient Indian culture* (Russ) Moscow, 1965

(candidate thesis) analysis of magic hymns of *AV*

16 GONDA, J The Indra Festival according to the Atharvavedins *JAOS* 87 1967, 413 29

17 JAITLEY R S *Rasan atharvanad api* R Dravid Fel Vol, 1971, *Sa* 54 62

(cf Natyasastra I 17) traces diff *rasas* to diff *AV* passages

18 KARAMBELKAR, V W *The Atharva Veda and the Āyur Veda* Nagpur, 1961, V+312

medical trad, origin of disease, Atharvan anatomy, theory of development, medical practice medical ritual discusses ten major diseases like *apacit* *klāsa* etc appendices medical charms of *AV*, *bhaiṣajya* chh of *Kauśika sūtra*, *Garbhopaniṣad*, etc
Rev V VARADACHARI *SVUOJ* 6 118

19. MALAVIYA, Maya *Atharvavede śanti pusti karmani* Sarasvatibhavana Series 17, VSVV, Varanasi, 1967, 172

(Vidyāvāridhi thesis) magic-ceremonies concerning *ś* and *p* in *AV* compared with those in other Vedas discusses magic and religion

20. MODAK, B R Consecration in Atharvan literature. *JKU* (H) 9, 1965, 65–68

21. MODAK, B R Employment of Atharvaveda mantras *JKU* (H) 10, 1966, 11–19

22 MODAK, B R Magic in Atharvavedic literature *JKU* (H) 13, 1969, 8–30

> *materia magica* procedure and effect of magic, how magic works

23 PANCHOLI, Badri Prasad *Vaśa aur usaka svarūpa* (Hindi) *Vedavanī* 17 (2), Dec 64, 10–13

> two *vaśā sūktas* in *AV* *vaśā* means creative power of *brahman* *vaśā* is *medhā*

24 PANDEY, R B Brahma-Gavī and the Vaitahavyas in the Atharvaveda and the Puranas *Bharatī* I (1), 1956–57, 1–8

> B =rel, moral spiritual activities of Brahmaṇas acc to Purāṇas Vītahavya belonged to Haihaya branch of Yadavas 11th in descent from Haihaya Haihayas in South Malwa, their capital was Māhismatī fought with kings of Kasi Pratardana son of Divodasa recovered kingdom from H

25 PATHAK, V S A sealing of the ātharvanika carana. *JNSI* 26 (2), 1964, 214–21

> an oval terracotta sealing discovered in Rajghat excavations of 1961 the legend reads *ātharvaṇika caraṇa* horse faced human figure on the sealing identified by the author as *Atharvaveda* ref to *ātharvaṇika caraṇa* in several inscriptions .

26 PATYAL, Hukam Chand *Atharvaveda ki śakhaen* (Hindi) *VJ* 21 (3–4), 1972, 246–247, 250

> also Vedic lit about *AV*

27 PHILLIPS, Harold Barry Some teachings of the Atharvaveda *Pr Bh* 67, Dec 62, 513–16

> (ref *PrBh* Aug 62) deals with first five Kandas treated as a whole God to be worshipped various ways to make spiritual progress instruction of the *guru* cultivation of sundry virtues politics health and long life sundry topics

28 RAI, Ganga Sagar Śākhās of the Atharvaveda *Pur* 14 (1), Jan 72, 58–69,

mainly on the evidence of Puranas variety of views re number and names of *śākhās* gives details of the nine *śākhās* usually mentioned

29 ROY, Mira Family relations of some plants in the Atharvaveda *IJHS* 5 (1) 1970, 162–77

30 SAMARPANANANDA Swami *Angiraso vedah—Atharva vedah* *GKP* 18 (1–2), Aug Sept 65, 26–27

AV deals with principles of life process and bodily health • *rasayanatantra*

31 SASTRI Ananta Rama *Vedesu atharvavedah* *R Dravid Fel Vol* 1971, *Ve* 44–52 (Also in *SP*, 25 AIOC, 355–58)

32 SASTRI Haridatta *Atharvaveda men osadhi-vijñana* (Hindi) *Vedavanī* 17 (1), Nov 64, 63–64

33 SASTRI Haridatta, *Atharvaveda para eka dṛsti* (Hindi). *VJ* 21 (3–4), June–July 72, 200 201

34 SCHLERATH, B Zu den Merseburger Zaubersprüchen II Fachtagung fur idg und allgem Spw, Innsbruck, 1962, 139–143

parallels in *AV* (2nd Mers zaub and *AV* IV 12 3) [KÜHN had suggested in view of verbal and conceptual parallelisms bet *AV* and Mers. that the two cd be traced back to a common pre-form S does not agree]

35 SHENDE, N J *Kavi and Kavya in the Atharvaveda* CASS Publ B 1, 1967, viii + 186

Rev S N DWIVEDI *JGJRI* 22 262 63 J GONDA, *JOIB* 17, 196 99, V P LIMAYE *VIJ* 5 220 22 G R WELBON, *JAOS* 89, 670, D ZBAVITEL, *Arch Or* 37 292 93

36 SHENDE N J The Ṛgveda and the Atharvaveda *JASBom* 41–42, 1966–67 (1970), 56 71

see *VBD* III 4 46

37 SHENDE, S R Observations of some important points re Atharvaveda *SP* (24 AIOC), 1968, 29–30

name *AV* first in *Gopatha Br* *AV* belongs to Indo Ir period *AV* is a later ed of *Rgveda*— almost all the subjects in *RV* enlarged and extended in *AV*,

38 SRIVASTAVA, V C Rohita in the Atharvaveda *QJMS* 58, 1967–68, 122–30

39 SURYAKANTA *Atharvaveda evam Gopatha Brahmana* (Hindi) Kashi Sk Series 166, Chowkhamba, Varanasi, 1964, 17 + 298

Hindi transl of BLOOMFIELD's *The AV and GB*

40 THATTE, Anuradha The concept of god in the Atharvaveda *SP* (26 AIOC), 1972, p 511

41 TOPOROV, V N Towards the reconstruction of the Indo European ritual and ritual poetic formulas, on the basis of charms (Russ) *Uch Zap TGU Trudy po zn sist* 4, 1969, 9–43

some parallels to *AV* IV 12 3–5 and II 31.5, Vedic charms against worms, reconstruction of the mythologeme about the conflict of the Thunder-god with his sons love spells in *AV* and parallel motifs in Russian charms

42 VIRENDRA KUMAR *Atharvaveda men osadhivijñana* (Hindi) *Bharatī* 5 (1), 1961–62, H 22–26

III SAMAVEDA

8 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 ACHYUTANANDA, Swami *Samaveda śataka* Aryapremi Karyalaya, Ajmer, 1966, 100

100 mantras from *SV* with Hindi transl

2 BENFEY, T (ed) *Samaveda Die Hymnen des Sama Veda* 1968–69, Vol I 280, Vol II 373

reprint of first ed, Leipzig 1848 text introd, glossary, transl

3 *Samavedasamhita* with *Samasamskarabhasya* by Swami BHAGAVADACARYA P B Shaha, Ahmedabad, 1960, 455

only Purvarcika

4 BRAHMAMUNI, Swami *Samaveda—adhyatmika muni bhasya* Gurukul, Kangri

. only Pūrvārcika comm upon (acc to comm, *SV* aims at *paramātmacarcā*)..

5. DANDISVAMIN (ed.) *Sāmaveda-samhitā*, with Sāyaṇa-bhasya and Bengali translation Shri Samkaracarya Vidyabhavan, Tarakeshwar, 1965, 12 + 82.

6. DEVI CHAND *Samaveda*, with English transl., introd., and notes. All-India Dayananda Salvation Mission, Hoshiarpur, 1963, 370 + 20.

Rev . DHARMADEVA, *GKP 15, 407–08*

7. DHARMADEVA. *Samaveda-samhitā* Anand Kutir, Jwalapur, 1966, 60.

. selected mantras from *SV* with English transl

8. DHARMADEVA (ed.) *Sāmaveda-samhita*, with English *translation*. Anand Kutir, Jwalapur, *1967, 4 + 910 + 36.*

English transl with notes (English and Sk) and introd. .. Sk-Hindi-English glossary two parts bound together .. (also *Some Psalms of SV*)

9. DHARMADEVA. *Sāma-samgīta-sudhā.* Anand Kutir, Jwalapur.

. Hindi rendering in songs of 122 mantras of *SV*.

10. GRIFFITH, Ralph T. H. *The Hymns of the Sāmaveda.* Chowkhamba Sk. *Studies 28*, Varanasi, *1963, 8 + 340 + 38.*

..English transl with popular comm 4th ed (reprint) .. (1st ed, 2 parts, 1893, 2nd ed, 1907, 3rd ed, 1926) .

11. HARI SHARAN *Sāmaveda-vyākhyā* Dayanand Vedic Pustakalaya, New Delhi, 1971, 244.

. Hindi transl and comm mantras 1–174 *from* the pt. of view of *adhyātma* and *bhakti* .

12. JAGADISH CHANDRA (ed) *Samaveda-śatakam.* G. Hasananda, Delhi, 1961, 100.

..100 mantras from *SV* with Hindi comm by Swami TULSIRAM..

Rev · DHARMADEVA, *GKP* 13, 320

13. JAYASANKARA (ed.). *Sāmaveda-saṁhitā* with Sāyaṇa-bhāṣya. *Praṇava-Pārijāta* 6 (7), 1964, publ. serially.

..*saralārthasamalaṅkṛtā*..

14. LAHIRI, Bibhor Kumar (ed.). *Sāmaveda-saṁhitā*, Āgneyaṁ Parva or Kāṇḍam. K. L. Mukhopadhyaya, Calcutta, 1963, 20+55.

..Sk. text of 114 hymns of Āgneya parvan of *SV*; expository transl. in English; essay on Agni..

Rev.: T. S. RAGHAVAN, *The Gauḍiya* 9 (4), 159–60.

15. SATAVALEKAR, S. D. (ed.). *Sāmavedaḥ*, with Marathi translation. Svadhyaya Mandala, Pardi, 1963, 19 + 213 + 408.

..also with Hindi transl., 1963, 213 + 408..

16. VAIDYANATH, Sastri (ed.). *Sāmaveda*, with Hindi introduction and commentary. Jullundur, 1966, 4 + 2 + 56 + 1020 + 4 plates.

17. VIRENDRA, Sastri (ed.). *Sāmaveda*. Adarsha Sahitya Mandala, Raybareli, 1963, 528.

..text with Hindi transl...

Rev.: Ed. *GKP* 16, 262.

18. CALAND, W. (ed.). *Der Ārṣeyakalpa des Sāmaveda* (in Lateinschrift). Abhandl. für die Kunde des Morgenlandes, XII, 3, 1966, 296.

..reprint of Leipzig ed., 1908..

19. SARMA, K. V. Hitavākyāni : A Pariśiṣṭa of the Sāmaveda. *SP* (26 AIOC), 1972, p. 509.

..about a collection of nearly 70 epigrams, divided into 9 sections; described in ms. as a *Sāma-pariśiṣṭa*; included in a composite ms. containing three other *Sāma-pariśiṣṭas*, namely, *Śravaṇavidhi*, *Sāmotpatti*, and *Mahānāmnī*.. (ms. in VVRI, No. 6131)..

20. SEHGAL, S. R. (ed.). *Naigeyaśākhānukramaṇī* (belonging to the *Sāmaveda*). Mun. Man., Delhi, 1966, 8 + ii + 10 + 104.

..crit. ed. with copious variants from Vedic works and appendices; English transl. of the Preface by A. WEBER to his ed. of 1885 (*IS* XVII, 315–385)..

21. SHARMA, B R (ed) *Samaveda Arseyadīpa of Bhatta Bhaskara Adhvarīndra* KSV Series 8, Tirupati, 1967, XIX+202

crit ed with introd and notes this is an Anukramanī of Gramageya and Āranyaganas names of *gānas* and *ṛṣis* differences bet Satavalekar s ed of *SV* and *SVD* indicated index of *ṛṣis*

Rev J GONDA *JOIB* 17 454 55 C G KASHIKAR *VIJ* 5, 223 27

22 SHARMA, B. R (ed) *Pañcavidhasutra and Matralaksana*, with commentaries KSV Series 13, Tirupati, 1970, 168.

crit ed with introd and notes *P* a Chandogaparisiṣta consists of 2 *prapāthakas* (each divided into 7 *khandikās*) 3 indices for Prastāvas Pratiharas Nidhanas *M* published for the first time consists of 42 sūtras

Rev C G KASHIKAR *VIJ* 9 405 09

23 SHARMA B R (ed) *Gayatravidhanasūtra of Sunga* with a commentary by an anonymous author VIS 52, VVRI, 1971, xviii+32

a minor ancillary text of *SV* crit ed with introd, index, glossary

24 SURYAKANTA (ed) *Rk tantram A Pratiśakhya of the Sāmaveda* Meh Lac, Delhi 1970, viii+3+vii+101+61+15+69+13+8

crit ed with introd appendices exhaustive notes comm. called *Rktantravrti* and *Sāmavedasarvānukramanī* (reprint of 1933 ed *VBD* I 15 1)

25 TRIPATHI, Yamuna Prasad (ed) *Samavedīya Rudrajapa Vidhi* Chowkhamba Vidyabhavan, Varanasi, 1963, 116

with Padapātha saṁhitā Hindi English transl

9 GENERAL STUDY.

1. DIKSHITAR, Ramanath (ed) *Samaveda sarvasvam Khadira Gṛhyasutram* Madras

S is a kind of encyclopedia of *SV* (every piece of information about *SV*) *KG* in Tamil with Rudraskanda s comm

Rev T V V DIKSHITAR, *BJ* (17 2 63) 71

2. DIKSHITAR, Ramanath. *Sāmavedaḥ laukiko vyavahāraśca. VS*, Tirupati, 1967, S 26-28.

..secular contents of *SV*..*Sāmavidhāna Br.* deals with secular rites for success in life..

3. IYER (GAYATONDE), Shakuntala. The Sāmans. *JBomU* 31 (2), Sept. 62, 35-61.

..(A) introduction to the study of Sāmans, (B) Sāmagāna, (C) contribution of Sāmagāna to music, (D) Sāmans in *SV-Brāhmaṇas*; (E) list of Sāmans..

4. IYER (GAYATONDE), Shakuntala. The Sāmans-II. *JBomU* 32 (2), Sept. 63, 89-126.

..Part I : various aspects of Sāmans, viz., their imp, evolution contribution to science of music, list of Sāmans dealt with in *Ārṣeya Br*; Part II. characteristics of and information about 220 Sāmans as found in *SV-Br.* texts, position of Udgātṛ.

5. JAGADISH CHANDRA. *Mahānāmnī ārcika. Vedavāṇī* 14 (1), Nov. 61, 55-57.

6. KAUFMANN, Walter. The Mudrās in Samavedic chant and their probable relationship to the Go-On Hakase of the Shomyo of Japan. *Anthropos* 62, 1967, p. 567.

..(from *Ethnomusicology* 11, 1967, 161 69) .Vedic music material characterised by a "five tone principle"; Japanese "five tone" *go on hakase* notation presumably derived from simple Vedic mantras, the *mudrās* came to Japan thro. the Buddhist "doctors of sound" who had once come from India..

7. PRASAD, Vindhyavasini. *Agnideva [Īśvara] kā āhvāna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 2-4.

..exegesis of *SV* 1. 1. 1..

8. RAGHAVAN, V. Sāma Veda and Music. *JMA* 33, 1962, 127-33.

..structure and plan of *SV*..details of *Saman* singing, parts of *gāna, stobhas*. Kauthuma and Jaiminīya śākhās and their diff. styles of singing as seen in diff parts of South India relation of Sāmagāna to classical Indian music..

9. RAI, Ganga Sagar. Śakhas of the Samaveda in the Purāṇas. *Purāṇa* 8 (1), Jan. 66, 115-34.

..32 śākhās mentioned..

10 SATAVALEKAR, S D *Samagayana ka mahattva* (Hindi) *Vedavanī* 13 (7) 6 8

11 SUBRAHMANYA SASTRI P S A note on Samaveda Samhita *Vimarsa* 1 (1), 1972, E 101 02

how Samans based on one and the same *rk* are arranged in *SV Sam* and why so ?

12 SYRKIN, A Ya Sàmaveda (Russ) *Sovet Ist Encikl*, Vol 12, Moscow, 1969, p 503

13 VARADARAJAN, B Music in the Sama Veda *VS*, Tirupati, 1967, E 50 58

14 VARADARAJAN Brinda Ancient music the music of the *Samaveda* and the songs of the saivite and vaisnavite saints *BITC* 1, 1967, 22 45

Vedic chant has three forms *arcika gathika samika* *a* has three accents *g* only one and *s* is melodic Samagana, being a collective song has a fixed and set form of musical cast or mould there are seven divisions of Saman chanted during a sacrifice in the *gāna* of *SV* seven musical notes are used

IV YAJURVEDA

10 *Krsna* Y V TEXTS, EXEGESIS

1 *Taittiriya Samhita* Ed SONTAKKE, N S DHARMADHIKARI T N VSM Poona 1970, xxi+667

crit ed with Padapatha and the commentaries of Bhatta Bhaskara Misra and Sayanacarya Vol I (Kaṇḍa I Prapāthakas 1-4)

Rev K. V SARMA, *VIJ* 9 (1) 203-05

2 KEITH, A Berriedale *The Veda of the Black Yajus School entitled Taittirīya Samhita* Mot Ban, Delhi, 1967, 838

2 vol reprint of HOS 18 19 1914 English transl of *TS*

3 *Kathaka Die Samhita der Katha Sakha* Ed VON SCHROEDER Leopold Franz Steiner Verlag, Wiesbaden, Vol I 1970, xiv+283, Vol II, 1971, 193

..reprint of first ed. (in three vol., 1900, 1909, 1910) [Vol. 3 and Index Verborum by R. SIMON to be published] .

Rev. : H. KRICK, *WZKSA* 16, 207; H-P. SCHMIDT, *JAOS* 91, 552.

4. *Maitrāyaṇī-Saṁhitā* : *Die Saṁhitā der Maitrāyaṇīya-śākhā*. Ed. VON SCHROEDER, Leopold. Franz Steiner Verlag, Wiesbaden , Vol. I, 1970, xlvi+173 ; Vol. II, 1971, 169.

. reprint of first ed. (Leipzig, 1881-86) .(Vol. 3-4 to be published)..

Rev. ; H. KRICK *WZKSA* 16, 207.

5. *Kapiṣṭhala-Kaṭha-Saṁhitā*. Ed. RAGHUVIRA. Meh. Lach., Delhi, 1968, xxxii+364.

..crit. ed. with text-crit. notes .

6. ANNANGARACHARYA, K. *Padapāṭhapariśuddhiḥ*. *Saṁvid* 2 (1-2), 29-37.

..*TS* (no. of *padas*, 109387)..discusses many cases..(see 7 below)..

7. ANNANGARACHARYA, P. B. *Padapāṭhapariśuddhiḥ VS*, Tirupati, 1967, S 10-14.

..seeks to clarify doubts concerning Padapātha of *TS*. mentions ten ways in wh. inflected verbal forms are presented in P...

8. ANNANGARACHARYA, P. B. *Taittirīya-saṁhita padapātha-rakṣā*. *R. Dravid Fel. Vol.*, 1971, *Ve* 87-91.

9. DHARMADHIKARI, T. N. Specialities of Bhaṭṭabhāskara Miśra's commentary on *Taittirīya-Saṁhitā*. *SP* (21 AIOC), 1961, 23-24.

..gramm. explanations are minute and accurate: etymology of words often interesting, explanation of accent and uncommon *chandas*, *viniyoga* given briefly .

10. DHARMADHIKARI, T N. Some conjectural emendations in the text of *Maitrāyaṇi-Saṁhita*. *SP* (23 AIOC), 1966, 9-10.

..53 emendations suggested..

11. DHARMADHIKARI, T. N. Padapaṭha of the *Taittirīya-Saṁhitā*. *SP* (26 AIOC), 1972, p. 352.

..some peculiarities ; e g *ivena nityasamāsaḥ* rule always violated..

12 HOFFMANN, Karl *TS sīmahı* Haplologie im Satz? *MSS* 22, 25 28

13 HOFFMANN, Karl Die Komposition eines Brāhmana Abschnittes (MS I 10, 14 16) *Renou Comm Vol*, 1968, 367 380

> crit observations Indra Vṛtra fight as mythological background for *Sākamedha* ritual

14 HOFFMANN, Karl Der Mantra *yan navam ait TS* II 3 10 1 *MSS* 25, 1969 59 63

> reconstructs, with the help of *TS* II 6 3 3 the magic result of the prose legend wh serves as base [*sṛpta*=sneak s track]

15 KRICK Hertha Der vieraugige Hund im Asvamedha Zur Deutung von *TS* VII 1 11 1 (b) *WZKSA* 16, 1972, 27 39

> in Asvamedha, before the horse is let to roam about for a year it is bathed in a lake in the south at the same time a four-eyed dog is killed and thrown under the feet of the horse. Acc to the *Br*, k ll ng of the dog symbol zes destruction of evil and enemy The author suggests on the bas s of *TS* VII 1 11 1, that the original funct on of the dog must have been s milar to that of Saramā in the myth of Panis i e to find the way to the cows by crossing the Rasā stream

16 KRISHNALAL *Taittirīya samhita* 5 6 1 1 2 *mantra ganasya viniyogah* *Sag* 5 (3), 1967 313 16

> diff viniyogas in d ff ritual texts in Śrauta ritual these mantras employed in rites wh have hardly anything to do with water in *GS* in connection with *samāvartana cūḍākarma* etc

17 MEHENDALE, M A Evidence for the africate pronunciation of the cluster *ts* in the Maitrāyaṇī Samhitā. *W B Henning Mem Vol*, 1970, 299 302

> MS III 4 7 d ff forms of *Agne ti d onacit ... ... patsa ... ... in this passage mention of ... is irrelevant ... S 10 3 66 throws l ght on the passage it rea s ... ... ĀpŚ ... 13 4 rea ls ... ... it would become clear that in the MS passage ... stood for ... in oral transmission ts was pronounced as an affricate (in MS III 6 2 ... seems to occur for ...)*

18. PARTHASARATHY IYER, L. S. *Outlines of the contents of Kṛṣna Yajurveda, Taittirīya Śakhā.* Veda Dharma Satra Paripalana Sabha, Kumbhakonam, 1962.

19. RAI, Ganga Sagar. Śākhas of the *Krsna Yajurveda* in the Purāṇas. *Pur* 7 (2), July 65, 235–53.

..86 śākhās mentioned; names of only 43 known, only 28 ref. to in the *Caraṇavyūha* of Śaunaka..

20. TATACHARIAR, A. Ramanuja. The "Tanoo-Naptra" spirit. *BJ* 9 (14), 3-2-63, 14-15.

..*TS* VI. 2. 2..spirit of united action .

21. VEDAKUMARI. *Maitrāyanī samhitā kā eka adhyayana* (Hindi). Univ. of Rajasthan, Jaipur, 1968.

..(typed Ph. D. thesis)

22. VIDYANIDHI, Sastri. *Maitrāyanī-sūkti-samgrahah. GKP* 16 (12), 458-61; 17 (5), 284-86.

..serially..

11. *Śukla-YV:* TEXT, COMMENTARY, TRANSLATION, EXEGESIS.

1. *Śukla-Yajurveda-Vajasaneyi-Samhita (Mahīdharabhāṣya-sahitā).* Ed. WEBER, A. Chowkhamba Sk. Granthamala 103, Varanasi, 1015.

..photostat copy of original..

2. *Śukla-Yajurveda Samhita,* ed. with *Yajuhsaṁskāra-bhāṣya* by Swami BHAGAVADACHARYA and Hindi translation. Rajnagar Society, Ahmedabad, 1960, 24+256.

..only five *adhyāyas* .

3. BRAHMAMUNI, Swami. *Yajurvedānuyārtha.* Arya Sahitya Mandal, Ajmer, 1968, 287.

..Hindi comm. on first ten *adhyayas* of *VS*

4. *Yajurveda bhāsya-samgrahah maharsi-dayananda-kṛtah.* Ed. YUDHISTHIRA, Mimamsaka. Aryakumar Sabha, Baroda, 1961, 340.

D s bhāṣya on *adh* 1 and 2 *adh* 23, 51 65, *adh* 32, *adh* 34, 1 6, *34 38* *crit notes*

Rev DHARMADEVA *GKP* 13, 287

5 YUDHISTHIRA, Mimamsaka (ed) *Yajurvedabhāsyavivaranam* Ramlal Kapur Trust, Bahalgarh, Part I (*adh.* 1-10), 2nd ed, 1971, 20+142+876+32, Part II (*adh* 11-15), 1971, 6+587+13.

Bhāṣya by DAYANANDA, *Vivarana* by BRAHMADATTA JIJNASU

Rev (Part I) ED, *GKP* 13, 248-49, (Part II) S K. GUPTA *BSS* 1, 115–17

6. *Yajurvedabhasya* by Swami DAYANANDA Dayananda Vedānusandhana Sadanam, Hyderabad

adh 11 15, with Telugu transl by A KESHAVARYA, 1963, 2+679+1002, *adh* 16–18, with Telugu transl by A K, 1963, 1003–1220, *adh* 19 20, with Telugu transl by A. K, 1963, 4+1221 –1370, *adh* 31 40, with Telugu transl by P SHESHACHALACHARYA and A. K, 1962, 16+832 (in Telugu script)

7. DEVI CHAND. *The Yajur Veda* English translation New Delhi, 1965, 511.

text with English transl of *Mādhyandina saṁ* .

Rev Klaus MYLIUS, *WZUH* 17 (6), 147–49

8 GAUD, Daulat Ram (ed) *Yajurveda Samhita* Chowkhamba Vidyabhavan, Varanasi, 1965, 64+478

ed with Hindi transl

9. JAGADISH CHANDRA *Yajurveda śataka* G Hasanand, Delhi, 1961, 100

Hindi transl of Dayananda's comm on 100 *YV*–mantras .

Rev DHARMADEVA, *GKP* 13, 320

10 *Madhyandiniya mantra samhita* Pandit Pustakalaya, 1963, 94.

11. *Madhyandina padapatha* Ramlal Kapur Trust, Bahalgarh, 725

12. MAHESHVARANANDA, Swami. *Śukla yajurveda samhitopaniṣacchatakam.* G. Vyas, Bombay, 491.

..with comm called *Adhyātmajyotsnāvṛtti*. exposition of 100 mantras from *ŚYV* from the *adhyātma* pt. of view

Rev.: BHAGAVADDATTA, *GKP* 17, 215–16

13. YUDHISTHIRA, Mimamsaka. *Mādhyandina-samhitāyāh padapāṭhah-trividhavantarapāṭhaih samanvitah.* Bahalgarh, May 71.

14. ACHARYA, P. The Orissan recension of *Kānva Saṁhitā. VIJ* 2 (1), 1964, 79-80. (Also in *SP*, 21 AIOC, 1961, p. 244: " Kānva-Saṁhitā in Orissa ").

..Orissan *KS*, called *Ekacatīsa Mantra*, presents several peculiar features compared to the printed text based on Maharashtra mss ..the former consists of 41 chh (instead of 40 as in printed ed.); chh 1–34 more or less correspond in the two versions, arrangement in remaining chh differs greatly Orissan text divided into 2 "Twenties". notes also other peculiarities..

15. BHARATIYA, Kantikishor. *Samkalpa-śakti Vedavānī* 24 (11), Sept. 72, 3–5.

..*YV* 34. 1–6 .

16. BRAHMAMUNI, Swami. *Veda ke eka saṁdigdha prakarana kā vivecana* (Hindi). Vaidika Sadhanasrama, Yamunanagar, 1961, 25. (Also publ. Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1963).

. re. *YV*, *adh* 39 .

Rev.: DHARMADEVA, *GKP* 13 (8), 288

17. BRAHMAMUNI, Swami. *Eka samasya* (Hindi). *Vedavāṇī* 13 (6), April 61, 15–16.

..re. *YV* 39 6

18. CHOBE, B. N. *Śankāsamādhana : Yajurveda 40. 3 ke sambandha men* (Hindi). *Vedavānī* 23 (10), Aug 71, 7–9.

..*api gacchanti* or *abhi gacchanti* .

19. DANDGE, Gajanan Balkrishna (ed.). *Rudrādhyāyaḥ.* Maharashtra Grantha Bhandar, Kolhapur, 1966, xxviii+90.

..ed with English introd and transl ..

20 DHARMADEVA, *Vedamantron kā tulanātmaka anuśīlana—maharṣi dayānanda tathā anya vedabhāṣyakāra* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 53–59.

..*YV* 8.28..

21 GUPTA Sudhir Kumar *Yajurveda bhasya vivarana eka samiksa* (Hindi) *Vedavani* 25 (1) Nov 72, 14–16

See 5 above

22 JAGADISHWAR SASTRI, V *Sukla yajurveda mīmamsā* *VS*, Tirupati 1967 S 15–25

or g n distinct on bet *ŚYV* and *KYV* sakhas contents of *Sam* and *Br* accent comm etc

23 JAYADATTA, Sastri *Satya ka anusandhana kaise karen* (Hindi) *Vedavani* 23 (3), 1971, 8 16

YV 19 77

24 KASHIKAR, C G *Caranavyuha* (Marathi) *Navabharata*, Aug 63, 5 8

apropos N G CHAPEKAR s art cle on Caraṇavyuha in *Navabhārata* May 63 (CHAPEKAR writes about the work *C* w th the *bhāsya* of Mah dasa *C* is one of the 18 Par s stas of *ŚYV*) K controverts some of the suggestions made by CHAPEKAR

25 MADAN MOHAN *Srauta darsana sara* *Vedavanī* 16 (2), Dec 63, 4 11

YV 40

26 MUTHUKRISHNA SASTRIGAL, R *Śrī rudram camakam* Hitabhashini Publ No 1, Thanjavur, 1969, viii+181

Sk text with transl into Tamil (3rd ed)

27 PRABHAKAR, C L The recensions of the Śukla Yajurveda *SP* (25 AIOC), 1969, p 21

trad tionally 13–14 recens ons ment oned only 2 (M and K) available in print compares these two recensions in post *saṁ* lit., d fferences not maintained

28 PRASAD, Vindhyavasini *Aryabhuinaya vyakhya* *YV* 36 2 *Vedavanī* 15 (2), Dec 62, 1–3

29 RAI, Ganga Sagar Sākhās of the Yajurveda in the Purāṇas *Pur* 7 (1), Jan 65, 6–17 (Also in *SP*, 22 AIOC, 1965, 234-35)

YV regarded by Purāṇas as the earl est Ve la 42 or 100 or 101 sakhās mentioned but 15 ascertained, th e r names vary describes briefly each of these 15 śākhās

30. RAJAGOPALA IYER, T. R The Chamakam. *Ved Kes.* 52 (12), April 66, 524-29.

..C occurs in *YV* 7. 4 its purpose and source..

31. *Śrīśuklayajurvedīyarudrāṣṭādhyāyī.* Pandit Pustakalaya, Varanasi, 1963, 52.

32. *Hindi Rudrāṣṭadhyayī.* Vaidika Jnana Bharati Rishikula Brahmacaryáshram, Ratangarh.

33. SARMA, Munshiram. *Purusa-sūkta* Vaidika-Śodha-Saṁsthāna, Kanpur.

..exegesis acc. to *YV* 31 .

34. SARMA, Munshiram. *Pavitreṇa savena ca* *GKP* 22 (5), 247-50.

. *YV* 19. 43.

35. SENGUPTA, B. K. *Ādityād vedaḥ.* *R Dravid Fel. Vol.*, 1971, *Ve* 4.

..*ŚYV* is so called because it was derived by Yājñavalkya from the resplendent Āditya .

36. SIVANARAYAṆA, Sastri (ed.). *Nityakarmaprayogamālā.* Bombay, 1965, 16+272.

. selections from *VS* by Chaturthilal SARMA, ed by S with Sk. notes

37. SIVAPUJANASIMHA. *Mahāmṛtyuñjaya-mantra-mīmāṁsā.* *Vedavāṇī* 24 (10), Aug. 72, 18-24.

..*YV* 3 60 · *tryambakaṁ yajamahe* discusses interpretations by earlier scholars acc. to S , *tryambaka=paramātmā* (*amba*=dyaus, ap, pṛthivī) (note by YUDHISTHIRA appended to this article : *t* =protector of the three worlds) .

38. SUBRAHMANYAM, V. K. (ed.) *Srīrudrapraśnaḥ.* Ramakrishna Math, Madras, 1963, 32

..ed. with English transl...

39. UDAYAVIRA. *Kānva saṁhitā (yajurveda kā śuklakṛṣna-vibhāga)* (Hindi). *Vedavanī* 14 (1), Nov. 61, 41-46.

40. VIDYANANDA VIDEHA *Pūrna vyaktitva* (Hindi). *Savitā* 24 (11), Dec. 71, 244-45.

..*YV* 38 27..

41 WARAY G S Pronunciation of *ya sa ja na* and *kha* in Śukla Yajurveda *SP* (21 AIOC) 1961 p 142

42 YUDHISTHIRA Mimamsaka *Veda pravacana Iśvara stuti prarthana upasana mantra* *Vedavani* 23 (3 10)

serially various *VS* mantras explained

43 YUDHISTHIRA Mimamsaka *Yajurveda ki mulasamhita* (Hindi) *Vedavani* 24 (1) Nov 71 73 78

Madhyandina samhita is the original one

44 YUDHISTHIRA Mimamsaka *Yajurveda kī mantra samkhya* 1975 yā 1976 ? (Hindi) *Vedavani* 24 (1) Nov 71, 78 79

two methods of counting mantras *yājnika pakṣa* and *adhyayana pakṣa* (in *RV* acc to *y* 10552 acc to *a* 10482) in *YV* acc to *a* 1975 (which is correct)

12 GENERAL STUDY

1 ANANDA Swami *Prabhumilana ka marga* (Hindi) *Vedavanī* 21 (11) Sept 69 2 3

VS 17 31

2 ANANTA NARAYANA SASTRI K V *Dīkṣahutimantra stutih* *ABORI* 51 1970 (1971) 192 202

TS mantra *c (ve deva ya netur ma o vṛṇ ta sakhyam t r (verāya tsudhyas dyumnam vṛṇ ta puṣyase svāhā* first *pāda* is *saptākṣarā* therefore *śakra* second *pāda* is *gāya* third *pāda* to be made into *triṣṭubh* by adding *deva ya* of the first *pāda* to the fourth *pāda* to be made into *jagat* by adding *c t e* and *sakhyam* to it each metre has a specific purpose to serve all this explained by author in self-composed 51 Sanskrit stanzas

3 BHANDARI V S Secular aspect of the Yajurveda *NUJ* 18 1966-67 63-68 (Also in *SP* 23 AIOC 7 8)

VS 18 *ra o dhārā* ceremony *VS* 30 variety of occupations pursued by diff classes of people *VS* 23 *brahmodya* *VS* 26 20 *yogakṣema* of the people

4 BHANDARI V S The origin of Vidūṣaka in the Yajurveda *SP* (24 AIOC) 1968 p 2

mention in *VS* 30 of *hasāya kārim* (preceded by *narmāya rebham*)

5 BHANDARI, V S *Yajurvedaca śuklakrsnavibhaga* (Marathi) *VSMV* 1971, 1972, 97-100

discusses earlier views suggests Madhyandinas start Paurnamā sesti on *caturdasi* of bright half and conclude it on the full moon day, they complete the entire Paurnamāsesti during the bright half Similarly tho their Darsesti commences in dark half it is concluded in bright half, therefore Madhyandina-sam is called *śukla* as against this Taittirīyas' Paurna is concluded in dark half

6 BHANDARI, V S *Yajurveda men laukika tattva* (Hindi). *VJ* 21 (3-4), 1972, 202-04

secular material in *TV*

7 BHAVANILAL *Professor Ralph Griffith ka yajurveda-bhasya · eka alocanatmaka adhyayana* (Hindi) *Vedavanī* 16 (8), June 64, 13-15

8 DESAI, G G *Thinking with the Yajurveda* Asia Publishing House, Bombay, 1967, 184

a strange book Vedas as old as the 'modern' world (that is nearly 200 million years old), Agni represents knowledge of *sattva rajas, tamas* Vedic conception of ultimate world much in advance of that of science etc

Rev Shakuntala N GAYATONDE *AP* (Feb 68) 90, M P PANDIT *Ved Kes* 54, 523 24 V RAGHAVAN *Pr Bh* 74 485-86 R THATHACHARIAR *BJ* (14 1 68) 69

9 MUKERJI, A B Climatological lore in the Yajurveda *Indian Geographical Journal* 44, 1969, 18 25

10 PRABHAKAR C L Entertainment in the Yajurveda SP (24 AIOC), 1968, 23 24

11 PRABHAKAR, C L The course of *gayatrī mantra* through the Yajurveda *SP* (25 AIOC), 1969, p 22

course of *g* thro *śrauta* and *grhya* ritual meaning of the mantra does not correspond with its prescribed employment the mantra preceded by *vyah tis* found only in *VS* 36 3

12 PRABHAKAR, C L The commentators of the Yajur veda *RJBUH*, Bangalore, 1969, 12 20

> *VS* (M) comm Śaunaka Harisvamin (about 638 A D) Uvata (cir 1042 A D) Gauradhara (cir 1292 A D) Ravana (cir 1600 A D) Mah dhara (cir 1587 A D) *VS* (K) comm Sayana Ānandabodha (1442–1542) Halayudha (12th cent) Murarimisra (cir 1342) Anantacarya (cir 1700) *TS comm* *Guhadeva* (*800 A D*) Kausika Bhatta Bhaskaramisra Ksura (1290 A D) Sayana Venkatesa Balakṛṣna

13 PRABHAKAR C L Erotics in the Yajurveda *Dandekar Fel Vol*, 1969, 181 89

14 PRABHAKAR C L On the names of the Yajurveda *Bh Vid* 28, 1971 (for 1968) 64 68

15 PRABHAKAR C L Contribution of the Sukla Yajurveda to the culture of India *SP* (*ISC*) 2 1972, p 56

16 RAGHU VIRA Sakhas of the Yajurveda the discovery of a unique chart of Yajusa recensions *JVS* 2, 1935, 61 77

17 SHARMA, Madan Mohan *Yajurvedah* *PAIOC* (21st Session), III, 1968, 49 53

> originally *YV* was the only Veda later divided by Vyasa

18 ŚHARMA Shambhu Nath Yajurveda ka svarūpa aur mahattva (Hindi) *VJ* 21, 1972, 133 34 137

19 SMITH R Morton On the White Yajurveda Vamśa *EW* 16 (1 2), Mar June 66 112 25

> attempt to work out a satisfactory chronology for the development of the earliest Indian thought the lines as given in *BAU* 2 4 and 6 are consistent and reasonable schematic chronology fixed bet two points Janamejaya III and shortly pre Buddha *Tura Kāvaṣeya* *930 B C* Vak Ambhṛṇī *1025 B C*, *Uddalaka* 842 B C Vajasravas 922 B C

20 THITE G U Magico religious application of the White Yajurveda *CASS Stud* 1, 1972, 65 81 (Also in *SP*, 26 AIOC, 1972, p 512)

> *YV* tho directly connected with Śrauta sacrifice also connected in artificial manner with magical rites of Smarta char

21. TSUJI, N *Existent Yajurveda literature—Philological Study of the Fundamental Sources of the Vedic Ritual* (Jap) The Toyo Bunko, Tokyo, 1970, xi+211

. systematic survey with detailed bibliographical references

22. VARMA, Virendra Kumar Yajurveda ka samksipta ālocanātmaka adhyayana (Hindi). *Bharati* 8 (1), 1964-65, 86-91.

23. YUDHISTHIRA, Mimamsaka *Śanka samadhana* (Hindi) *Vedavani* 21 (9), July 69, 6 9.

. questions put by Vedananda SHARMA (mainly about *YV* published by Vaidika Yantralaya) answered

24. YUDHISTHIRA, Mimamsaka *Yajusam śauklyakarsnya-vivekaḥ. R Dravid Fel Vol*, 1971, *Ve* 40-43

(1) those who accepted the primacy of Darsesti were Kṛṣṇa-pakṣīyas, those who accepted the primacy of Paurnamaseṣṭi were Śuklapakṣīyas, (2) in *Madhyandina saṁ*, *Brāhmana* portion not mixed up with *Saṁhitā* portion

25 YUDHISTHIRA, Mimamsaka *Kya yajurveda kā dravya-maya yajñon ke satha hī sambandha hai?* (Hindi) *Vedavani* 24 (1), Nov. 71, 68-70

apart from ritual, *YV* also deals with *sṛṣṭiyajña śrautayajña* is a comm on *sṛṣṭiyajña*

26. YUDHISTHIRA, Mimamsaka *Yajurveda kī śakhaon ke śukla kṛsna nama-visayaka bhranti* (Hindi) *Vedavani* 24 (1), Nov 71, 71-72.

the division is very old, Dayananda accepts it

27. YUDHISTHIRA, Mimamsaka. Kyā yajurveda men brāhmana ka sammiśrana hai? (Hindi). *Vedavani* 24 (2), Dec. 71, 6-11.

the present *Yājusa sarvānukramanī* is not an ancient authoritative *ārṣa* text, it is accordingly, unwarranted to suggest on the strength of it that there is mixture of *Brāhmana* in *VS* [*Yajusa sarvanukra manī* says that *adh* 24 and *adh* 25 up to 9th *Kandikā* of *VS* is of the nature of *Brahmana*] Śabara, *Vāsisth' śikṣā Rgyājuṣa pariśiṣṭa*, *BAU* comm Dviveda Ganga don't accept that there is mixture

V BRĀHMANAS

13 *Brahmanas* OF THE *Rgveda*

1 *Aitareya Brahmana* Ed Aufrecht T 1972, 455

reprint of Bonn ed of 1879 ed with extracts from Sayana s comm and other appendices in Roman script

2 UPADHYAYA, Ganga Prasad *Aitareya Brahmana* Hindi translation Chowkhamba, Varanasi

3 UMASHANKAR SHARMA, Rishi (ed) *Aitareya Brāhmanam Hariścandropakhyanam* Chowkhamba Vidya Bhavan, Varanasi, 1963, 56 + 58

text with Sayana s *bhāsya* and Hindi transl and introd

4 SREEKRISHNA SARMA, E R (ed) *Kausitaki Brahmana* 1 Text Franz Steiner Verlag (Verzeichnis der orientalischen Handschriften in Deutschland Supplementband 9, 1), Wiesbaden, 1968, xvii + 210

larger no of mss than heretofore used mainly from Kerala Res H KRICK *WZKSA* 14 212 Klaus MYLIUS *MIO* 16 160-62 A PARPOLA, *OLZ* Ludo ROCHER *JAOS* 91 153-54

5 KEITH, A Berriedale *Rigveda Brahmanas* English translation with notes Mot Ban , Delhi, 1969, 103+555

reprint of *HOS* 31 32 1920

6 APTE K V A note on two controversial lines from Sunahśepākhyāna *JASBom* 41-42, 1966-67, 72-77

kim nu malam kim ajinam Sāyana s interpretation (*mala=grhastha śrama* etc) is accepted *g* without son=*mala* (2) *abhutir esa abhutih*=she is productive the seed (*bija*) is (the cause for another new) existence (*bhuti*) (of the husband) it is placed here (in her)

7 DAVE, Suresh *Rgvedasya brahmanani Sammanasyam* 2 (6), Dec 66, 15-16

8 JOSHI V L *Dr A B Keith yamca aitareya brahmanaca imgraji anuvada* (Marathi) *Samskrti Sugandha,* 1970, 19-36 (Also in *SP,* 26 AIOC, 1972, pp 357-58, Sanskrit paper for Pandit-Parisad, p 401)

a crit. note on KEITH s English transl of *A t Br* discusses K s interpretation of *naṭakapāla devayajana svarg ya, agnyādhe. anu vid yogakṣema kriyā gavāmayana* (in *SP*) *asamsthita caranti pracari syamah pracarih*

9 KARNIK, H R Derivative legends from the first two Pañcikās of the Aitareya Brāhmana *SP* (26 AIOC), 1972 358 59

contribution of *A t Br* to the derivation of words thro legends e. g *isti* from *is* to desire *āhuti* from *ā hvay* to call, etc

10 MEHENDALE, M A *Sahasah svajah* in the Aitareya Brāhmana 13 2 (Pañcika 3 26) *BSOAS* 34 (2), 1971, 376–79

suggests *sa ha* (or *saha*) *sa svajah* as the original reading

11 MEHENDALE M A *Aitareya Brahmane 'sahasah svajah'* *R Dravid Fel Vol*, 1971, *Ve* 56 58

Sanskrit version of the above

12 MUKHOPADHYAYA Indira Stories in the Aitareya Brāhmana *SP* (23 AIOC) 1966, p 11

13 PANTULA M M *Skandasvamina kim aitareya brahmana-bhasyam api vyaraci ? SP* (25 AIOC), 1969 371 72

Skandasvamin seems to have written a comm also on *Ait Br* evidence for this in his *RV*-comm

14 PATHAK, Nathulal *Aitareya brahmana ka eka adhyayana* (Hindi) Jaipur, 1966

15 PATHAK, Nathulal *Aitareya brahmana ke itivrttatmaka akhyana* (Hindi) *Visvambhara* 3 (4) 1967, 34–44

16 PATYAL, Hukām Chand Remarks on the new edition of the Kausītaki Brāhmana *JOIB* 20 (2) Dec 70, 102 114

ref 4 above text-crit and exegetical remarks

17 SATHAYE S G The Aitareya Brahmana and the Republic *PEW* 19 (4) Oct 69, 435–441

compares *A t Br* and Plato s *Republic* *R* is an attempt at wholesale social reform *A* does not consist of a total rejection of what has gone before but is in part a rationalisation consolida t on and institutionalisation of the social arrangements as they were actually developing in the early Aryan society *A* hierarchy

dependent on the capacity to possess esoteric knowledge re ritual the soldier king of *A* was a limited monarch *A* paid little attention to Vaisya and Sudra it justifies social order and social behaviour in rel terms by finding a paradigm for men s acts in what gods do it approaches problem of justice in functional terms it converts the moral into the ritual it sets up standards of conduct wh are vague and uncertain expertise in some form or other advocated underlines imp of team work a good deal of emphasis on biological patterns devaluation of man

18 SHENDE, N J The hotr and other priests in the Brahmaṇas of the Rgveda *JBomU* (NS) 32 (2), Sept 63, 48-88

19 SHENDE N J Soma in the Brahmanas of the Rgveda. *JASBom* 38, 1964, 122-53

phases of Soma (1) Soma is sun year Indra and Visnu (2) S is *antariksa* therefore connected with waters and Gandharvas *(3) S is moon (4) S is king*

20 SHENDE, N J The Brāhman in the Brāhmaṇas of the Rgveda *SP* (26 ICO) 1964, p 233

B is primarily a *RV* priest, who as Brahma and Purohita wielded great influence over the king

21 SHENDE, N J Teachers and their views in the Rgveda Brāhmanas *Velankar Fel Vol*, 1965, 133-153

22 SOOD Sudarshan Kumar *Kausitaki Brahmana ka samskrtika evam aitihasika adhyayana* (Hindi) Kurukshetra Univ, 1969

Ph D thesis (typed)

14 THE *Brahmana* OF THE *Atharvaveda*

1 *Gopatha Brahmana of the Atharvaveda* Ed MITRA Rajendra Lal Indological Book House, Delhi, 1972 12+39+183+3

reprint

2 *The Gopatha Brahmana* Ed TRIVEDI, Kshemakaranadas. Allahabad, 1924

text (based on Jivananda VIDYASAGAR s ed) with Hindi transl and brief notes in Sk.

3 BHAVSAR, S N Etymologies in the Gopatha Brahmana *SP* (23 AIOC), 1966, p 27

4 PATYAL, Hukam Chand A note on the samdhi *acaryovaca* in Gopatha Brahmana 1 1 31 *JUPHS* 27, 1968, 133-36 (Also in *SP*, 23 AIOC, 1966, p 29)

the reading in the text is justifiable

5 PATYAL, Hukam Chand On the expressions *bhrgvangirasa maya* (*GB* 1 2 9) and *anga parvani* (*GB* 2 1 2) *Dandekar Fel Vol*, 1969, 190-92

P suggests the reading *bhrgvāngirasaṁ māyā* and *aṅgāparvāṇi* as a compound word

6 PATYAL, Hukam Chand *Gopatha Brahmana English translation with notes and introduction* Univ of Poona, 1969, v+vi+cxxi+380+xxxii+xiii

Ph D thesis typescript

7 PATYAL, Hukam Chand Two Hapax Legomena in the Gopatha Brāhmana 1 1 33 *Vimarsa* 1 (1), 1972, E 93-96

upākārim and *āsastuh* P suggests *upakariṣam* and *āsastuh* (from *sas* with *ā*) as correct readings

8 SURYAKANTA *Atharvaveda evam Gopatha-Brahmana* (Hindi)

see *VBD* III 7 39

15 *Brahmanas* OF THE *Samaveda*

1 *Arseya Brahmana* Ed SHARMA, B R KSV Series 9, Tirupati, 1967, 20 + 352

crit. ed with *Vedārthaprakāśa* of Sayana introd crit. notes

Rev S ARAVAMUDACHARIAR *ALB* 31 32 (Suppl) 26-28 J GONDA *JOIB* 17 454-55 V HANUMANTHACHAR, *JGJRI* 22 263-66 C G KASHIKAR *VIJ* 5 223-27, A. G KRISHNA WARRIER, *JIH* 46 422-23 S SUBRAHMANYA SASTRI *BJ* (24-3-68)

2 *Chandogya Brahmana* Ed BHATTACHARYYA, Durga mohan,

VBD II 151

Rev W KIRFEL, *ZDMG* 112 (1) 200 201 H D VELANKAR, *JASBom* 33 152 53

3 CALAND W *Jaiminīya Brahmana in Auswahl* Verhandl d kon Akad v Weten Amsterdam Afd Letterk, N R, XIX. 4 1960, 326

ed with transl and indices reprint of 1919 ed

4 *Jaiminīya Arseya Brahmana Jaiminiya Upanisad Brahmana* Ed SHARMA B R KSV Series 5 6 Tirupati, 1967, 41+71+239

crit ed *JĀB* an exhaustive register of *gānas* of Jaiminīya trad together with the names of Ṛsis to whom they are attributed *JUB*–an appendix to *JB* bears the char of *Up*

Rev B B CHAUBEY *VIJ* 6 146 C G KASHIKAR, *ABORI* 50 105–08 K KUNJUNNI RAJA *ALB* 33 390–91 B N K SHARMA, *BJ* (9-3 69) 68–69

5 *Devatadhyaya Brahmana Samhitopanisad Brahmana* Ed RAMANATH DIKSHIT M Mannargudi 1959, 100+10

ed with commentaries by Sāyana and Dvijarajabhatta

6 *Devatadhyaya Brahmana Samhitopanisad Brahmana Vamśa Brahmana* Ed SHARMA B R KSV Series 2 4, Tirupati, 1965 40+64+123+36

Devatadhyāya contains Khanda IV with Sayanabhasya appendices consist of portions of comm from previous editions wh totally differ identical passages from Ar index of Samans *Samhitopanisad* with Sayanas comm on ch I and comm by Dvijarajabhatta crit notes indices of Sāmans etc *Vamsa* *samatarpana* crit notes indices of words etc

Rev K. P AITHAL *ALB* 30 195–96 V HANUMANTHACHAR *JGJRI* 20 21 269–70 C G KASHIKAR *VIJ* 4 284–87 K. KUNJUNNI RAJA *JIH* 44 629–30 RAMANATH DIKSHIT *JORM* 33 77–87 L RENOU *JA* 253 434–35 S *BITCM* 1966 187 G TUCCI *EW* 18 228

7 *Sadvimsa Brahmana* Ed SHARMA B R KSV Series 10 Tirupati, 1967, 25+306

crit. ed with *Vedarthaprakaśa* of Sayana

Rev S ARAVAMUDACHARIAR, *ALB* 31 32 (Suppl.), 26 28, V.

HANUMANTHACHAR *JGJRI* 22, 263 66, C G KASHIKAR *VIJ* 5, 223 27, A G KRISHNA WARRIER, *JIH* 46 422 23, U P SHAH *JOIB* 17, 339 40 S SUBRAHMANYA SASTRI *BJ* (24 3 68)

8 *Sāmavidhana Brahmana* Ed SHARMA, B R KSV Series 1, Tirupati, 1964, 4+xxii+316

crit ed with *Vedārthaprakāśa* of Sayana and *Padārthamātravivṛti* of Bharatasvāmin introd, crit notes exhaustive indexes of vss, *Sāmagānas* with their ritual application, glossary of technical terms

Rev T A V DIKSHITAR *BJ* 12 (13), 76 V HANUMANTHACHAR *JGJRI* 20-21, 272-74, C G KASHIKAR, *VIJ* 3 309 12 A G KRISHNA WARRIER *JIH* 43, 683-84, K KUNJUNNI RAJA *ALB* 29, 272-75, V G PARANJPE, *ABORI* 50 114-15 RAMANATH DIKSHIT, *JORM* 32 48-53 L RENOU *JA* 253, 280-82, S, *BITCM* 1966 186-87, E A SOLOMON *JOIB* 15 231-32, E R SREEKRISHNA SARMA, *SVUOJ* 7, 103-105 H VON STIETENKORN *ZDMG* 118, 209-10, J C WRIGHT *BSOAS* 29 (1), 200

9. APTE, K V A note on *gosvevaham kila tavosuso mukha miti* *OT* 6 (1), Mar 62, 35-38

from *JB* Sarama pani akhyāna

10 BODEWITZ, H W. Der Vers *vicaksanad ṛtavo* (*JB* 1, 18, 1, 50, *Kaus U* 1, 2) *ZDMG* Suppl I Deutscher Orientalistentag, 1969, 843 848

two lines of interpretation-one of BOHTLINGK and the other of DEUSSEN, the author of the passage does not ref to the specific dead person, he shows thro memorative narrative description of his (and every man s) immortal origin, that he possesses the *mokṣa* attaining knowledge B bases his arguments mainly on the use of Vedic injunctive

11 DEVASTHALI G V *Gosvevaham kila tavosuso mukham* (A critical appraisal of Prof Apte's interpretations). *OT* 6 (2), June 62, 36 40

apropos 9 above

12 FRENZ, Albrecht. *Über die Verben im Jaiminiya Brāhmana* Marburg Univ. Ph. D thesis, 1966.

typed

13 GAYATONDE, Shakuntala N Miscellaneous information in the myths of the Samaveda Brahmanas *Bh Vid* 27, 1967, 59-85.

14 GUPTA, Sudhir Kumar *Jaiminiya brahmana men agni hotra* (Hindi) *Vedavani* 18 (1) Nov 65 25 30

transl of first ten sections of *JB* this portion embodies spiritual interpretation of Agnihotra

15 HOFFMANN, Karl Textkritisches zum Jaiminiya Brāhmana *IIJ* 4 1 36

16 HOFFMANN Karl Textkritische Noten zu *ŚB* VII 1 1 14, *JB* II 208 and III 125 *MSS* 23 1968 39–43

JB (1) *yathāgn dagdhe suge vasyann syāt* (2) *taṁ heyaṁ jnāted bahāv abh pede yaṁ mama patir iti*

17 HOFFMANN, Karl Die Weltentstehung nach dem Jaiminiya Brahmana *MSS* 27, 1970, 59 67

restored text with transl of *JB* III 360–61

18 KUIPER F B J Textcritical notes on the *Jaiminiya Brahmana* *Renou Comm Vol* 1968, 427–31

JB III 125 lines 4 and 3 II 28 line 8 III 163 line 17 III 122 line 5

19 RAMA PRASAD *Jaiminiyarseya jaiminiy opanisad brahmane pratibhavakyarthah* *SS* 23 (4) 1968, 299 312

20 SCHRAPEL Dieter JB *madhvasthila svasikta* *MSS* 28, 1970, 105 107

21 SHARMA B R A brief note on the *Samavidhana Brahmana* *IA* (3rd Series) 5 (2) April 71, 103 107

trad of *sāmav dhi* separate from and independent of *SV sampradāya paramparā* *SVB* tho included in Kauthumasākhā may have belonged to all sakhas

22 SHUKLA K. S *Sadvimsa Brahmana* a study *SPP* 11 (2) Aug 71 31 ff

analysis of contents

23 TSUJI N On the Adbhuta Brahmana (Jap) *Annals of the Suzuki Res Foundation* I Tokyo 1964 37–46

see 24 below

24 TSUJI N On the formation of the Adbhuta Brāhmaṇa *ABORI* 48–49, 1968, 173–78

..*Adbhuta Br.* = 5th ch of *Sadviṁśa-Br.* of the nature of Pariśista on omina and portenta . nearest parallels to *Ad Br* found in *Ātv GS Par.* IV. 11–22 and *AVPar* No. 67 . a comparative study attempted..see 23 above..

16. *Brāhmanas* OF THE *Kṛsna-Yajurveda.*

1. DUMONT, Paul-Emile. *The Taittirīya-Brāhmaṇa* : accented transliterated text, English translation, notes. The Full-Moon and New-Moon Sacrifices (third part : the part of the Hotar), III. 5, *PAPS* 104, 1960, 1–10; (fourth part) III. 7. 1–6, 11, *PAPS* 105, 1961, 11–36. The Animal Sacrifice : the part of the Hotar and the part of the Maitrāvaruna, III. 6, *PAPS* 106, 1962, 246–63. The Human Sacrifice, III. 4, *PAPS* 107, 1963, 177–82 (*ŚPBr.* and *ŚānkhSS* describe Purusamedha; Purusamedha not alluded to in *TS* and *TBr.* ; they only enumerate symbolical human victims, wh. are let free after fire has been carried round them); III. 7. 7–10, 12–14, *PAPS* 107, 1963, 446–60. The Agnihotra, II.1, *PAPS* 108, 1964, 337–53. The Kaukilī-Sautrāmanī, II.6, *PAPS* 109, 1965, 309–341. Agnihotra-Prayaścittani, I.4 3–4, *Renou Comm. Vol.*, 1968, 243–53. The Kamya Animal Sacrifice, II 8, *PAPS* 113, 1969, 34–66. (Also III.2. 8–12, *JAOS* 76, 1956, 187–88).

2. KASHIKAR, C. G. The Taittirīya-Brāhmana in relation to the Sūtrakaras. *Kuiper Fel. Vol.*, 1968, 398–408.

. among the Taittirīyas, *Sam*, *Br.*, *Ār* , in their present form, generally enjoyed equal authority, some of them, like Āpastambins, influenced by the ritualistic practices of the followers of other *YV*-recensions, disregarded some of the instructions in their own recension; there is not sufficient evidence to prove that Āpastamba did not recognize the authority of *TBr.* as a whole

17. *Śatapatha Brāhmaṇa.*

1. *Śatapatha-Brāhmana.* Ed. SATYAPRAKASH Ratnakumari Publ. Series 1, New Delhi; Vol. I : Kandas 1–4, 1967, 8 + viii + iv + iv + 1 – 242 + iv + 1–702; Vol. II : Kāndas 5–10, 1969, 6 + iv + 243–410 + viii + 703–1448.

. ed with Hindi transl by Gangaprasad UPADHYAYA and extensive English introd. to each vol. by SATYAPRAKASH..

2 *Satapatha Brahmana* Ed UPADHYAYA, Gangaprasad. Mahalakshmi Publ House, New Delhi, 1970

in three vol see above

3 WEBER, A *The Śatapatha Brahmana in the Madhyandina-Sakha,* with extracts from the commentaries of Sayana, Harisvamin, and Dvivedaganga Chowkhamba Sk Series 96, Varanasi, 1964, 13 + 1194

ed with English preface and variant readings reprint of first ed , London 1855

4 EGGELING, Julius *The Satapatha Brahmana* English translation according to the text of the Madhyandina School Mot Ban Delhi, first reprint, 1963, second reprint, 1966

reprint of SBE 12, 26, 41 43 44

5 ALI, Muhamad *Śatapatha brahmana kī paroksavrtti* (Hindi) *PP* 4, 1971, 15–24

agni is originally *agri* (6 1 1 11) *aja* is really *ajā* (3-3 3 9), *aticchandas* is *atticchandas* (8 6 2 13), etc

6 BHAGAVADDATTA *Śatapatha brahmana-bhasyam* *Vedavani* 18 (1), Nov 65, 41–47

only first Kanda called Haviryajna section dealing with Darsa paurnamasa specimen of Hindi comm by B

7 CHAUBEY, B B *Śatapatha brahmana kī svaraprakriya* (Hindi) *URSHS*, 1968–69 (Also in *SP*, 24 AIOC, 1968)

method of marking accents in *SPBr* diff from that of *VS* WEBER GALAND etc have wrongly taken the horizontal stroke below the syllable for *udātta* *SPBr* has only two *svaras—udatta* and *anudātta* and no *svarita* *udātta* and *anudatta* of *sam* changed respectively to *anudatta* and *udātta* all *svaritas* changed to *udātta* this view supported by trad as well as other Vedic texts

8 DUMEZIL, G Quaestiunculae indo-italicae 1–3 *REL* 36, 1958, 112–31

considers *tuṣapakva* (ŚPBr VII 2 1 7) October equos and *aśvamedha*

9 DWIVEDI, R C *Satapathabrahmanesu sadacarapratistha* *SP* (22 AIOC), 1965, 219–20

21 MYLIUS, Klaus Die Ideenwelt des Satapatha Brahmana *WZKMU* 16 (1 2), *GsR*, 1967, 47 55

> does not agree with the negative opinion of MAX MULLER and others about the philosophical ideas of *Brāhmanas* *ŚPBr* represents the lit product of a trans tory period the early Vedic polytheism is in the process of making place for pantheism for conception of high god elements of Vedanta phil also seen by the side of subjective idealistic views also elements of raw empirical materialism and indigenous dialectics

22 TRIPATHI, Mataprasad *Śatapathabrahmana men arjunā—indra ka eka guhya nama* (Hindi) *SP* (26 AIOC), 1972, p 513

> *ŚPBr* 5 4 3 7 Indra is *arjuna* because he is Kṣatriya and because he is *yajamāna*

23 VERMA, Nargis The etymologies relating to the metres and melodies in the Satapatha Brahmana *SP* (26 AIOC) 1972, 383 85

> *ŚPBr* contains etymologies of 422 words out of these 26 relate to metres and melodies

23A VISHVANATHA SASTRY, D Brahmanas and the historical importance of Satapatha Brahmana *SP* (23 AIOC), 1966, 11 12

24 VIVEKANANDA SARASVATI, Swami *Satapatha kya hai?* (Hindi) *Vedavani* 21 (5) Mar 69, 18 20

25 VIVEKANANDA SARASVATI, Swami *Śatapatha rahasya* (Hindi) *Vedavani* 21 (9), 15 16

26 WARAY, G S Aryan view of life as reflected in Śatapatha Brahmana *SP* (26 AIOC), 1972, p 385

18 GENERAL STUDY

1 ALI, Muhammad *Brahmano men vyutpattimūlaka śabdon ke svarūpa* (Hindi) *PP* 3, 1970, 123 41

> light thrown by *Br* etymologies on rel social, hist conditions

2 BANERJEA, A C *Studies in the Brahmanas* Mot Ban, Delhi, 1963, xv+185

.. I Arı in *RV*, II Clan exogamy ın *Br* · *jana jāmı*, III Family relationship *agre dıdhısu, dıdhısupatı, parıvıtta, parıvıvıdāna, ānujāvara, bhratrvya, sajata*, IV. Social and functional groups, V The Vrātya problem (Foreword by L. RENOU) [*arı*=a collective term used by a member of a certain exogamous group to refer to those belonging to another such group or groups into wh he wishes to marry or with whom he ıs already connected thro marriage; *jana janya* have the same meaning, tho with wider application exogamous clan structure defined ın *Sūtras* existed already ın *Saṁhıtās*].

Rev. · J E. B G, *BSOAS* 28, 455–56, Edwin GEROW, *JAOS* 85, 599–604, M P PANDIT, *Ved Kes* (July 64), 237, P S SASTRI, *Pr Bh* 59, 476 .

3. BASU, Jogiraj. *India of the age of the Brahmanas.* Sanskrit Pustak Bhandar, Calcutta, 1969, 24+xxxvii+295.

..(1) social and economic; (2) political and military, (3) rel. and phil, (4) miscellaneous.

4. BIHARI LAL. *Panditon kā pratāpa* (Hındı). *Vedavāṇī* 21 (8), June 69, 8 ff.

. rejects the view (of Sıvadatta SARMA and Raghunath SASTRI, *Narāhnıkabhāṣya*, Nirnaysagar) that *Brāhmaṇas* contain hist

5. BUZRUK, Sunanda N. Cattle ın the Brāhmanas. *SP* (26 AIOC), 1972, 347-48.

6. DEVASTHALI, G V. *Religion and Mythology of the Brāhmanas.* Univ. of Poona, 1965, vi+175.

Rev · L. S, *JAOS* 88, 379.

7. GODBOLE, G. H. Gandharvas and Apsarases as seen in the Brāhmaṇa literature. *SP* (24 AIOC), 1968, p 284

8. GUPTA, Sudhir Kumar. A study of the Brāhmana in the four Veda-saṁhitās. *URSHS*, 1962 63, 4/11; 12/52, 59 67.

9. Gupta, Sudhir Kumar. *Brāhmanon men prāpta nirvacanon ke prakāra aur paryāya yojanā* (Hındı) *GKP* 19 (1-2), 1966, 73 99.

10. JOSHI, G. Y. Conception of prāyaścitta ın the Brāhmaṇas. *SP* (25 AIOC), 1969, 14-15

21. MYLIUS, Klaus. Die Ideenwelt des Śatapatha-Brahmana *WZKMU* 16 (1-2), *GsR*, 1967, 47-55.

. does not agree with the negative opinion of MAX MÜLLER and others about the philosophical ideas of *Brahmanas*..*ŚPBr*. represents the lit product of a transitory period, the early Vedic polytheism is in the process of making place for pantheism-for conception of high god, elements of Vedānta phil also seen..by the side of subjective idealistic views also elements of raw empirical materialism and indigenous dialectics

22. TRIPATHI, Mataprasad. *Śatapathabrāhmana men arjunā—indra kā eka guhya nāma* (Hindi). *SP* (26 AIOC), 1972, p. 513.

.*ŚPBr*. 5 4 3 7..Indra is *arjuna* because he is Kṣatriya and because he is *yajamāna* .

23 VERMA, Nargis. The etymologies relating to the metres and melodies in the Śatapatha-Brāhmaṇa. *SP* (26 AIOC) 1972, 383-85

ŚPBr contains etymologies of 422 words, out of these, 26 relate to metres and melodies

23A. VISHVANATHA SASTRY, D. Brahmanas and the historical importance of Śatapatha-Brāhmana *SP* (23 AIOC), 1966, 11-12.

24. VIVEKANANDA SARASVATI, Swami. *Śatapatha kyā hai?* (Hindi). *Vedavāṇī* 21 (5), Mar 69, 18-20.

25. VIVEKANANDA SARASVATI, Swami. *Śatapatha rahasya* (Hindi) *Vedavāṇī* 21 (9), 15-16.

26 WARAY, G S. Aryan view of life as reflected in Śatapatha-Brahmana. *SP* (26 AIOC), 1972, p. 385.

18. GENERAL STUDY.

1. ALI, Muhammad. *Brāhmano men vyutpattimūlaka śabdon ke svarūpa* (Hindi). *PP* 3, 1970, 123-41.

..light thrown by *Br* etymologies on rel., social, hist. conditions .

2. BANERJEA, A. C. *Studies in the Brāhmaṇas.* Mot. Ban , Delhi, 1963, xv+185.

. I. Ari in *RV*, II Clan exogamy in *Br* : *jana, jāmi*, III Family relationship · *agre-didhiṣu, didhiṣupati, parivitta, parivividāna, ānujāvara, bhrātṛvya, sajata;* IV. Social and functional groups, V The Vrātya-problem..(Foreword by L RENOU) [*ari*=a collective term used by a member of a certain exogamous group to refer to those belonging to another such group or groups into wh he wishes to marry or with whom he is already connected thro marriage; *jana janya* have the same meaning, tho with wider application . exogamous clan structure defined in *Sūtras* existed already in *Saṁhitās*]..

Rev. : J E. B G, *BSOAS* 28, 455–56; Edwin GEROW, *JAOS* 85, 599–604, M. P. PANDIT, *Ved Kes.* (July 64), 237, P S SASTRI, *Pr. Bh* 59, 476 .

3. BASU, Jogiraj. *India of the age of the Brāhmaṇas.* Sanskrit Pustak Bhandar, Calcutta, 1969, 24+xxxvii+295.

..(1) social and economic; (2) political and military, (3) rel. and phil ; (4) miscellaneous.

4. BIHARI LAL. *Paṇḍiton kā pratāpa* (Hindi) *Vedavāṇī* 21 (8), June 69, 8 ff.

..rejects the view (of Sivadatta SARMA and Raghunath SASTRI, *Navāhnikabhāṣya*, Nirnaysagar) that *Brāhmaṇas* contain hist .

5. BUZRUK, Sunanda N. Cattle in the Brāhmaṇas. *SP* (26 AIOC), 1972, 347-48.

6. DEVASTHALI, G. V. *Religion and Mythology of the Brahmaṇas.* Univ. of Poona, 1965, vi+175.

Rev. : L S, *JAOS* 88, 379.

7. GODBOLE, G. H. Gandharvas and Apsarases as seen in the Brāhmaṇa literature. *SP* (24 AIOC), 1968, p 284.

8. GUPTA, Sudhir Kumar. A study of the Brāhmaṇa in the four Veda-saṁhitās. *URSHS*, 1962-63, 4/11; 12/52, 59-67.

9. Gupta, Sudhir Kumar. *Brāhmaṇon men prāpta nirvacanon ke prakāra aur paryāya-yojanā* (Hindi). *GKP* 19 (1-2), 1966, 73-99.

10. JOSHI, G. Y. Conception of prāyaścitta in the Brāhmaṇas. *SP* (25 AIOC), 1969, 14-15.

11 JOSHI, P H Slokas and gathas quoted in the Brahmana literature *JOIB* 21 (4), June 72 291 98

(to be contd) *s* and *g* from *ŚPBr* (M), ref to their occurrence in other *Br* and *SS* 60 *s* and 18 *g* quoted

12 KARAPATRA Swami *Brahmananam api vedatvam yukti pramananugrhitam* *Sur* 42, 1966 138 42, 169 172, 201 204, 234-37

13 KAZAMA, Toshio On the conception of *atman* in the Brahmanas (Jap) *JIBS* 10, Jan 62, 42 46

14 KAZAMA, Toshio Perfection of life in the *Brahmana*—the thought of *agnicayana* (Jap) *JIBS* 11 (1), Jan 63, 315 19

15 KULKARNI M B The concept of immortality in the Brahmanas *SP* (26 AIOC), 1972, p 362

16 MISRA Vidya Niwas Vak legends in the Brahmanas. *Kaviraj Fel Vol*, 1967 20–28

(1) cosmogonic legends (2) legends connecting *v* with Soma (3) legends connecting *v* with the perpetual Deva Asura struggle legends pertaining to *v* as human activity of speech or lg or organ of speech tho fewer are imp from sociological pt of view

17 NABAR D S The idea of immortality in the Brahmanas *SP* (26 AIOC), 1972, p 366

18 PANDEY, U C Ethical concept of truth in the Brāhmanas *SP* (23 AIOC) 1966 Part III, p 2

19 PANDEYA, Gangaprasad *Hamara brahmana sahitya* (Hindi) *Kalyana* 38 (12) Dec 64, 1342 44

20 SENGUPTA, P C Age of the Brahmanas *IHQ* 10, Sept 34

21 SIVAPUJANASIMHA *Brahmana grantha vedon ke vyakhyana hai* (Hindi) *Vedavani* 14 (2), Dec 61, 14–18

22 THITE G U *Brahmanagranthamca jagavisayica drsti kona* (Marathi) *Navabharata* Aug 68 6 9

Marathi transl of H OLDENBERG Die Weltanschauung der Brahmanatexte

23 THITE G U Elevation of the sacrifice in the Brāhmanas *Dandekar Fel Vol*, 1969, 163 68

various devices used

24 THITE G U *Sacrifice in the Brāhmana texts* Univ of Poona 1970, 3+738

Ph D thesis typescript

25 TSUJI N *On the Relation between Brahmanas and Srautasutras*

VBD II 18 10

Rev G TUCCI *EW* 4 117 18

26 VARENNE Jean *Mythes et legendes extraits des Brahmana* Gallimard Connaissance de l Orient, Paris 1967 204

Rev Andre BAREAU *RHR* 175 (1) 109

27 VISHVANATHA SASTRY, D Brahmanas and the historical importance of Satapatha Brahmana

see *VBD* III 17 23 A

19 *Aranyakas*

1 *The Aitareya Aranyaka* Ed KEITH A Berriedale OUP, 1969, v+390

with English transl reprint of original ed pub in 1909 (appendix containing portion of hitherto unpublished *Śaṅkhāyana Ār*)

Rev A K MAJUMDAR *Bh V d* 28 133 34 K V SARMA *VIJ* 8 249–51

2 ABHYANKAR K V A dissertation on a doubtful passage in the Kasikavrtti on P I 1 4 and two passages in the Taittiriya Āranyaka prapāthaka 4 *ABORI* 47 1966 (1967) 101–104

(also see Yutaka OJIHARA Read *pa naṁ na veh* Kasika ad P I 1 4 a notice *ABORI* 48–49 403–409)

3 DESHPANDE Indu C Philosophical thoughts in the Āranyakas *Dandekar Fel Vol* 1969 169 176

connecting link bet *Br* and *Up* more inclined towards *Up* thought

4 GODBOLE G H Aitareya Aranyaka a study *SP* (25 AIOC) 1969 30–31

AĀr seeks to synthesize *karma upāsanā jnāna* main subject of the *Ā* —glorification of Mahavrata

5 JOSHI G Y Is *mahanamni* a *khila*? *SP* (25 AIOC), 1969 13 14

m not *khila* proper belongs to Śakala-śakha tho not found in Sam is found in *AĀ*

6 KHAN Muhamad Israil *Vaidika sahitye aranyakani* *Visvasamskrtam* 9 (1 2) 1972 116–19

6A PATYAL Hukam Chand A note on the word *prahitam* in the Aitareya Aranyaka 2 1 5 *VIJ* 10 1972 11 13

prahitam s gen pl of *prahit* meaning impeller

7 RAMASWAMY H L An appreciation of the first Prapathaka of the Taittiriya Āranyaka *SP* (26 AIOC), 1972 p 372

8 SEN Nilmadhav On the authorship of a Taittiriya Āranyaka commentary ascribed to Sayana *SP* (26 AIOC) 1972, p 376

TĀ has two comm Bhatta Bhaskara and Sayana comparison of S s comm on *Rl* passages in *TĀ* with his comm on those *Rl* passages shows that the comm on *TĀ* ascribed to S can t be by him *TĀ* comm Sayana seems to be an immature author

9 VARENNE Jean Mantras vediques dans le Raurava Āgama *JA* 250 (2) 1962 185–89

TĀ X 43–47 used as Śaiva *kalānyāsa mantras*

VI UPANISADS

20 MAJOR *Upanisads* (INDIVIDUAL AND COLLECTIONS)

1 *Īśa*

1 AKHANDANANDA SARASVATI Swami *Isavasya pravacana* Chowkhamba Varanasi

2 ANANDA ACHARYA, Swami. *Life and Nirvana* VVRI, Hoshiarpur, 1970, 373.

.. ed with a Foreword by Einar BEER, 2 vol , contains 10 lectures on *Īśa Up* ..

Rev. : K. V. SHARMA, *VIJ* 9, 251–52

3. AUROBINDO, Sri *Isha Upanishad* Aurobindo Ashram, Pondicherry, 1965, 103.

4. BETAI, R. S. Īśāvāsya Upanisad-a new interpretation. *JGJRI* 18, 1961–62, 89–105.

5. BETAI, R. S. Īśavāsya Upanisad-a new interpretation. *J Bom U* 32 (2), Sept. 63, 152–64

6. BHAKTIKAMALAPARVATA. *Īśānuvṛttiḥ* Gaudiya Sangha, Delhi, 1965, 62.

..*Īśa Up* with Hindi transl

7. BHANUVIJAYAJI *Īśāvāsyopanisad,* with Gujarati translation Sarva Mangalam Pariwar Ashram, Patan, 19.

. text in Devanāgarī

8. BHAVE, Vinoba. *Īśāvāsyopanisad,* with Hindi translation. Sarva Seva Sangh, Varanasi, 1966, 24

..also transl. in verse given at the end..

9. CHATTOPADHYAYA, B. K. Īśa Upanisad. *KKT* 26 (10), Oct. 62, 307–08.

..discusses first two stanzas .

10. CHATTOPADHYAYA, B. K. Ishopanisat. *IPC* 8 (3), Sept. 63. 179–82.

12 *Isopanısad*, wıth Sanskrıt commentary, Englıśh transla tıon and notes and Bengalı translatıon by Sıtanath GOSWAMI Sanskrıt Pustak Bhandar, Calcutta, 1964 165

2nd ed

13 *Isavasyopanısad*, wıth Englısh translatıon by Donald G GROOM of Vınoba's commentary Sarva Seva Sangh, Varanası, 1964, 24

text also ın Roman char see 8 above

14 GUPTA, Sudhır Kumar *Isopanısad* BMAS Jaıpur, 1969 2+74 96, 29 44, 1 25

text wıth Sk comm and Hındı transl

15 GURU DATTA *Isavasyopanısad* *Saśvataıanī* 2, 1962

(*serıally*) *runnıng comm ın Hındı*

16 GURU GOVINDA, Vıthaladas *Iśaıasyopanısad*, with Kannada translatıon Gurukrıpa Granthamala, Mysore ;

acc to Madhva bhasya transl ın *bhamın satpad* metre
Rev B R KULKARNI *BJ* (28 1 68) 78–79

17 LAL, P *Isa Upanısad* Wrıters Workshop, Calcutta 1968, 16

transl ınto Engl sh wıth an essay on the dıfficult es of transl based on a study of the Yeats Purohıt vers on of *I a*

18 MAHADESHIKA, Nıgamanta *Isavasyopanısadbhasyam* 1964, 137

Sk comm by N M summary by V VIRARAGHAVACHARYA
Rev VRAJANANDAN *Iı vasaṁsk tam* 1 386–87

19 MUDHOLKAR V V *Analytıcal Study of Isaıasyopanısad* Karnatak Unıv, Dharwar, 1972 xxııı+243

tena tyaktena anubhasya smara nama uktı—these are the key words of the Bhaktı cult ın the l ght of Vīrasaıva theology

20 NARAYAN AYYANGAR, M A *Isaıasyopanısad* Gaurıbandar, 1970, ıv+59

Englısh transl and comm

21 PANDIT, V S *Iśaıasya Upanısad* Gujaratı translatıon Ahmedabad, 1967, 32

22. RAJAGOPALACHARI, C. Upanishad : 4 Īsavasyopanishad. *BJ*, 13–12–70, 31–33.

23. RANGANATHANANDA, Swami. Our spiritual heritage: Īśa-Upaniṣad. *BRMIC* 13, 253–63; 289–301; 325–337, 361–375; 397–411; 14, 1–19.

24. RAY, Kumud Ranjan. *Iśopaniṣad*, with English translation. Calcutta, 1961, 112.

. also contains *Śaṁkarabhāṣya* and its English transl

25. *Iśa Upanisad Rev bras. Filos* 9 (4), 1959, 607–630.

. text, transl , annotations

26. SASTRI, Satyadeva. *Īśavasya rahasya* Chowkhamba, Varanasi

27. SATCHIDANANDENDRA SARASVATI, Swami *Īśāvasyopaniṣad* Adhyatma Prakash Karyalaya, Holenarsipur.

. .with comm of Śaṁkara, English transl , notes, etc

28. SATYABHUSHAN, Yogi. *Īśopaniṣad*, with explanation and Hindi commentary. Rajpal, Delhi, 1971, 102.

29. SEN, Nalini Kant. *Īśopanisad* Aurobindo Ashram, Pondicherry, 1966, iv+112.

. in Bengali script, with Bengali transl .

30. SHARVANANDA, Swami. *Īśopaniṣad* Shri Ramakrishna Math, Madras, 1964, xix+32.

. text, *anvaya*, lit. transl , English rendering, notes, introd , appendix .

31. SUNDARAM, P. K. Isavasyopanishad *Kamakoti Vani* 4 (5), Aug 72, 29–31.

. .brief synopsis on the basis of Śaṁkara's comm. . .

32. THIEME, Paul Īśopanisad (=Vājasaneyi Saṁhitā 40. 1–14). *JAOS* 85, 1965, 89–99.

. .*Iśa* forms a consistent meaningful whole, a chain of four argumentative discussions each discussion is shown to have pūrvapakṣa, uttarapakṣa, siddhānta. .

33 UMRANIKAR S V *Isavasyopanısad* Hındı translatıon Hındı Vıdyalaya Nıpanı 1969 vı+62

34 UMRANIKAR S V *Isavasyopanısad* Marathı translatıon Hındı Vıdyalaya Nıpanı 1969 xıı+62

Sk text g ven

35 *Isopanısad* wıth commentary by VASISTHA GANAPATI MUNI Yellamanchılı 1964 4+34

Telugu transl by G LAKSHMIKANTA

36 VEDAVAGISA V *Isopanısad vyakhya* Harıyana Sahıtya Samsthana Rohtak

Rev BHAGAVADDATTA *GKP* 21 453

37 VENKATARAMA IYER, M K The Isavasya Upanısad *Ved Kes* 57 (3) July 70 138–42

38 VOHRA Ashanand *Isopanısad aur atmajñana* (Hındı) *VJ* 17 (12) Mar 69 7 8 26 27

39 WOODROFFE John *Iśopanısad Wave of Blıss*, and *Greatness of Sıva* Ganesh and Co Madras 1971

(three books n one vol w thout Sk text Engl sh transl comm notes)

2 Aıtareya

40 ANIRVAN *Upanısad Prasanga* Vol II Aıtareya Upanısad Unıv of Burdwan 1969 200

Bengal comm and dıscuss on (all converges on *prajnāna* — thıs ıs the conclus on of the *Up*)

Rev S M BANERJEE *BRMIC* 21 256–57

40A BHIM RAO *Aıtareyopanısad bhasyartha samgraha* *Davangere* 1966 253

Kannada vers on of Madhvacarya s bhaṣya on *A t Up*

41 CHANDRASEKHARAM Velury *The Aitareya Upanısad* Englısh translatıon Personal Bookshop Madras 1967, 31

Rev R R Ved Kes (Nov 67) 325

42 GURU GOVINDA *Srıman mahaıtareyopanısad* Kannada translatıon Gurukrıpa Granthamala, Mysore

Dvaıta pt of vıew transl ın *tattvasuvalı* metre

43 SCHNEIDER, Ulrıch Dıe Komposıtıon der Aıtareya-Upanısad *I IJ* 7 (1), 1963, 58–69

contents of first three *adh* are clear *adh* 1 deals wıth cosmogony wıth *ātman* as creator, *adh* 2, wıth threefold bırth of *ātman*, *adh* 3, wıth char of *ātman*

44 SHARVANANDA, Swamı *Aıtareya Upanısad* Shrı Ramakrıshna Math, Madras, 1967, 86

ıncludıng orıgınal passages lıt transl , Englısh renderıng notes, ıntrod contaınıng a summary of *Aıt Ār*

3. Katha

45. ABHEDANANDA, Swamı *The Mystery of Death a study ın the phılosophy and relıgıon of the Katha Upanısad* Ramakrıshna Vedanta math, Calcutta, 1967, xxıv+396

46 ALSDORF, L Contrıbutıons to the textual crıtıcısm of the Kathopanısad *ZDMG* 100, 1950, 621–37

47 ASHANANDA *Kathopanısad ka sandesa* (Hındı) *VJ* 17 (2), May 68, 5–9

48 AWASTHI, Brahmamıtra *Kathopanısad*, wıth Hındı commentary. Indu Prakashan, Delhı, 1969

Upanişat prabhākara bhāşya

49 BETAI, R S Kāthakopanısad and the Vallabha Vedānta. *IPC* 8 (3), 183–96 , 9 (1), 15–28

50 BUCCA, Salvador La ımagen del carro en el Fedro de Platon y en la Katha Upanısad *Annales de Fıl Cl* 8, Unıv of Buenos Aıres, 1964, 5–28

51 DESAI, M R. *The Katha Upanisad* I The story of Nacıketas Kolhapur 1962, 87

. ıntrod , text, transl , glossary

52 von Glasenapp, Helmuth Buddhism in the Kāthaka-Upanisad In *Von Buddha Zu Gandhi*, Otto Harrassowitz, Wiesbaden, 1962, 81–85

(*VBD* I 32 12 13) *Katha* 4 14–15 the term *dharma* reminds one of that term in Buddhist sacred works, pursuing *dharmas* (separate phenomena) without *dharmin* there existed in the time of *Katha Up* a doctrine maintaining existence of subtle elements and separate elements (*pṛthag dharmas*) as against the reigning soul theory *dharma* in this passage implies some *anātma dharma theory* G cites many Buddhist texts to corroborate this view [Is this passage a later addition ?]

53 Gnaneswarananda, Swami A talk on the Katha Upanisad *Ved Kes* 54 (3), July 67, 136–43

54 Guru Govinda *Atharvanopanisat Kathakopanisat* Gurukrupa Grantha Mala, Mysore 1970, xxiv+202

text in Kannada script Kannada transl in prose and verse acc to Dva ta

Rev S Ramachandra Sastry *BJ* 17 (18) 91 93

55 Helfer, J S The initiatory structure of the Kathopanisad *Hist Rel* 7 (4), May 68, 348–67

histor co phenomenological approach to the text the first *adh* contains vest ges of an initiation myth the first *adh* is best interpreted as an etiology explaining the origins of the *trinaciketas* fire sacrifice an etiology in wh the actual initiatory rite of Adhvaryu is used as model or structure on the basis of wh the dialogue bet Naciketas and Yama is formed

56 Horsch, Paul Die Kathopanisad und der altere Buddhismus *WZMLU* 10, GsR, 1961 1404 1410

(the older *Up* generally had no direct contact with Buddhism)

57 Kodate, Yoshiro On the Kathopanisat-Samkarabhasya (Jap) *JIBS* 9 (2) Mar 61, 580 83

58 Krishnamurthy, P *Kathopanisad*, with English translation Hyderabad, 1970, viii+37

Sk text in Telugu script

Rev S Ramachandra Sastry *BJ* 17 (18), 91

59 Kuppuswamy, B The psychological aspects of Kathopanishad *Phil Quart* 34, June 62, 247 51

self, mind, senses desires and pleasure principle self realization means to it.

60 RAJAGOPALACHARIAR, C *Kathopanishad*. Tamil translation Bh Vid Bh., Bombay, 1962, 78

Rev P SHANKARANARAYANAN, *BJ* (8 7 62), 79 80

61. RAJAGOPALACHARIAR, C Upanishads · Kathopanishad. *BJ* 17 (7 onwards)

English transl and comm (serially)

62. RANGANATHANANDA, Swami. Our spiritual heritage: Katha Upanisad. *BRMIC* 14 17.

serially 29 instalments

63. RAY, Kumud Ranjan. *Kathopanisad* Calcutta, 1962, 198.

with Śaṁkarabhasya, English and Bengali transl, English notes and introd

64 SASTRI, Surendradeva. *Kathopanisad, śamkarabhāsya-sahita* Chowkhamba Sk Series, Varanasi

65 SEN GUPTA, Anima Katha Upanisad. Sankhya point of view—1, 2, and 3 *Pr. Bh* 69, Aug 64, 352 56, 70, Feb 65, 64 68, June 65, 271 75

66 SEN GUPTA, Anima Realism in the Katha Upanisad. *Ved Kes.* 51 (12), April 65, 591 93

67. SEN GUPTA, Anima *Katha Upanisad Samkhya Point of View.* Moti Mahal, Kanpur, 1967, IV+68

see 65 above

Rev A G KRISHNA WARRIER, *JIH* 46, 298 99, M P PANDIT, *Ved Kes* (June 67), 127, S K SAKSENA *PEW* 18, 109, P S SASTRI, *Pr Bh* 73, 438 39, G TUCCI, *EW* 18, 229

68 VASANTANANDA, Devi, RAMACHANDRA, N *Kathopanishad* (or the Mystery of the Mystic Death) Madras, 1971, X+273

English transl and comm, introd generally follows Śankara's view pt.

Rev P NAGARAJA RAO, *Ved Kes* (Mar 72), 477 78.

52 VON GLASENAPP, Helmuth Buddhism in the Kāthaka Upanisad In *Von Buddha Zu Gandhi* Otto Harrassowitz Wiesbaden 1962 81-85

(*VBD* I 32 12 13) *Katha* 4 14 15 the term *dharma* reminds one of that term in Buddhist sacred works pursuing *dharmas* (separate phenomena) w thout *dharm n* there existed in the t me of *Katha Up* a doctrine ma nta ning existence of subtle elements and separate elements (*p thag dharmas*) as against the re gning soul theory *dharma* n this passage mplies some *anātma dha ma* theory G c es many Buddh st texts to corroborate this view [Is th s passage a later add t on ?]

53 GNANESWARANANDA Swami A talk on the Katha Upanisad *Ved Kes* 54 (3) July 67 136-43

54 GURU GOVINDA *Ātharvanopanisat Kathakopanisat* Gurukrupa Grantha Mala Mysore 1970 xxiv+202

text in Kannada scr pt Kannada transl in prose and verse acc to Dva ta

Rev S RAMACHANDRA SASTRY *BJ* 17 (18) 91 93

55 HELFER J S The initiatory structure of the Kathopanisad *Hist Rel* 7 (4) May 68 348 67

h stor co phenomenolog cal approach to the text the first *adh* contains vest ges of an ni at on myth the first *adh* is best in erpreted as an et ology expla ning the or g ns of the *trināciketas* fire sacr fice an e ology in wh the actual in t atory r te of Adhvaryu is used as model or s ructure on the bas s of wh the d alogue bet Nac ketas and Yama s formed

56 HORSCH Paul Die Kathopanisad und der altere Buddhismus *WZMLU* 10 GsR 1961 1404 1410

(the older *Up* generally had no d rect contact w th Buddhism)

57 KODATE Yoshiro On the Kathopanisat Sāmkarabhasya (Jap) *JIBS* 9 (2) Mar 61 580 83

58 KRISHNAMURTHY P *Kathopanisad* with English translation Hyderabad 1970 viii+37

Sk text n Telugu scr p

Rev S RAMACHANDRA SASTRY *BJ* 17 (18) 91

59 KUPPUSWAMY B The psychological aspects of Kathopanishad *Phil Quart* 34 June 62 247 51

self mind, senses desires and pleasure principle self realization means to it

60 RAJAGOPALACHARIAR, C *Kathopanishad* Tamil translation Bh Vid Bh, Bombay, 1962, 78

Rev P SHANKARANARAYANAN, *BJ* (8 7 62), 79 80

61 RAJAGOPALACHARIAR, C Upanishads Kathopanishad *BJ* 17 (7 onwards)

English transl. and comm (serially)

62. RANGANATHANANDA, Swami Our spiritual heritage. Katha Upanisad *BRMIC* 14-17

serially 29 instalments

63. RAY, Kumud Ranjan *Kathopanisad* Calcutta, 1962, 198

with Śamkarabhasya English and Bengali transl., English notes and introd

64 SASTRI, Surendradeva *Kathopanisad, samkarabhasya sahita* Chowkhamba Sk Series, Varanasi

65 SEN GUPTA, Anima Katha Upanisad Sankhya point of view—1, 2, and 3 *Pr Bh* 69, Aug 64, 352 56, 70, Feb 65, 64-68, June 65, 271 75

66 SEN GUPTA, Anima Realism in the Katha Upanisad *Ved Kes* 51 (12), April 65, 591 93

67 SEN GUPTA, Anima *Katha Upanisad Samkhya Point of View.* Moti Mahal, Kanpur, 1967, IV+68

see 65 above

Rev A. G KRISHNA WARRIER, *JIH* 46 298 99 M P PANDIT *Ved Kes* (June 67) 127 S K. SAKSENA *PEW* 18 109 P S SASTRI, *Pr Bh* 73 438 39 G TUCCI *EW* 18 229

68 VASANTANANDA Devi RAMACHANDRA N *Kathopanishad* (or the Mystery of the Mystic Death) Madras, 1971, X+273

English transl and comm., introd generally follows Śankara's view pt

Rev P NAGARAJA RAO *Ved Kes* (Mar 72) 477 78

69 VIDYAVATI *Kathopanisad* rendered into Hindi Sarvananda Universal Series VVRI, Hoshiarpur, 1958

70 VOHRA, Ashananda *Kathopanisad ka sandeśa* (Hindi) *Sar* 68 (4) Oct 67 284 88

secrets of self knowledge methods of yoga way to achieve salvation

4. Kena

71 AUROBINDO Sri *Kena Upanishad* Pondichery, 1970, 117

full Sk text English transl in four parts As comm. in 12 sections

72 CHARUKRISHNA *Kenopanisanmitabhasyam* *Pranava-Parijata* 5 1962 63

serially

73 CHINMAYANANDA Swami *Discourses on Kenopanisad* Chinmay Book Trust 1965 8+158

74 DESAI M R *The Kena Upanisad* Kolhapur, 1962, 32

introd transl glossary

75 DESAI M R The allegory in the Kena Upanisad *OT* 6 (2) June 62 41-46

third section of *Kena* is allegory

76 GOSWAMI Sitanath *Kenopanisad* Sanskrit Pustak Bhandar, Calcutta 1964 229+88

text with Sk comm English transl and notes Bengali transl

77 GUPTA Sudhir Kumar *Kenopanisad* with Hindi commentary and translation BMAS Jaipur 1969 7+104+1 plate

text with Hind introd transl notes new Sk comm English transl a note on metre in *Up* a comparative note on the *tadvanam* of the Indus valley

78 MAYEDA Sengaku On Sankara s authorship of the *Kenopanisadbhasya* *IIJ* 10 (1), 1967 33 55

..two *bhāṣyas* on *Kena* ascribed to Ś —*Padabhāṣya* and *Vākyabhāṣya*; M believes that both are genuine works of Ś and that *Vākya*. was composed later to supplement *Pada* .

79. MAYEDA, Sengaku Nārāyana's *Kenopanisad dīpikā* (Jap,). *JIBS* 20 (2), Mar. 72, 938–33.

80. MISHRA, Rammurti S. *Kena Upanisad*. Yoga Society of Syracuse, 1963, 75.

..ed. by Ann ADMAM .

81. RAJAGOPALACHARI, C. Upanishads · Kenopanishad. *BJ* 17 (11 onwards), 1970–71.

..serially..

82. RANGANATHANANDA, Swami. Our spiritual heritage: Kena Upaniṣad. *BRMIC* 14 (2-8), 1963.

. serially..

83. RAY, Kumud Ranjan *Kenopaniṣad* Calcutta, 1963, 148.

. with English transl, notes, introd, appendix in Bengali..

84. SATCHIDANANDENDRA SARASVATI, Swami *Kenopaniṣat*. Adhyatma Prakash Karyalaya, Holenarsipur, 1961, 111.

..with 2 comm of Śankara *Pada* and *Vakya*

Rev : Swami ADIDEVANANDA, *Pr Bh* 67, 239

85. *Śrī-Kenopanisad*: Marathi commentary. *Tattvajñana* 4 (1), Jan. 72, 2–18

. serially by ed

86. VENKATARAMA Iyer, M. K Kena Upanisad. *Ved. Kes.* 54 (6), Oct 67, 264–70.

. analysis of contents, main findings of Vedanta .

5. *Kausītaki*:

87. BODEWITZ, H W Der Vers *vicaksaṇad ṛtavo*..(JB 1, 18, 1, 50; Kaus U 1, 2)

. see *VBD* III. 15 10 .

88 COWELL E B *The Kausitaki Brahmana Upanisad* (with Dipika of Samkarananda) Chowkhamba Sk Studies 64, Varanasi, 1968 xii+190

ed with an English transl

89 FRENZ A Kausitaki Upanisad *IIJ* 11 (2) 1969 72-129

complete crit ed of *Kauṣ B Ā Up* with German transl and comm transl of parallels (to ch 1) from *JBr* given as appendix

90 THIEME P Der Weg durch den Himmel nach der Kausitaki Upanisad *WZMLU* 1 1951 52 19 36

6 Chandogya

91 ADIDEVANANDA Swami *Chandogya Upanisad* Shri Ramakrishna Ashram Mysore 1961, 479

text in Kannada script transl notes etc in Kannada

Rev S B *Pr Bh* 66 399 M P PANDIT *Ved Kes* 48 133

92 ARALIKATTI R N The problem of causation in VI chapter of Chandogyopanisad as interpreted by Sankaracārya *SP* (26 AIOC), 1972 227 28

93 HAMM Frank Richard Chandogyopanisad VI Ein erneuter Versuch *WZKSA* 12 13 1968 69 149 160

German transl with exegetical notes

94 HAUSCHILD Richard Uber altbekannte und neuentdeckte metrische Stucke in der Chandogya Upanisad *Die Sprache* 7 1961 32 63

II 21 3-4 24 4 III 11 2 12 6 15 1 15 3 17 6 7 IV 3 6 3 7 17 9 V 2 6 2 7 2 9 10 9 11 5 24 5 VII 26 2 VIII 6 6 I 4 2 IV 11 2 VIII 13 1 14 1 *śloka* (7 times) *sāman* (1 time) *ṛk* (3) *gāthā* (1) *japa* etc

95 HAUSCHILD Richard Die *samvarga vidya* (*Chand UP* 4, 1-3) Erganzende sachliche und grammatische Bemerkungen *Renou Comm Vol* 1968 337 65

transl and exegetical notes

96 KUIPER, F B J Interpretation of Chāndogyopanisad III 1 2 *Bh Vid* 20 21 (Munshi Indolog Fel Vol), 1960–61 (1963), 36–39

earl er interpretat ons of *ṛgveda eva puṣpam ta amṛta āpaḥ* rejected suggests " *RV* is a flower it is also the water of life the idea is of a bee brooding over a flower for *madhu āpaḥ* and *madhu* found associated in *RV* sun—*madhvaḥ utsaḥ*=*devamadhu* cf *RV* L 154 5d 6cd

97 MISHRA, Rama Shankar The integral advaitism of Āruni as expounded in Chāndogya Upanisad *Bharati* 5 (1), E 106–34

98 MORGENROTH, Wolfgang *Chandogya Upanisad* Versuch einer kritischen Ausgabe, mit einer Ubersetzung und einer Uber sicht über ihre Lehren Jena Univ 1958

dissertation

99 MORGENROTH, Wolfgang Die Lehre des Uddālaka Āruni *Ch Up* VI Bemerkungen zur Textkritik und Interpretation *Arch Or* 38 (1) 1970, 33–44

100 MUKHOPADHYAYA, Indira Stories in the Chandogya Upanisad *SP* (25 AIOC) 19o9 227–28

discusses form and contents

101 PAPESSO Valentino *Chandogya Upanisad* Italian translation, introduction, notes Bologna, 1937

102 RAJAGOPALACHARI, C Upanishads Chhandogyopanishad *BJ* 17 (15 onwards) 1971

serially

103 SATCHIDANANDENDRA SARASVATI, Swami *Brahmavidyarahasyavivṛtiḥ* Adhyatma Prakash Karyalaya, Holenarsipur, 1969, 134

expos t on in Sk. of 8 h ch of *Ch Up* *hardavidya* and *parabrahmavidyā* English introd

Rev Swami SHARANANANDA *BPWIC* 21 227 28

104 SEN GUPTA Anima Chandogya Upanisad an interpretation *Pr Bh* 66, 69–73, 260–63, 67, 332–34

105 SEN GUPTA, Anima Chandogya Upanisad Samkhya point of view Moti Mahal, Kanpur, 1962 40

see above deta led study of sixth ch at one time Saṁkhya interpretation as imp as Vedanta interpretation

Rev M P PANDIT *Ved Kes* 50 37 P S SASTRI *Pr Bh* (July 64) 315 16

106 SUBRAMANIAN, A V Waves from the Chhandogya *Tapovan Prasad* 10 (12) Dec 72, 5–7

107 SWAHANANDA Swami *Chandogya Upanisad* Shri Ramakrishna Math Madras 1965, 623

108 SYRKIN A Ya *Chandogya Upanisad* Nauka Moscow, 1965, 256

Sk text w th transl comm introd (On some traits of *Ch Up* 9 37) etc in Russ an

Rev A KUNST *BSOAS* 30 (2) 469 70

109 SYRKIN A Ya The black sun (Russ) *Krat soob Inst nar Azu* No 80, 1965 20–32

discusses black colour of the sun (*Ch Up* I 6 5 6 III 3 3 and other texts) traits of amb valance n the sun cult (with parallels from other cultures)

110 SYRKIN A Ya The system of identifications in the Chandogya Upanisad (Russ) *Trans of the Tartu State Univ* 181 1965 276 83

method of ident fication of d ff objects in *Ch Up* s discussed in connect on w th the dogmat cs of the early *Up* and some general features of an ancient Ind an descr pt on

111 SYRKIN A Ya To the interpretation of Chandogya Upanisad 1 12 (Russ) *Jazyki Indu, Pak Nep i Tzej*, Moscow, 1968, 463 69

Ch Up 1 12 (*auva udg tha*) not satyr cal (as suggested by DEUSSEN among others) acc to S t agrees w th the trad Hindu system of concepts often perturbed by modern invest gators approach

112 YUDA Yutaka The fundamental thought of Uddālaka in the Chandogya Upanisad (Jap) *JIBS* 18 (1) Dec 69 150–53

7. *Taittirīya*:

113. VAN BOETSELAER, J. M. *Taittirīyopaniṣad bhāṣya-vārttikam of Sureśvara.* Orientalia Rheno-Traiectina 12, 1971, viii+211.

..transl into English with introd and notes S (first half of 8th cent. A. D); his work (nearly 1000 st) is an exposition of Advaita-Vedānta on the basis of Śaṁkara's comm on *TUp* S.'s teachings, mainly a doctrine of salvation.

114. DAVE, T. N. Taittirīya Upaniṣad – a mine of cultural and philosophical information. *ŚPP* 5, 51–66, 6, 3–18

..noteworthy topics: non philosophical: educational, *japa*, *upāsanā*, etc...

115. DESAI, M. R. *The Taittirīya: Upanishad of Sublime Education.* Susheela Prakashan, Kolhapur, 1971, IV+96+17.

..free interpretation.

116. GISPERT-SAUCH, G. The Bhṛgu-vallī of the Taittirīya Upaniṣad. An early XVII century european translation. *Indica* 5 (2), Sept. 68, 139–44.

.Father Gonçalo FERNANDEZ, *Hindu Ceremonial of 1616*, ch. 18 contains transl of Bhṛguvallī in Portuguese

117. MUKERJI, R. N. Triśanku's Vedanuvacana in Taittirīyopaniṣad and its perceptual significance. *Prajña* 15 (1), 1970, 104–113.

..*TU* 1–10 (*ahaṁ vṛkṣasya rerivā* .) Triśanku in his yogic experience eliminated the obstructions of *pramāṇacaitanya* or *antaḥkaraṇavṛtti*, so that the knower cd directly merge with the known in *abhinnatva* .

118. RAJAGOPALACHARI, C. Upanishads: Taittiriyopanishad. *BJ* 17 (14), 7–2–71, 21–23.

119. SEN, Nolini Kanta. The Taittirīya Upaniṣad. *Adv.* 21 (2), April 64, 31–48.

. discusses five *kośas*. all these stages of the Eternal Absolute show the fundamental unity of truth and existence

120 SHARVANANDA, Swami. *Taittirīyopaniṣad.* Shri Ramakrishna Math, Madras, 1971, 170.

Sk text w th accent marks introductory note English transl and notes 6th ed see *VBD* II 20 75

121 SMITH R Morton On the original meaning of Taittirīya Upanisad 1 11 1–4 *Semi centennial Vol*, AOS, Middle West Branch Bloomington 1969, 211–16

imperat ves in he passage (*a yam vada dha mam ca a* etc) represent the or g nal text neut sing gerund ves a subsequent comm

122 VENKATACHALAM V A convincing case of interpolation in the Taittiriya Upanisad *SP* (26 AIOC), 1972 495–96

TU Śik avali 4th anuvaka two d stinct trad in respect of the Man ras in th s anu aka (e idenced by Suresvara s *Vārttika* and Anandag r s *T ka* on Śankara s *Bhasya*) mantras ending w th *svaha* (known to Śankara) only 8 tho in many texts 12 are g ven

123 VENKATARAMA IYER M K Taittiriya Upanisad the doctrine of brahman *Ved Kes* 55 (5) Sept 68 223 29

124 VENKATARAMA IYER M K Taittiriya Upanisad the kosas and the means of penetrating them *Ved Kes* 56 (1) May 69 41 45

125 VOHRA Ashananda *Taittiriya upanisad aur brahma vidya* (Hindi) *VJ* 18 (2) May 69 4–8

8 Prasna

126 GUPTA Sisir Six questions *Ved Kes* 1967 68

an essay on *Prasna Up* 54 (4) 192 98 Q 1 cosmological 54 (5) 227 29 Q 2 b olog cal 54 (7) 318–23 Q 3 b ological 54 (10) 424–30 Q 4 psycho au ological 54 (12) 518–22 impl cations of *p ana a* (sound) 55 (2) 104–112 Q 6. ontolog cal

127 PATHAK M M The Prasnopanisad *SPP* 4 (1) Feb 64, 22 28

analys s of conten s six ques ons dealt w h

128 SHARVANANDA Swami *Prasnopanisad* Shri Rama Krishna Math Madras 1967 76

text in De anagar English transl cop ous notes

129 VENKATARAMA IYER, M K The Praśna Upanısad *Ved Kes* 57 (1), May 70, 58–65

a general study

9 Bṛhadaranyaka

130 BHATT, V P The symbology of a sacrificial horse in the Brhadaranyakopanısad *SP* (25 AIOC), 1969, p 226

, world compared to *medhya asva* an ind cation of the concept of world and man

131 BHATT, V P Concept of Prana in the Brhadâranyaka Upanısad *R Dravıd Fel Vol* , 1971, E 134–144

meanıng origın no , abode nature names of P identificat on of P with phenomenal world, significance of some legends connected with P meditation on P

132 BHATT, V P On the meaning of the title Brhadaranyaka Upanısad *SP* (26 AIOC), 1972 p 487

133 CHARUKRISHNA *Brhadaranyakopanısat mıtabhasyasahıta Pranava Parıjata* 6–13 1964–71

serially in intermittent issues *Mıtabhaṣya* by CHARUKRISHNA

134 DINANATH, Sastrı Brhadaranyaka aur vrsabhamamsa-bhaksana (Hındı) *Vedavanı* 7 (1–2) Nov Dec 54, 134–36

no possıbıl ty of *mâṁsaudana* being intended in *BAU* 6 4 18

135 FISER, Ivo The two wives of Yajñavalkya in the Brhadaraṇyakopanısad *Wıjesekera Fel Vol* 1970 97–101

the role of Y s housewife Katyāyanī tends to be overshadowed by the philosoph cal intricacies of the Up teachings the active role played by women like Maitreyı in learned d scuss ons is some what overestimated in later t mes

136 INGRAVALLO M Dottrına del " Karma " secondo la Brhad Âranyaka Upanısad *Ann Fac Lett Fılos* 13, Barı, 1968 (1969), 55 66

origın and s gnificance of the doctrine of Karma

137 JOSHI, Vasudeva Mahashankar *Brhadaranyaka Upanisad* Sastu Sahıtya, Ahmedabad, Part I, 1963, 646, Part II, 1964, 12 + 647–1108

..text in Devanāgarī with translation of Śāṅkarabhāṣya and Gujarati transl...

138. MADHAVANANDA, Swami. *Bṛhadāraṇyaka Upaniṣad.* Advaita Ashrama, Calcutta, 956+xxviii.

..English transl. ; Śaṅkara's comm..

139. MUS, Paul. La stance de la plénitude: *BAU* V.1.1. *BEFEO* 44, 1956, 591–618.

140. PANDIT, M. P. Readings in the Bṛhadāraṇyaka Upaniṣad : V. The Seven Foods; VI. The Triple Manifestation. *Advent* 20 (1), 22–30; 20 (2), 17–19.

141. RAU, Wilhelm. Bemerkungen zu Śaṅkaras Bṛhadāraṇyakopaniṣadbhāṣya. *Paideuma* 7 (4/6), Hermann Lommel Fel. Vol., 1960, 115–21; 293–99.

..Ś. cd. not have any *guruparaṁparā*, therefore, took hold openly of Buddhist schools of Mādhyamika and Yogācāra wh. were near to his way of thinking .. Gautamīputra etc. implies (1) that a seer had wives belonging to diff. social orders, and (2) that G. was a son of a Brāhmaṇa wife..

147. SYRKIN, A. Ya. *Bṛhadāraṇyaka Upaniṣad.* Nauka, Moscow, 1964, 239.

..Russ. transl of Kānva recension of *BAU*, comm in Russ, introd. (pp. 5–63) : "Earlier Up and BAU".

Rev. : I. M. KUTASOVA, *Vop. Filos.* 3,180

148. SYRKIN, A. Ya. On the problem of synaesthesia in Indian aesthetics — one comparison in Brhadāranyaka-Upanisad (Russ.). *Problemy teorii literatury i estetiki v stranax Vostoka*, Moscow, 1964, 62–67.

. suggests that the comparison with musical instruments in *BAU* II. 4 7–9 = IV. 5 8–10 contains the idea of the acoustic and the visual combined in the act of aesthetic perception

149. YUDA, Yutaka. Einige Bemerkungen zum *ātman* in der Bṛhadāraṇyakopanisad. *JIBS* 16 (1), Dec. 67, 425–436

10. Māṇḍūkya :

150. AKHANDANANDA SARASVATI, Swami (ed.). *Māndūkya-Upaniṣad* with Gaudapādakārikā and the subcommentary entitled Māṇḍūkyapravacana by the editor. Bombay, 1966, 17 + 20 + 332.

..Hindi introd. by A. S. .. (2nd ed.)..

151. CHINMAYANANDA, Swami. *Discourses on the Māṇḍū-kyopaniṣad.* Chinmaya Publication Trust, Madras, 1966, V+431.

. on *Māndūkya*. with *Gaudapādakārikā*..

152. GURU, Nataraj. The Mandukya Upanishad. *Values* 3 (2), Nov. 57, 45–47.

..transl with brief notes .

153. HACKER, P. Notes on the Mandūkyopanisad and Śaṅkara's Āgamaśāstravivarana. *Gonda Gratulatory Vol.*, 1972.

154. MAYEDA, Sengaku. On the author of the Mandukyopanisad- and the Gaudapādīya-Bhāṣya. *ALB* 31–32, 1967-68, 73–94.

..identity of the author of the *Gaudapādīya bh* including the *Māndūkyop. bh* with Śankara, the author of the *Brahmasūtra bh* is established.. ("*Gaudapādakārikā* greatly influenced by Buddhism, each succeeding *prakarana* of it is more Buddhistic than the preceding one"–H NAKAMURA) .

text in Devanagarī w th translation of Śankarabhāṣya and Guja rati transl

138 MADHAVANANDA, Swami *Brhadaranyaka Upanisad* Advaita Ashrama, Calcutta, 956+xxviii

English transl Śankara s comm

139 MUS, Paul La stance de la plénitude · *BAU* V 1 1 *BEFEO* 44 1956, 591 618

140 PANDIT, M P Readings in the Brhadaranyaka Upanisad V The Seven Foods, VI The Triple Manifestation *Advent* 20 (1), 22–30, 20 (2) 17–19

141 RAU, Wilhelm Bemerkungen zu Śankaras Brhadāranyakopanisadbhasya *Paideuma* 7 (4/6), Hermann Lommel Fel Vol, 1960, 115–21, 293 99

Ś cd not have any *guruparampa a* therefore took hold openly of Buddh st schools of Madhyamika and Yogacāra wh were near to his way of th nking Gautam putra etc impl es (1) that a seer had wives belong ng to d ff social orders and (2) that G was a son of a Brahmana wife

142 SÉNART Emile *Brhad Aranyaka Upanisad* Belles Lettres, Paris, 1967, xxviii + 139

annotated transl 2nd ed

143 SMITH R Morton The interpretation of Brhadāranyaka Upanisad 5 2 and 5 4 In *Vivekananda the Cosmic Conscience*, ed Prafulla Chandra DAS Cuttack 1963

144 SMITH R Morton Some notes on the Brhadāranyakopanisad *VIJ* 3 (2) Sept 65, 181–91

BAU IV 1

145 SMITH R Morton Notes on the Brhadāranyaka Upanisad *Dr Mohan Singh Mem Vol*

146 SUBRAHMANYA SASTRI V (ed) *Nyayakalpalatika* KSV Series 14, Tirupati 1971, 102 + 378

a comm on the *B hada anyakopanisadbhāsyavārttika* crit ed. with notes

147. SYRKIN, A. Ya. *Bṛhadāraṇyaka-Upaniṣad.* Nauka, Moscow, 1964, 239.

..Russ. transl of Kānva recension of *BAU*, comm in Russ , introd. (pp. 5–63) : "Earlier Up. and BAU".

Rev. : I. M. KUTASOVA, *Vop. Filos* 3,180

148. SYRKIN, A. Ya. On the problem of synaesthesia in Indian aesthetics — one comparison in Brhadāranyaka-Upanisad (Russ.). *Problemy teorii literatury i estetiki v stranax Vostoka,* Moscow, 1964, 62–67.

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149. YUDA, Yutaka. Einige Bemerkungen zum *atman* in der Bṛhadāranyakopanisad. *JIBS* 16 (1), Dec. 67, 425–436.

10. Māṇḍūkya :

150 AKHANDANANDA SARASVATI, Swami (ed). *Mandūkya-Upanisad* with Gaudapadakārikā and the subcommentary entitled Māṇḍūkyapravacana by the editor. Bombay, 1966, 17 + 20 + 332.

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151. CHINMAYANANDA, Swami. *Discourses on the Māndū-kyopaniṣad.* Chinmaya Publication Trust, Madras, 1966, V+431.

..on *Māndūkya* with *Gaudapādakārikā*..

152. GURU, Nataraj. The Mandukya Upanishad. *Values* 3 (2), Nov. 57, 45–47.

..transl with brief notes .

153. HACKER, P. Notes on the Māndukyopanisad and Śaṅkara's Āgamaśāstravivaraṇa. *Gonda Gratulatory Vol*, 1972.

154. MAYEDA, Sengaku. On the author of the Māndūky-opaniṣad - and the Gaudapādīya-Bhāṣya *ALB* 31–32, 1967–68, 73–94.

..identity of the author of the *Gaudapādīya bh* including the *Māndūkyop bh* with Śankara, the author of the *Brahmasūtra bh* is established ("*Gaudapādakārika* greatly influenced by Buddhism, each succeeding *prakarana* of it is more Buddhistic than the preceding one"–H. NAKAMURA)..

155 SASTRI, Arunchandra D *Gaudapadakarika—eka adhyayana* (Gujarati) *Bull of Chunilal Gandhi Vidyabhavan* 10, Aug 63, 65–98

156 TRIPATHI Yamuna Prasad (ed) *Mandūkyopanisad* Bharatiya Vidya Prakashan Varanasi

text transl into English and Hindi, elaborate comm

157 VASANTANANDA, Devi (ed) *Mandukyopanisad* Shri Venu Gopal, Madras, 60

Rev S RAJAGOPALAN *Ved Kes* 51, 403

11 Mundaka

158 AKHANDANANDA SARASVATI, Swami *Mundaka sūdha* Chowkhamba Varanasi

159 BETAI, Ramachandra S Conception of god in the Mundakopanisad *JGJRI* 17 (3–4), 1961, 217–34

God is *nirguna brahman* in his original nature and *saguna brahman* is his aspect in no way inferior to *nirguna* destruction of name and form are stated to be the final stages of man s realisation of God this *Up* does not look upon this life as an illusion this *Up* is not sectarian in char

160 BUCCA, Salvador Mundaka Upanisad, Introductión, Traduccion y Comentario *Rev de est clás* 6, Mendoza, 1955, 68–98

161 BUCCA, Salvador Composicion y pensamiento de la Mundaka Upanisad *Anales de Filológia Clasica* 7 (2), Buenos Aires, 1960, 55 65

162 MEHENDALE, M A *Satyam eva jayate na 'nṛtam* (Gujarati) Muni Jinavijaya Fel Vol, Jaipur, 1971, 346–350

see *VBD* II 20 107

163 PARADKAR, M D Similes in the Śānkara-Bhasya on the Mundakopanisad *VIJ* 2 (1), 1964, 81–86

164 RAJAGOPALACHARI, C Upanishads Mundakopanishad *BJ* 17 (17), 21-3-71, 33–34, (18), 4-4-71, 25–27.

165 RAMASWAMI, C S Mundakopanisad *KKT* 30 (10), Aug 67, 306–07.

a brief summary

166. RAU, Wilhelm Versuch einer deutschen Ubersetzung der Muṇḍaka Upanisad *As Stud* 18–19, 1965, 216–26

167 RAY, Kumud Ranjan (ed) *Mundakopanisad* Calcutta, 1965, 156+8

introd, text, English and Bengali transl., Śankarabhaṣya, crit notes

168 SHARVANANDA, Swami (ed) *Mundakopanisad* Shri Ramakrishna Math, Madras, 1967, 77

text in Devanāgarī, English transl., notes

169 VENKATARAMA IYER M K The Mundaka Upanishad *Ved Kes* 56 (7), Nov 69, 310–16

main contents and basic significance

12. Maitrī

170 VAN BUITENEN, J A B *The Maitrayanīya Upanisad* Disputationes Rheno Trajectinae VI, Mouton, The Hauge, 1962, 157

text, transl, comm. and a crit. essay *Mait Up* (neither a 'principal' nor yet a 'minor' Up) is a composite of several brief texts wh envelop an ancient prose Up its vulgate resulted from the insertion into a Buddhistic (that is coloured by world weariness) fragment (the Bṛhadratha theme with some appended matter) of a proto-Sāṁkhya Maitreya Up (the Valakhilya theme) with some editorial matter to weld the components together, the whole being then inserted into a more orthodox Agnicayana based text (wh a trad ascribes to the Maitrayanīya Yajurvedins) along with some more appended matter and editorial additions, a no of probably subsequent interpolations are noted B considers the last mentioned text tentatively identified as a Maitrayanīya Up, to be the most ancient of the texts involved original Mait Up was characterized by an explicit and consistent homology of macrocosm and microcosm—this homology made significant in an act of sacrifice

Rev E FRAUWALLNER *WZKS* 1 7 217 J GONDA *Oriens* 18 19 462–63, P HACKER *ZDMG* 116 214–15 P T RAJU *JAOS* 83, 460 F WELLER, *OLZ* 58 (1963) 490–93 J C WRIGHT, *BSOAS* 26, 231,

171 MURAKAMI Shinkan Nirātman of the Maitrī Upani sad compared with anātman of the early Buddhism (Jap) *JIBS* 19 (2) Mar 71 550 557

172 MURAKAMI Shinkan Self less (nirātman) and selfless ness (nirātmakatva) in the Maitri Upanisad (Jap) *Bunka* 34 (1-2) 1-34

with English summary

173 TAMURA Shoji The Sāmkhya idea as revealed in the Maitrāyana Upanisad (Jap) *JIBS* 9 (2) Mar 61 531-33

13 Svetaśvatara

174 ADIDEVANANDA Swami (ed) *Śvetasvatara Upanisad* Ramakrishna Ashram Mysore 92

text in Kannada script Kannada rendering etc
Rev M. P PANDIT *Ved Kes* 49 359-60

175 CHAUBE Ganesh *Svetasvataropanisatprakaśa* Jnāno daya Pustakamala Prakashana Samiti Ranchi 1970, 87

discourses in Hind on the Up

176 GURU DATTA Śvetasvataropanisad *Saśvatavanī* 2 (11 onwards)

Hind transl and comm serially

177 HARA Minoru Śvetāśvatara Upanisad VI 21 (Jap) *Shukyo Kenkyu* 35 (1) 168 1961 98 74 117

discussion on sage Śvetāśvatara brahman and atyāśrama

178 HAUER J Monotheistischer Charakter der Śvetāsvatara-Upanisad *ZDMG* 84 • 97

179 HAUSCHILD R (ed) *Svetasvatara Upanisad* Abhandl fur die Kunde des Morgenlandes XVII 3 1966 108

crit ed with German transl and study of its teachings (reprint of first ed Leipzig 1927)

180 JAGATKUMAR Sastri (ed) *Svetaśvataropanisad* Madhura Prakashana, Arya Samaj Delhi

181 JANAMEJAYA Svetaśvataropanısat *Amrtalata* 2 (1), May 65, 49 54

brief conspectus

182 KUNST, Arnold Some notes on the ınterpretatıon of the Śvetaśvatara Upanısad *BSOAS* 31 (2), 1968, 309 314

apropos 179 above *Śv* presents a triadıc combınation of Isvara, Brahman, and Ātman (Jıva)

183 RAJAGOPALACHARI, C Upanıshads Svetasvataro-panıshad *BJ* 17 (13 onwards)

serially

184 RAMANUJACHARYA, Yatındra *Svetasvataropanısad bhasyam* Balaram Dharmasopan Kharda, 1966, 4+138

ın Bengalı script, with Bengalı transl. by Y R

185 RAU, Wılhelm Versuch eıner deutschen Ubersetzung der Svetasvatara-Upanısad *As Stud* 17, 1964, 25–46

complete German transl improved readıngs suggested

186 SRIRAMULU, Somanchı The secret teachıngs of exercıses ın meditatıon accordıng to Svetasvatara Upanısad and Daksına-mūrtıstava *SP* (26 AIOC), 1972, 282 83

187 WADHWANI, Y K Some controversıal passages ın the Śvetasvatara Upanısad *R Dravıd Fel Vol*, 1971, E 210-221, (Also *CASS Stud* 1, 131-43)

Śv Up 4 5, 5.2

188 ZAEHNER, R C Sexual symbolısm ın the Śvetasvatara Upanısad *Mırcea Elıade Fel Vol*, 1969, 209 215

Collections

189 ATMANANDA, Swamı (ed) *Chandogya and Bṛhadaranyaka Upanıshads* Jnana Ashram, Parlıkad, 124

with ıntrod notes extracts of the Jnana portıon

190 AUROBINDO, Srı *Eight Upanıshads* Srı Aurobındo Ashram, Pondıcherry, 1965, 185

revised vers ons of A s transl see VBD II 20 116 (reprint of t in 1960)

191 BAHADUR K P *Upan shads Five Verses* New Light Publishers New Delhi 1972 300

verse rendering of *I a Kena Śvetā va a a Katha Mundaka* introd glossary of Vedantic terms

192 BHAGAVADACHARYA Swami (ed) *Iśadayo daśopanisadah* Rajnagar Society Ahmedabad 1962 various pagination

w h the comm en tled *Sam kā abhāsya* and Sk introd by Ed

193 CHATTOPADHYAYA Pushpa *Upanisad Naivedya* Calcutta 1962 10+150

P aśna Mundaka Māṇḍukya Taitt A t with transl in Bengali verse and Bengali prefaces by P C in Bengali scr pt

194 CHITRITA DEVI *Upanisat pancaka* Sk. College Res Series 49 Calcutta 1966 10+4+2+190

Ta t Mund P a na Mand A t text in Bengali char transl. in Bengali explanatory notes e c

Rev S M BANERJEE *BRMIC* 18 338–39

195 DEUSSEN P *Sech ig Upanishad s des Veda* 1963, 956

German transl introd notes (reprint of 3rd ed Berlin 1921)

196 FILIPPANI RONCONI P *Upanisad antiche e med e* Enciclopedia di autori classici Vol 42 48 56 Editore Boringhieri, Torino I Chāndogya Svetasvatara Isa Māndūkya 1960, 221 II Bṛhadāraṇyaka Katha 1961, 212 III Kausitaki Aitareya, Taittiriya Maitri Kena Prasna Mundaka 1961 228 Second revised ed (of the three Vol) 1968 718

introd transl. notes in Italian

Rev G R FRANCI, *QJG* 6 152 53 W RUBEN *OLZ* 1965 (5 6) 283-85

197 GAMBHIRANANDA Swami *Eight Upanishads* Advaita Ashram Calcutta Vol I Isa Kena Katha Taittiriya Vol II Aitareya Mundaka Prasna Māndūkya with Gaudapādakārikā.

English transl. Śaṁkara s comm.

198 GOSWAMI, Sitanath *Īśopanisad Kenopanisad* Calcutta, 1954

text English transl paraphrase Śankarabhaṣya author s own comm in Sk notes in English transl and notes in Bengal

199 HILLEBRANDT, A *Upanishaden Altindische Weisheit aus Brahmanas und Upanishaden* E J Brill Leiden 1971 243

introd and transl (reprint of 2nd ed Dusseldorf Koln 1958 *VBD* II 20 119)

200 JNANANANDA (ed) *Upanisads* with Malayalam comm by the ed Kondyur I Aitareya 1963 viii+32 II Māndūkya, 1962 iv+200 III Mundaka 1963 vi+68 IV Prasna 1959, iv+102

text in Malayalam script

201 LEBAIL, P *Six Upanishads majeures* Paris 1971 256

Kena Mundaka Isa Katha A t Prasna transl notes comm

202 LUGOWSKI A Fragments of Upanisads (Polish) *Stud filoz* 6, 1970 35 42

Polish transl of fragments from *BAU* and *Ma t ey*

203 MAX MULLER F *The Upanisads* Dover Publications New York, 1962 63 Part I cii+320 Part II lii+350

English transl by M M repr nt of SBE vol 1 and 15 also two reprints by Mot Ban Delh 1965 and 1969

Rev (Dover Publ) M P PANDIT *Ved Kes* 50 451 Swami SMARANANANDA *Pr Bh* (Jan 64) 39 P B VIDYARTHY *M in I* 45 333

204 NIKHILANANDA Swami *The Upanishads* George Allen and Unwin London 1963 392

abridged ed of *VBD* II 20 123 Engl sh transl in the l ght of Śankara s comm of Kaṭha Isa Kena Mundaka Śvetasvatara Prasna Mand Ait Bṛhad Ta t Chand

Rev W N BROWN *Rev Rel* 17 (3 4) 155 58 S VAMI EKATMANANDA *Pr Bh* 69 236-37 Massimo SCALIGERO *EW* 16 171

205 PRABHAVANANDA Swami MANCHESTER Frederick *The Upanishads Breath of the Eternal*

VBD II 20 125

Rev M SCALIGERO *EW* 11 (4) 291

206 *Astaιımsatyupanısatsamgrahah* Pracya Bhāratī Prakā sana, Varanası

207 PUROHIT, Swamı Yeats W B *The Ten Princıpal Upanıshads put ınto Englısh* 1970

reıssue ın paperback of *VBD* I 41 16

208 *108 Upanısads*, wıth Hındı comm Sanskrıtı Sansthana, Barelı

ın three vol

209 SARMA D S *The Upanıshads—an anthology* Bh Vıd Bh Bombay 1961, xvı+307

ten princ pal Up and *Śveta vatara* prolegomena and notes (based on Śankara s comm)

Rev H G NARAHARI *AP* (June 62) 272 73

210 SATYAVRATA Sıddhantalankar *Ekadaśopanısad* Chowkhamba Varanası

ıllustrated runnıng Hındı comm

211 SYRKIN, A Ya *The Upanısads* (Russ) Monuments of Orıental Letters XVI Nauka Moscow, 1967 336

Sk text transl ıntrod scholıa ın Russ an *Aıt Kauş Kena, Ta ıı Katha Śvetā vata a Ma t Iśa Mund Praśna Mānd* trea ed wholly o hers represented ın selected passages appendıx contaıns transl (wholly) of *Vajrasucıkā Ātma Brahmab ndu, Ka valya* (n excerpts) of *Mahānā ayana Chāgaleya Subala Pa ngala Yogata ıva Kanthaśrut Jābāla Vlarud a Rāma pūrvatāpan ya*

212 THIEME P *Upanıschaden Ausgewahlte Stücke* Reclam No 8723 Stuttgart 1966

213 *Upanisatsamgrahah* Delhı 1970 9+664+475

ın two parts part I 120 *Up* begınnıng wıth *Iśa* part 2 : 68 *Up* begınnıng wıth *Yoga*

214 VAIDYA, Mahadev Vasudev *Marathı Upanisade* Deorukh 1960, 20+68

wıth Marathı transl

215 VEDAPURKAR, Tukaram Ramkrishna *Daśopanisat-samgrahah* Pandharpur, 1964 30

part I (*Isa Kena Mand*) with Marathi transl

216 VISHVESHVARA (ed) *Upanisatprakasah* Dehati Pustak Bhandar, Delhi 1956, 516

Isa Kena Katha Pra na Mund Mand with Hindi comm by DARSHANANANDA, Hindi transl. by Awadh Bihari LAL, introd. by VISHVESHVARA

217 VISWANATHAN D K *Isa Kena – Katha – Upanisads* Yoga Vedanta Forest Academy, Rishikesh 1959 xliii + 311

text in Devanagari Śankarabhasya comm

21 MINOR *Upanisads* (INDIVIDUAL AND COLLECTIONS)

1 VENKATANATHACHARYA N S (ed) *Advayatarakopanisat* *Mys Or* 2 (1), 1969, 87 99

with the comm. by Appaya ivacarya

2 SREEKRISHNA SARMA E R *Avadhutopanisad* a samnyasa Upanisad *ALB* 35 (3–4) 1971 (1972) 313–21

English transl

3 LAL P *Avyakta Upanisad* Writers Workshop, Calcutta, 1969 20

4 SARMA V A The *Atmopanisad* and the indispensable philosophy *Vimarsa* 1 (1) 1972 E 97–100 (Also in *SP*, 24 AIOC, 1968 p 227)

A belongs to *AV* presents a theory of threefold *atman—atman, anta atman pa ama man*

5 VARENNE Jean *Ganapati Upanisad* Coll ' Les Up No XVIII A Maisonneuve Paris 1965

text Sk. text French transl notes study

5A VARENNE Jean The Garuda Upanisad *Gonda Gratulatory Vol* 1972

6 RENOU L *Chagaleya Upanisad* Les Up ', No XVII, A Maisonneuve, Paris, 1959, 12+3

. crit ed Sk text, French transl, notes, etc .

Rev E B, *JAOS* 82, 280, J GONDA, *Oriens* 17, 315–16, P. HACKER *ZDMG* 111, 368–69, P HORSCH, *As Stud* 14, F WELLER, *OLZ* 1962, 183–84

7. KRISHNA WARRIER, A G *Tripuratapini Upanisad* *ALB* 24 (3–4), Dec 60 183–218

a *Śākta Up* English transl

8 VARENNE, Jean *Devī Upanisad* "Les Up", No. XIX, A Maisonneuve, Paris, 1971, 22

crit ed Sk text, French transl, notes, study see *VBD* II 21 7

9. Raghavan, V The Nārāyanopanisad-Bhāsya *ALB* 3 (1), Feb. 39, p 26

Adyar ms (No xxx G 14), noted in the Catalogue as a work of Madhava, contains Sāyana's bhāṣya on the above and certain other parts of the *TA*

10 KODATE, Y. The Vedāntasāra and the Paingala-Upanisad Jap) *Kamakura Fel Vol*, Heirakuji Shoten, Kyoto, 1966, 279–309.

11. VARENNE, Jean The *Pranagnihotra Upanisad* *BDCRI* 19 (3–4), 1959 (1961), 303–19.

crit. ed Sk text, introd, transl, notes in English

12 RENOU, L *Baskala Mantra-Upanisad* Paris, 1956.

VBD II 21 12 R notes that its style differs greatly from that of *RV*, approaching, as it were, a Vedic Hybrid Sk .

Rev F B, *JAOS* 82, 281, J GONDA, *Oriens* 17, 315–16, P HACKER *ZDMG* 111, 368–69, P HORSCH, *As Stud* 14, F. WELLER, *OLZ* 1962, 183–84

13 KRISHNA WARRIER, A. G Bhāvanopanisad : a śākta Upanisad *ALB* 30, 1966, 133–40.

English transl with notes

14 ANNA, Sri *Upanisad saram – Mahanarāyanopanisad* Shri Ramakrishna Math, Madras, 1961, 140.

. comm. in Tamil .

15. LAL, P. *The Mahānārāyaṇa Upaniṣad. Ind. Lit.* 13 (1), Mar. 70, 33–38.

..sections 29.1 – 34 1-2 transcreated..

16. VARENNE, Jean (ed.). *La Mahā-Nārāyaṇa-Upaniṣad.* Publ. de l'Inst. de Civil. Ind., No. 11–12, Ed. Boccard, Paris, 1960-61, 155 + 144.

..Vol. I : crit. ed Sk. text; French transl. and notes .. Vol. II · study, index, appendix containing *Prāṇāgnihotra Up.* (see 11 above) .." metaritualism " of the *Up.* ..

Rev. · J GONDA, *Central Asiatic Journal* (1963), 298–301; *IIJ* 6, 298–301; R. HAUSCHILD, *OLZ* 1962, 300–305, P. HACKER, *ZDMG* 113, 392–95; M. LEUMANN, *Kratylos* 7, 58–61; A MINARD, *BSL* 56 (2), 55–57; L. RENOU, *Critique* 170 (1961), 3 pp ; D. Seyfort RUEGG, *JAOS* 82, 88–90.

17. VIMALANANDA, Swami (ed.). *Mahanārāyaṇopaniṣad.* Shri Ramakrishna Math, Madras, 1968.

..Andhra version .. (see : *VBD* II. 21.14)..

18. *Mahopaniṣad.* Shri Sadguru Pranavanandashram, Ganji-Gunta, 1964, 8 + 184.

..in Telugu script .. with Telugu comm. by Śankarānandagiri-svāmin .

19. GONDA, J. The Mudgalopanisad. *WZKSA* 12–13, *E. Frauwallner Fel. Vol.*, 1968, 101–113.

..minor and later *Up* .. st I–9 (wh form its first section) explain the substance of *Puruṣa sūkta* (*RV* 10 90) .. P. = Viṣṇu .. section 2, like 3 and 4 written in prose, contains a resume of esoteric instruction imparted by (Viṣṇu-) Vāsudeva to Indra . this *Up.* represents the process of penetration of older (Vedic) doctrines by younger, so called Hinduistic (Vaiṣṇava) doctrines .. crit. study of the *Up* by G .. discusses personality of Mudgala (from Vedic and epic sources) .. English transl ..

20. KANAKURA, Y. *Yoga-tattva upanisad*: Japanese translation. *Annual of Oriental and Rel. Studies* 3 (D. T. Suzuki Mem. Vol.), 1966, 17–27.

21 Kanakura Y Some observations on the *Yoga tattva upanisad* (Jap) *JIBS* 15 (1) 1966 8 14

two vers ons of *Y* — smaller of 15 gathas larger of 142 gathās in the larger vers on four kinds of yoga are taught *mant a laya hatha rāja*

22 Dange Sadashiv A *Holastakopanisad* (Marathi) *Navabharata* Nov 68 67–69

introduces a text by that name connects sex ritual and sex lg w th Horse sacr fice and s milar bel efs

23 Chintamani Dikshit T R (ed) *Samnyasopanisadah* Adyar Lib and Res Centre 1966 18 + 267

with the comm by Upanisadbrahmayogin 17 *Up* (reprint of 1927 ed *VBD* I 44 6)

24 Krishna Warrier A G *The Sakta Upanisads* Adyar Lib and Res Centre AL Series 89, 1967 xxi + 95

English transl (of 8 *Up* *VBD* I 44 3) based mainly on Upanisadbrahmayogin s comm

Rev A Kunst *BSOAS* 33 (3) 638–40 L S *JAOS* 88 376 G Tucci *EW* 18 (1 2) 251

25 *Upanisat samuccayamu* Vijayanagar, 1961, various pagination

in Telugu scr pt Part I *Īśa N alamba Pa ngala Adhyātma* w th Telugu comm by Laks mi Narayan Sastri

26 Les Upanishad XI XV A Maisonneuve Paris

see *VBD* II 21

Rev E Frauwallner *WZKM* 52 259–60

22. Notes : General Study.

1. Abhayadeva. *Svarga-naraka kahām hai?* (Hindi). *Savitā* 21 (9), Oct. 68, 213-14.

..the reply is . *puruse*, acc. to *Jaim Up.* 4. 25 4-6, 26 1-11..

2. A Devotee. Upanishadic warp and woof. *Ved. Kes.* 57 (5), Sept. 70, 210-12.

..Swami Vivekananda's public lectures interwoven with magnificent ideas and sublime sentiments culled from Up..

3. Agrawala, V. S. *Sauva-udgīthah. Saṁvid* 1 (1), Aug. 64, 31-33, 36. (Hindi version in *Kalyāṇa* 38, Aug. 64, 1085-86).

..*Ch Up.* 1. 12.

4. Anandasvamin. *Upanisadon kā saṁdeśa* (Hindi). Hasanand, Delhi, 1960, 200. (Reprint, 1962)

Rev. : Ed, *GKP* 13 (6), 247-48

5. Anandasvamin. *Upanisad ka sandesa: sakriya dīrgha jīvana evam prabhukrpā* (Hindi). *Vedavāṇī* 13 (3), Jan. 61, 3-5; (5), Mar. 61, 2-4.

6. Ananyananda, Swami. A bird's-eye view of the Upaniṣads. *BRMIC* 15 (12), Dec. 64, 397-407.

7. Anjaneyulu, M. S. R. The Buddha and Upanisadic thought. *AP* 38 (6), June 67, 252-55.

..B. set aside the transcendental and emphasized the ethical universalism of *Up* . both B and *Up* questioned the authority of the Veda and the efficacy of sacrifice. universalism of ethics, appreciation of manhood, and admission of incomprehensibility thro. intellect of Absolute Reality—these are common to both.. B. attempted to democratize the *Up.* phil ..

8. Anon. The absolutist is the true Brahmin. *Values* 3 (6), Mar. 58, 174-75.

..a passage from the *Nārada Parivrājaka Up* ..

9. Anwar, Ishrat Hussain. *Upanisad tathā Koran* (Hindi). *Dārśanika* 9 (3), July 63, 13-16. (Also, *Gat.* 2. 2. Sept. 65, 25-28).

similarity of teachings thoughts of K may be traced to the Veda

10 BEHM, Allan J The theodicy of the Upanishads *JOSA* 7 (1-2), Dec 70, 5-14

Up are a prime indication of the simultaneous depth and shallowness of man s knowledge of God the theodicean paradox wh permeates the *Up* is the equation Ātman is Brahman,

11 BELSARE, K V *Upanisadamca abhyasa* (Marathi) *Prasada*, 1964

serially

12. BHAT, G K Some concepts underlying instruction in the Upanisads *Pr Bh* 70 Mar 65, 107-112

love of truth (*Ch Up* IV 4-9) free spirit of inquiry and sincerity of purpose (*Ch Up* IV 1 3) progressive integration of the personality of the student (*Ch Up* VIII 7-12), hallmark of true education (not merely bookish knowledge) (*Ch Up* VI 1-3) highest knowledge not a matter of intellectual speculation (*BAU* III 6)

13 BHATT, V P Exponents of the philosophy of the Upanisads *CASS Stud* 1 1972 93-100 (Also in *SP*, 26 AIOC, 1972, p 345)

they do not belong to any specific social order only *Up* phil is outcome of a particular atmosphere

14 BHATTACHARYA Yogendranath *Upanisadam rahasyam* *GKP* 14 (7), Feb 62 226-27

15 BHAVE, Vinoba *Vedantasudha* Paramdham Prakashana, Pavnar 1965, 42

part 4 conspectus of eight *Up* beginning with *Śveta vatara*

16 BHIMASENA *Upanisadam rahasyam* *GKP* 14 (1), 18-19

17 BIARDEAU M *Ahamkara* The ego principle in the Upanisads *CIS* 8 Oct 65, 62 84

[*philological method* impl es an effort to trace the hist evolution of a concept thro the texts from ts first appearance *contextual method* impl es cons derat on of whole sections by studying the context as the only relevant evidence, leaving hist development

unstressed]. concept of *ahaṁkāra* occurs for the first time in the Up with its fundamental spiritual meaning .the group religion as against saṁnyāsin's search.

18. VAN BUITENEN, J. A. B. *Vācārambhanam* reconsidered. *I-IJ* 2, 295-305.

. *vācārambhanaṁ vikārah*=(The Supreme's) creation is his taking hold of *vāk*..

19. VAN BUITENEN, J. A. B Correction. *I-IJ* 4, p. 67.

..(see 18 above). corrects the meaning given by him of *apāgād agner agnitvam* (in *I IJ* 2, 295 ff) .

20. VAN BUITENEN, J. A. B. The speculations on the name "Satyam" in the Upanisads. *Emeneau Fel. Vol.*, 54-61

21. CASA, C. della. "Sukrtam" in Taittiriya Upanisad, II. 7. *AGI* 55, 1970, 47-51.

22. CHAKRAVARTI, Atul Chandra. Doctrine of ekāyana. *JAIH* 1 (1-2), 1967-68, 99-104.

..e mentioned in the list of subjects of study in *Ch Up*. VII 1. 2 4, 2 1..e =way of worshipping Vāsudeva Kṛṣṇa (cf *MBh* V. 67. 15)..

23. CHAKRAVARTI, Haripada. *Dve vidye veditavye*. *Praṇava-Pārijāta* 6 (10), 1964, 302-308.

..*aparā vidyā=karmākhyā avidyā, parā vidyā=parā bhaktih* both are necessary..

24. CHARUKRISHNA *Vācārambhanaśruter vyākhyā* *Praṇava-Pārijāta* 14 (5), 1972, 70-72.

25. CHATTERJI, Chinmoy. Problems of abstract thinking. *Kaviraj Fel. Vol*, 1967, 103-108.

26. CHATTOPADHYAYA, Basanta Kumar. The Upanisads and Vedic ritual. *JASL* 17 (3), 1951, 1-8, *CR* 154, Mar. 60, 212-16; *SP*, 21 AIOC, 1961, p. 264; *IPC* 6 (2-3), 340-44, *SP*, 26 ICO, 1964, 81-82; (Hindi version) *Kalyāna* 31 (5). *Satkari Mukherji Fel. Vol*, 1969, 341-47.

..(same, in diff forms) *Up* are not anti ritualistic, they believe in the existence of Vedic gods and the efficacy of Vedic sacrifices..

27. CHATTOPADHYAYA, Charuchandra *Upanisadonki bhavadhara* (Hindi) *Kalyana* 38 (5), May 64, 894-97

28 CHATURVEDI, Giridhar Sharma *Aksaropāsana aur phalasruti* (Hindi) *Prajña* 16 (2), Mar 71, 7-10

meditation on *oṁkāra* (as described in *Māndukya Up*)

29 CHITRITA DEVI *Aupanisada* (Bengali) Calcutta, 239

brief discussion in Bengali of *Īśa, Kena Kaṭha, Śvetāśvatara*.
Rev P B MUKHARJI *BRMIC* 16 (9) 325

30 DAFTARI, K L *The rationalistic and realistic interpretation of the Upanisads* Nagpur, 1958, 271.

genuine and authoritative *Up*, method of interpretation, subjects ideal of life cosmogony ethics, eschatology

31. DAVE, T N Upakrama-upasamhara as a criterion for textual interpretation *ŚPP* 4 (1), Feb 64, 4-17.

ref to Up interpretation

32. DESAI, S G The later Upanisads—a study *JBomU* 32 (2), Sept 63, 127-151

mentions 180 *Up*

33 DESAI, S G The ancient, late, and later Upanisads, *JYI* 10 (9), Bombay April 65, 133-35

later *Up* expound *Up* doctrine from the pt of view of popular religions exalting Visnu or Śiva or promoting Yoga, or having some other limited aim majority of them belong to *AV* (*AV* seers took a lead in propagating post Vedic Pauranika rel) difficult to determine the date of these later *Up* (often found in various recensions of uneven bulk)

34 DESAI, S G Pratyahara in Yoga Upanisads *JYI* 13 (3), Oct 67, p 39

35 DEVADATTA *Upanisad cintana* Kitab Mahal, Allahabad

36 ED Idea of tapas in the Upanishads *Ved Kes* 47 (9), Jan 61, 371 74

, different shades of meaning idea fairly well developed

37. ESNOUL, Anne-Marie. Notes sur quatre Upaniṣad. *Renou Comm. Vol*, 1968, 279-288.

..*BAU, ChU, Kauṣ, Praśna* doctrine of *nāḍīs*..

38. FRENCH, Horold W. The place of sacrifice in the Upaniṣads. *BRMIC* 22 (5), May 71, 190-99.

first short section an account of the general development of the concept on of sacrifice up to the beginning of the Up period second section classifies and attempts to interpret all the major instances of sacrifice in the 13 *Up* , within the *Up* the sacrificial trad is superceded by that of sacrificial understanding categories of *Up* texts (1) knowledge superior to sacrifice (*BAU* 1.5 16), (2) austerity superior to sacrifice (*Mundaka* I 2 9-13) (3) sacrifice shd continue to be performed but one shd be fully aware of what one is doing (4) word sacrifice used in *Up* in a wholly different way (a) a model wh attempts to classify and treat the numerous instances of sacrifice in the same way is academically not efficacious (b) *Up* introduce a whole new conceptual scheme in wh the function of sacrifice is radically altered

47 GOSWAMI C R *The soul culture in the Upanisads in the light of Sri Aurobindo's thought* Sri Aurobindo Ashram Press, Pondicherry, 1971, 136

sets forth A s approach to *Up* centering on the practical issue of self culture expounds the theme of conscious self development as the nucleus round wh to study the *Up* Yoga= internal self-development

Rev I R R *BRMIC* 23 (4) 352

48 GRENANDER, M E , NARAYANARAO K S The waste land and the Upanishads What does the thunder say? *Ind Lit* 14 (1), Mar 71, 85-98

49 GUPTA, Ghanasyama Sinha *Yas tad vedobhayam saha* *Vedavani* 19 (3), Jan 67 2-3

Isa 13 14

50 GUPTA, Sadhana *Upanisadam samskrtisamiksanam Sag* 2 (2), 1964 145-49

culture of the Up period

51 GUPTA, S K The great equation *Ved Res* 50(3-11)

analy Aru i Svetaketu dialogue *Ch Up*

52. GURUDASA Glory of the Upanisads *AKT* 27 (9), Sept 63, 277-78

53 HABIBUR RAHMAN, Sastri *Upanisad aur sufimata* (Hindi) *Karikraj Fel Vol*, 1967, 207-212

B can be explained thro Brahmanic Sutra lit and common Indian concepts (6) same is the case with regard to related metaphors lnguistic analogues and influence of Sankhya Yoga

59 IWASAKI S A study on the ideas of merits found in the Chāndogya and Bṛhadāraṇyaka Upaniṣads (Jap) *JIBS* 8 (2), 1960, 570–71

60 IYENGAR, T K Gopalaswamy Pre-Sankara Upaniṣadic philosophy as expounded by Kālidāsa *JGJRI* 24, 1968, 179–86

K is a perfect realist and an ardent advocate of Up phil on the lines of *sar ra sar ri bhāva* (as later expounded by Rāmanuja)

61 JHA, Pasupati *Upaniṣatsu bhedabhedopasana* *Viśva-Saṃskṛtam* 6 (2 3) 1969, 187–96

62 JORDENS, J Death in the Upaniṣads *JOIB* 14 (3–4), 1965, 297–305

(study based on 13 *Up*) *Up* teaching about death (1) the reign of death (2) process of dying (3) death s companions, (4) mythology of death conclusions (a) d is necessary part of life process (b) yet man reaches beyond d to immortality, (c) double dimensions of human existence

63 JORDENS J The development of the idea of immortality in the Upaniṣads *JOIB* 16 (1) Sept 66, 1–17

in *Saṁ* and *Br* immortality not natural to man but acquired by way of gift or sacrifice fear of *punarmṛtyu* in *Up* immortality belongs to the very essence of man s nature, immortality is but another word for *brahman* this concept bound up with the gradual discovery of essential difference bet spirit and non spirit

64 JOSHI, Mahesh Chandra *Sarvopaniṣado gavah* *Prajñā* 13 (2), Mar 68, 8–24

65 KALYANASUNDARA SASTRI, V R The Gītā and the Upaniṣads *Ved Kes* 55 (1–12) and 56 (1–12) 1968–70

serially

66 KAPALI SASTRI, T V *Lights on the Upanishads* Dipti Publications Sri Aurobindo Ashram, Pondicherry, 1971, 170

exposition of the main Vidyās of the *Up* in the light of A's Yoga and philosophy Bhūma vidyā of Sanatkumāra Prāṇavidyā of Satyakāma Amṛtatva of Gārgya Vaiśvānaravidyā of Aśvapati Kaikeya Agnividyā of Naciketas Madhuvidyā

67. KHOMARAJ. *Tattvamasi. GKP* 17 (7), Feb. Mar. 65, 361–64.

68. KRISHNAIYAR, D. S. *Gita Amritam and Upanishads.* Yoga Vedanta Forest Academy, Rishikesh, 1959, X + 159.

69. KRISHNA WARRIER, A. G. The teaching of philosophy in ancient India. *Mys Or* 3, 1970, 111–117.

..qualifications of the student and methods of teaching

70. KUIPER, F. B. J. *Vācārambhaṇam I-IJ* 1, 155–59.

..*vācā* + *ārambhana* (*vācā*, fem root nouns in -*a*- well known feature of popular Sk. and Prakrit) *ārambhana* = (grip, beginning,) basis, foundation ..

71. KULKARNI, S. M. *Upaniṣade va jñāneśvarī : kāhi sāmya-sthaḷe* (Marathi). VSMV, Nagpur, 1963, 147–156.

72. LEWIS, H. D. God and the Upanishads. *AP* 36, 4–9; 59–63.

..some apprehension of a transcendent reality and the worship thereof has always been a factor in the main development of rel. life of India..

73. LIMAYE, V. P. An untraced Upanisadic citation from Sankarācārya. *VIJ* 2 (2), Sept. 64, 353–54.

. Śankarabhāsya on *Īśa* 2 .. *na jīvite marane vā grddhiṁ kurvīta*

74. LUYSTER, Robert W. The concept of the self in the Upanisads : its origin and symbols. *PEW* 20 (1), Jan. 70, 51–61.

..(the earliest Indian views re self present an interesting example of the intimate relation bet. philosophy and popular thought in India : cf. *ātman* = breath; heart as seat of self, dream and sound sleep — these popular ideas were philosophically transformed) .. three strands in the composition of Up doctrines concerning self. (1) properly *philosophical*, viz, the search for an absolute, (2) *soteriological* · quest for salvation bliss=non duality, (3) *psychological* : essential state of consciousness .

75. MAHADEVAN, T. M. P. Parables and aphorisms in the Upanisads. *Ved. Kes.* 51 (1), May 64, 32–34.

76. MAINKAR, T. G. *Vaidika saṁhitā ani upanisade* (Marathi). S. P. Mandali, Poona, 1970, 4+64.

Kaushika Lecture Series 14 Foreword by R N DANDEKAR (1) the origin and nature of the *Up*, (2) literary *Saṁ* (*RV–AV*) and *Up*, (3) ritual *Saṁ* (*YV–SV–Br*) and *Up*

77 MATTHEW, Anjilvel V *The Message of the Rishis Studies in the Upanishads from the standpoint of a christian Reader* Christian Inst for the study of Rel and Society, Bangalore, 1967, 96

Rev G R C *AP* 40 367–68

78 MCEVILLY Wayne Kant, Heidegger, and the Upanisads *PEW* 12 (4) Jan 63, 311–17

common pt among these three essential concern with Being

79 MEHENDALE, M A *Satyam eva jayate na 'nṛtam* *JAOS* 81, 1961, 405–408

(see *VBD* III 20 162) the expression means ' (The sage) wins only the Real (and) not the unreal

80 MEHENDALE M A Some lexicographical notes on the Upanisads *IIJ* 5 184–186

susi (*Kaṭha* 19 1) *atighn'* (*BAU* II 1 19)

81 MEHENDALE, M A *Tena tyaktena bhuñjīthah* Appendix to *Kinship Organization in India* by I KARVE, 2nd ed, Bombay, 1965, 376–77

tena tyaktena is an instr absolute construction, and means "you may enjoy that when renounced (by Him)

82 MEHTA Rohit *The Call of the Upanisads* Bh Vid Bh, Bombay 1970, 318

Rev K MOTWANI *BJ* (2 5 71) 87-88

83 MISHRA, Dharmendra Deva *Bhagavadgīta tatha upanisad eka samksipta tulanatmaka adhyayana* (Hindi) *VJ* 14 (4), June 65, 42–44

84 MODAK, B R Ātmajñāna in the Upanisads *Pathway to God* 4 (1) Nov 69, 112-118

Up seers penetrated into the deep recesses of the heart in their state of meditation and put forth their experiences in clear expression

85. MODAK, M. S. *Spinoza and the Upanishads.* Nagpur Univ., 1970, 120.

..many similarities of thought bet. S. (17th cent.) and *Up*, tho. S. is not known to have come in contact with *Up* either directly or indirectly..

86. MODI, P. M. *Sa paryagācchukram. Surabhāratī*, 1964, 48-49.

..*Īśa* 8..

87. MODI, P. M. *Brahmavid āpnoti param. Surabhāratī* 7, 1969, 49-50.

..*Taitt Up.* 2. 1..

88. MOOKERJEE, S. The place of theism in the Upanisads. *NUJ* 15 (1), Oct. 64, 76-79.

..sparing and secondary place..

89. MUKHOPADHYAYA, Govind Gopal. *Studies in the Upanisads.* Calcutta Sanskrit College Res. Series, No. 9, 1960, xvii+308.

..study of the *Up.* from a viewpt wh. stresses "the unique nature of the Absolute or Brahman, the methods of approach to that Absolute, the characteristics of the final realization..

Rev : A. P. BANERJI SASTRI, *JASBen* 1 (4), 365-66, S. K. GUPTA, *BRMIC* 12, 173 74, Rita TATICCHI, *EW* 12, 193 94.

90. NAGARAJA RAO, P. The place of the Guru in Indian scriptural thought. *IPC* 6 (4), Dec. 61, 453-55.

..*Ch Up.* 6 14 2 .

91. NAGARAJA RAO, P. Śrī Śankara and the Upanisads. *Ved. Kes* 53 (12), April 67, 519-24. (Also in *Tapovan-Prasad* 9, June 71, 43-51)

..Ś.'s *advaita* is a "unified garland of Up flowers"..

92. NAGENDRA. Nature of the self according to Upanisads. *Res. Journal of Philos. and Social Sciences* 2 (2), Meerut, 1966, 120-24.

93. NAGESWARA RAO, G. T. S. Eliot's use of the Upanishad. *AP* 38 (6), June 67, 266-71.

E had a full grasp of the Up setting its message, and its spirit

94 NAKAMURA, Hajime Approaches to the Upanisads' Swami Nikhilananda s *The Upanishads* *PEW* 11 (4), Jan 62, 245-253

rev article on *VBD* II 20 123

95 NAKAMURA, Hajime The particular nature of the Vedānta *Kaviraj Fel Vol*, 1967, 159 165

Vedanta sometimes denoted *Āranyakas* but later it denoted *Up* discusses special char of *Ār* and *Up* differences of *Up* from the general Vedic sacred canon various entities mentioned in *Up* as fundamental principle (1) natural objects like wind water etc (2) *prāna* (3) *vijnana* (4) *purusa* (5) *sat* (6) *asat*, (7) *na sat nāsat* (8) *ajākrta* (9) *antaryāmin* (10) *akṣara* (11) presiding deity (mainly in *Up* like *Īśa Śvetāśvatara*), (12) *brahman* (13) *ātman*

96 NAKAMURA Hajime Yajnavalkya and other upanisadic thinkers in Jaina tradition *ALB* 31 32 1967 68, 216-228

ref to *VBD* II 32 59

97 NARASIMHACHARYA, M Yamunācārya's interpretation of Upanisadic texts *SP* (26 AIOC) 1972, p 263

98 NARAYAN Swami *Upanisad ka dusara kartavya* (Hindi) *URSHS* 14 (2) Feb 65, 8 9

tena tyaktena bhunjithāh

99 NEMA, B K That thou art *Pr Bh* 72, Aug 67, 352 57.

100 NIGAM Braj Bihari The structure of personality the Upanishadic viewpoint *AP* 37 (4) April 66, 160 162

total view of person

101 NIKAM, N A *Vedanta delight of being* Prasaranga, Univ of Mysore, 1970, 52

mainly based on *Up* aphorisms

Rev K. KRISHNAMOORTHY *AP* (Jan. 71) 38

102 NIKAM, N A Brahmā arose" *V Raghavan Shashty-abdapurti Fel Vol*, Madras, 1971, 314 316

beginning of *Mundaka* ' Brahma arose three interpretations of the passage (1) it refers to the trad of *brahmavidyā* (2) arising of Brahma is like arising of the sun 'arising' as such does not happen what is impl ed is a change in man s consci ousness (3) this is an *ostensive* statement, report of a witness' who *was* before B arose the apparent subject matter of the *Up* is B who 'arises , but its real subject matter is that wh never 'arises but eternally *is*

103 NITYABODHANANDA, Swami *Actualite des Upanishads* Coll investigations, Ed du Vieux Colombier, La Colombe, 1963, 132

104 NOBEL, Johannes Die Weltanschauung der Upanischaden *Mitteilungen des Universitatsbundes* 1, Marburg, 1937, 12-19

105 PANDEY, Y An examination of the development theory of the conception of Brahman in the Upanisads *SP* (24 AIOC), 1968, p 311

method of interpreting the conception of B on the lines of development theory is totally contradictory to the spirit of the *Up* teaching

106 PANDEYA, Swaminath *'Da' ka rahasya* (Hindi) *Vedavani* 18 (7) May 66, 4 5

BAU 5 2 1-3

107 PANDEYA, Swaminath *Sreyamsi bahuvighnani Vedavani* 20 (7), May 68, 10 13

Katha 2 1

108 PANDIT, M P *The Upanisads Gateways of Knowledge* Ganesh and Co , Madras, 1960, ix+174

in the l ght of Sri Aurob ndo s way of th nking deals more specifically with *Isa Kena Taitt*

Rev D G LONDHEY *AP* (Feb 61), 81 P NAGARAJA RAO, *BJ* 7 (24) 79, A SENGUPTA *Pr Bh* 67, 237 38

109 PANDIT, M P Readings in the Bṛhadāraṇyaka-Upanisad *Advent* 21 (1) 18-20, (2), 22-24, (3), 21-26, (4), 24-29.

Prana n embod ment t s not only the Self the Brahman that s real the worlds that emenate from it the ind vidual formations therein and the life force Prana are all equally real P is the self energy put out for purposes of manifestation uni ersally and ind idually Form and Formless two deployments of the Eternal not so much oppos tes as complements of each other Madhu vidya d ers ty in creation is the manifestation of secret delight, h dden creat e self del ght of the Supreme Yajna acc to Yajna alkya y in wh sacr ficer is conscious of the inner signi ficance is the sure means to cross beyond the reach of Death

110 PANDIT M P *Gleanings from the Upanishads* Dipti Publications Pondicherry 1969, 229

111 PARADKAR M D Similes in Sankara s Bhasya on the Mundakopanisad *SP* (26 ICO) 1964 191 92

112 PARRINDER Geoffrey *Upanishads Gita and Bible a comparative study of Hindu and Christian scriptures* Faber and Faber London 1962, 136

(compares *Rl* polytheism with the Homeric conception of Olympus and characterizes its texts as early and rather barba r c Aryan warr or songs wh subsequently gave way to *Up* where the or ginal 3306 gods became one

Rev S Iney SPENCER *IP* (April May 63) 203 204 J C WRIGHT *BSOAS* 26 231 32

113 PATEL Vaman P *Asvamukhe upadesa* (Gujarati) *Akhanda Ananda* 25 (1) Nov 71 16 19

Dadhyan Atharvana and As ins

114 PATIL G M Upanisadic references in Bhagavad Gītā *ABORI* 41 1960 (1962) 66 72

parallel passages similar y of thought and phrase

115 PATIL G M Major thoughts in minor Upanisads *SP* (25 AIOC) 1969, p 229

pantheism mixed w th Yoga, Tantra, Bhakti applied knowledge (as ag inst pure knowledge)

116 PHILLIPS Harold B The Upanisads reconciled with emergent evolution *Pr Bh* 70 Dec 65 508 512

Up see the whole uni erse and all its contents as e ther directly or indirectly modes of Brahman

117. PIPITONE, Giuseppe Spunti pedagogici nelle Upanishad *Vidya* 4 (11-12), Marsala, 1966, 8-28

(contd from previous issue) didactic criteria, Yajñavalkya s method, Uddalaka s method, pedagogical analysis, Prajapati s method

118 PRABHAVANANDA, Swami "Thou art that" *Pr. Bh.* 70, Mar. 65, 87-92.

119 PRATAP CHANDRA Was early Buddhism influenced by the Upanisads? *PEW* 21 (3), July 71, 317-324.

(*Up* phil, in this context, to be understood not as exact words of the extant *Up* texts but as peculiarly *Up* ideas, values, and modes of thinking) not much doubt that the oldest and most imp *Up* (*Brhad*, *Ch*, *Ait*) were pre Buddhistic (tho not in their finally redacted form) Pali canon hardly gives any reason to think that early Buddhists were even properly acquainted with the *Up*, *Up* were admittedly esoteric and mystical, while Buddha took pride in not having the 'closed fist of the teacher', the two were obviously the products of very different types of temperaments, Pali canon is ignorant of *Up* phil but not of the ritualistic practices, probably, both *Up* and early Buddhism developed independently of each other as reactions to the same type of situation (*Up* developed a "substance view', Buddhism took a "becoming view")

120. PRZYLUSKI, J. Bouddhisme et Upanisad *BEFEO*, 1932, 141-169.

121 PUROHIT, Jivarama *Anitya se nitya kī prāpti* (Hindi). *Vedavānī* 22 (3), Jan. 70, 4-6

Katha 1 2 10

122. RADHAKRISHNAN, S *Upanisadon kī bhumika* (Hindi). Rajpal and Sons, Delhi, 1968, 155

. Hindi transl. by RAMANATH SASTRI of R's "Introduction" to *Principal Upanisads*

Rev Jayanarayan SARMA, *IJ* 17 (7), 49

123 RAJAGURU, Govind Nath Sirr-e-akbar: pañcāsata upanisad bhasā (Hindi) *Parisad Patrika* 6 (4). Jan 67, 35-44.

. about Darah Sikoh s Persian transl. of 49 *Up* (ms dated 1840)..

Prana in embodiment it is not only the Self the Brahman, that is real the worlds that emenate from it the individual formations therein and the life force Prana are all equally real, P is the self-energy put out for purposes of manifestation universally and individually Form and Formless two deployments of the Eternal, not so much opposites as complements of each other Madhu vidya diversity in creation is the manifestation of secret delight, hidden creative self delight of the Supreme Yajna acc to Yajnavalkya y in wh sacrificer is conscious of the inner significance is the sure means to cross beyond the reach of Death

110 PANDIT M P *Gleanings from the Upanishads* Dipti Publications, Pondicherry, 1969, 229

111 PARADKAR, M D Similes in Sankara's Bhasya on the Mundakopanisad *SP* (26 ICO), 1964, 191-92

112 PARRINDER Geoffrey *Upanishads, Gita, and Bible a comparative study of Hindu and Christian scriptures* Faber and Faber, London, 1962, 136

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Rev Sidney SPENCER *AP* (April May 63), 203 204, J C WRIGHT, *BSOAS* 26 231-32

113 PATEL, Vaman P *Asvamukhe upadesa* (Gujarati) *Akhanda Ananda* 25 (1) Nov 71, 16 19

Dadhyan Atharvana and Asvins

114 PATIL, G M Upanisadic references in Bhagavad Gita *ABORI* 41, 1960, (1962) 66-72

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115 PATIL, G M Major thoughts in minor Upanisads *SP* (25 AIOC), 1969, p 229

pantheism mixed with Yoga Tantra, Bhakti applied knowledge (as against pure knowledge)

116 PHILLIPS, Harold B The Upanisads reconciled with emergent evolution *Pr Bh* 70, Dec 65, 508-512

. *Up* see the whole universe and all its contents as either directly or indirectly 'modes' of Brahman

117 PIPITONE, Giuseppe Spunti pedagogici nelle Upanishad *Vidya* 4 (11 12) Marsala 1966 8 28

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118 PRABHAVANANDA Swami Thou art that ' *Pr Bh* 70 Mar 65, 87 92

119 PRATAP CHANDRA Was early Buddhism influenced by the Upanisads ? *PEW* 21 (3) July 71 317 324

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120 PRZYLUSKI J Bouddhisme et Upanisad *BEFEO* 1932, 141 169

121 PUROHIT Jivarama *Anitya se nitya ki prapti* (Hindi) *Vedavani* 22 (3) Jan 70 4-6

Katha 1 2 10

122 RADHAKRISHNAN S *Upanisadon ki bhumika* (Hindi) Rajpal and Sons Delhi 1968 155

Hindi transl by RAMANATH SASTRI of R. s Introduction to *Principal Upanisads*

Rev Jayanarayan SARMA, *VJ* 17 (7) 49

123 RAJAGURU Govind Nath Sirr e akbar pancāsata upanisad bhasa (Hindi) *Parisad Patrika* 6 (4) Jan 67, 35-44

about Darah Sikoh s Persian transl of 49 *Up* (ms dated 1840)

124 RAMACHANDRA SASTRI V S *Vidyam cavidyam cetisa vasyamantrarthasamalocanam* *PAIOC* (21st Session) 3, 1968 81 85

> n erpreta ons by Mandanam ra (he has given two in the *B ahmas ddh*) and Sankara f th stanza *dy th ca avidyāth ca* is taken by tself out of context M s interpretat on s valid if it is understood w th n its context S s inter is satisfactory

125 RAMAKRISHNA BHARATI *Upanisad—adhyatma upadesa* (Hindi) *VJ* 10 (9) Nov 61 39-40

126 RANGANATHANANDA Swami The charm and power of the Upanisads *BRMIC* 17 (10) Oct 66 327 55

> br efly states the central themes of the ten pr nc pal *Up*

127 RANGANATHANANDA Swami The Upanishads and the science of religion *BJ* (1 12 68) 17 19

> the spir ual un ty of the w thin and the w thout

128 RANGANATHANANDA Swami The principal Upanishads *BJ* (12-1 69) 19 21

129 RANGANATHANANDA Swami *The Message of the Upanishads* Bh Vid Bh Bombay 1971, 626

> (rev sed and enlarged second ed.) study of three *Up* *Isa* *Kena* *Katha* verse by verse in the light of modern thought and mod rn needs a cl on Vedānta and modern sc ence

130 RAY Vrajadeva Prasad *Aupanisadika ekesvaravada* (Hindi) *VJ* 15 (5) July 66 10 14 7

131 RAY Vrajadeva Prasad *Upanisadon men santativijnana* (Hindi) *VJ* 16 (10) Dec 67 5 6, 4

132 RENSCH Bernhard Problems of biological philosophy with regard to the philosophy of the Upanisads *IJHS* 1 (1) May 66 75 81

> basic t u hts of *Up* show remarkable parallelism to modern aspec s of science and na ural ph losophy all matter remains a la t se me h nz en owe l w th a psych c char this identical and hyl ozo hus ical standp is paral el to the old Indian ideas of *Atman* and *Brahman* it is strengthened by biolog cal considerations

about the phylogenetical development of psychic phenomena in animals by statements of brain physiology and by the fact that physicists define matter mainly in terms of relations of energy

133 ROCHLR, L Bhagavadgita 2, 20 and Kathopanisad 2, 18 a new interpretation *ALB* 27, 1963, 45–58

134 RUBEN W Uddalaka and Yājñavalkya materialism and idealism *ISPP* 3 (3), 1962, 345–354

135 RUBEN, W Studies in Indian thought Uddalaka and Yajñavalkya *ISPP*, 1966, 77–90

136 SACCIDANANDABHASYA, Swami Srīrudropanisadaśirvādapaddhatih *SPP* 1 (1), 1962, 41–42

137 SAHAL, Kanhaiyalal *Upanisad aur kahavate* (Hindi) *VJ* 9 (12), Feb 61, 23–24

138 SARAT CHANDRAN, K The Upanisads *Ved Kes* 54 (7), Nov 67, 307–309

139 SASTRI Devadatta *Upanisad mandakinī* Chowkhamba, Varanasi

140 SASTRI, Jagadish Chandra *Taittirīya ka diksanta bhasana* (Hindi) *VJ* 15 (12), Feb 67, 25–28

141 SASTRI, S R D The relation between Isa and Kena Upanishads *Tapovan Prasad* 8 (7), 47–50

142 SATYANARAYANA, R P Bhakti in the minor Upanishads *Ved Kes* 49, 307–310, 351–354

143 SATYAVRATA *Tattvaparamarsah GKP* 18 (1 2) 28 29

Śankarabhāṣya I 3 12 and *BAU* 3 8 11

144 SCHNEIDER, U Upanisad philosophie und früher Buddhismus *Saeculum* 18 (3), 1967, 245–263

145 SEN GUPTA, Anima The meanings of "That thou art" *PEW* 12 (2), July 62 125–134

interpretations of Śankara and Rāmānuja are not quite irreconcilable (particularly from the psychological pt of view)

146 SEN SHARMA, Debabrata The eternal quest in the Upanisads *Ved Kes* 56 (1) May 69, 71–73

the quest for Truth culminated in the discovery by *Up* seers of integral reality which is the transcendent Absolute and the immanent all-inclusive reality both at the same time

147 SEREBRYAKOV I Upanishads in Russian language *Soviet Land* 22 (6) Mar 69, p 34

contributions by A Y SYRKIN

148 SESHADRINATHAN N A great short story *Ved Kes* 51 (10), Feb 65 519 21

Yama Naciketas

149 SHAFAQ Razazada *Sukhan i dar bab e falsafa i upanisad* *Mihr* 1 1965, 30 34

philosophical sayings of *Up* *nisad* analogous to Persian word *na h stan* (— to s t) discusses phil of 'soul in *Up*

150 SHAH U P A further note on *satyam eva jayate nanrtam* *JOIB* 11 (4) June 62 440 442

(apropos 79 above) context goes against MEHENDALE s interpretation *satya* brought in connection with *tapas* in *Mundaka* 3 1 5 *satya* – truth (and not *brahman* as suggested by M) use of *jayate* (is victorious) without specific object is quite common in Vedic lit

151 SHARMA A K The relation between Buddhism and the Upanisads *The Monist* 38 443 447

152 SHARMA B N K The problem of the Upanisadic theory of the Āgama Prakarana of Gaudapāda *Bh Vid* 17 (3 4), 1957, 96 121

internal and external evidences compel us to reject G s authorship of *Up* and to treat it as a part of the *Mandukya Up* itself

153 SHARMA T R Some observations on the date of the sectarian Upanisads *SP* (25 AIOC) 1969, 163 64

Svetasvatara the earliest sectarian *Up* to be dated in 1st cent A D sectarian *Up* bet 1st cent A D and 6th cent A D, tho some may be as late as 15th cent A D

154 SHARMA, T R *Studies in the Sectarian Upanisads* Indological Book House Delhi 1972, 184

(1) sources synopses of Śaiva Vaisnava Śakta Up (2) metaphysics, (3) ethics hist. background (4) moral pre requisites for self realization, (5) meditation, (6) rituals (7) conclusion

155 SHAYEGAN, D Transcendent imagination in Sufism and the Vedanta according to the Persian translation of the Upanisads *PICO* (26th Session) 3 (1) 1969, 481-484

156 SHYAMAMANOHARJI *Brahmopanisad tippanī* (Hindi) *Vallabha-Vijñana* 9 (10-11), Indore, 1970

157 SINHA, Satyaprakash *Upanisadon men aditya brahma kī kalpana* (Hindi) *PP* 2 (1), 1969, 31-51

Ch Up 3 19 1–4 various symbols related to sun progressive development in the concept *aditya* (*d tata*)—*aditya purusa*—*aditya brahman*

158 SIVAPUJANASIMHA *Upanisadon kī samkhya* (Hindi) *Vedavanī* 14 (9) July 62, 15–19, 3 (title), 14 (11), 17 19

159 SIVAPUJANASIMHA *Upanisadon men misrana mamsa-bhaksana aur aślīlata* (Hindi) *GKP* 20, 477–480, 513–516

(apropos *Vaidika sampatti* by Raghunandan SHARMA and *Upanisad cintana* by DEVADATTA) (1) *BAU* 6 4 18 ref to *māmsaudana* actually, it must be *masaudana* (or it may be referring to *māmsa* of *osadhi* *rsabha* = *rsabhak osadhi* (2) *Ch Up* 2 13 *na kamcana pariharet tad vratam* Śankara s interpretation is suggestive of *aślīla*.. actually it is not so (3) ref in *Īśura Up* to *maha* ..etc teachers of that *Up* were wealthy also see *Vedavani* 10 (6) 29–31, (7), 15 24

160 SMARANANANDA, Swami Upanisads—what they are and what they teach *BJ* 13 (18), 21–24

161 SMARANANANDA Swami The message of the Upanisads *BRMIC* 18 (3), Mar 67, 69–76 (*French version of this in Rencontre orient occident* 6, 11–14)

162 SMITH, R. Morton Re meaning philosophy *ABORI* 48–49, 1968, 123–136

discusses process of changing meanings as observed in *Īśa* and *Katha*

163 SOGANI Kamal Chand The Gītā and Jainism the concept of *avidya* and the characteristics of the converted and perverted souls according to the Upanisads *IPC* 10 (2), June 65, 9-12

164 SPROCKHOFF Joachim Friedrich Die Vorbreitung der Vorstellung von der Erlosung bei Lebzeiten in den Upanisads *WZKSA* 6 1962 151-178

(1) *moksa* theories in *Up* in their basic form (2) the *mukta*, (3) conditions for *jivanmukti* (4) *jivanmukti* in *Up* (cf 'Zur Idee der Erlosung bei Lebzeiten im Buddhismus by the same author *Numen* 9 1962 201 227)

165 SPROCKHOFF, J F Die idee der *jivanmukti* in den spaten Upanisads *WZKSA* 7, 1963 190-208

166 SRIDHARA BABU D *Upanishad Kadhalu* Seshachalam, 1970

167 SRIVASTAVA Mahendrapratap *Praśnopanisad men vaijñanika vislesana* (Hindi) *Vedavanī* 19 (9) July 67, 16-17

Paippaluda was conversant with the science of the physical world

168 SUBRAHMANYA SASTRI S *Upanisatsvadvaitabrahmavadah* *SS* 25 (2) 1970 95 114

first among three discourses

169 SWAIN Anam Charan Concept of Hamsa in the Upanisadic literature *JOIB* 19 (3) Mar 70 216 222

om pictured as hamsa in new *Up* *hamsa yoga* *h gāyatrī*, *h samnyāsin*

170 SYRKIN, A Ya On some regularities in the contents of the early Upanisads (Russ) *Indija v drevnosti*, Moscow, 1964, 105-118

correlation patterns bet the myth and the ritual mainly based on the material of *BAU* and *Ch Up*

171 SYRKIN A Ya Ātmabodha (Russ) *Ideolog tečen sovremennoj Indii* Moscow, 1965, 174-184

Russ transl of Śankara's *Ātmabodha* introduction contains parallels bet *U* and *BAU* and *Mundaka* and other *Up*

172. SYRKIN, A. Ya. Upanishads, the topic of my research. *Soviet Land* 22 (6), Mar. 69, p. 34.

.. *brief account of Up. studies in* USSR .. [P. Y. PETROV first introduced *Up.* to Russia in 1837] ..

173. SYRKIN, A. Ya. The number-complexes in early Upaniṣads (Russ.). *UZT. vyp.* 236, Trudy po znakovym sistemam 4, Tartu, 1969, 76–85.

..notes on number-symbolism in *Up.* .. its peculiarities and typological parallels with other cultural traditions..

174. SYRKIN, A. Ya. The Upaniṣads: some results and problems of investigation (Russ.). *Narody Asii i Afriki* 3, 1969, 151–158.

179 TAMURA, S The Sankhya idea as revealed in the Maitrayani Upanisad (Jap) *JIBS* 9 (2) 1961, 531–33

180 TATACHARYA, D T "Me" means Brahman *R Dravid Fel Vol*, 1971, E 197–199

Indra taught Pratardana the *brahmavidyā*

181 TOPOROV V N Upanisads (Russ) *Filosof enciklop*, Vol 5, Moscow 1970, 281–82

182 VAIJAPURKAR, G N *Visvabhratrtvadūtya ekadaśopanisadah Sur* 43 (4–5), 1967, 145–48, 153

183 VARADACHARI, K C Brahmacarya *Bh Vid* 22, 1962, 5–7

Ch Up VIII five conditions of *b*

184 VARENNE, Jean Notes sur la *Siksavalli Renou Comm Vol*, 1968 732–36

185 VARNI, Visnulalita *Upanisatpiyusam GKP* 14 (7), Feb 62 247–48

186 VELKAR, N A The worship of the elements as reflected in the principal Upanisads *SP* (24 AIOC), 1968, p 34

efforts of *Up* sages to trace the highest reality in the elements

187 VELKAR, N A The nature of upasanā in the Upanisads *JBomU*, 1971, 27–35

188 VENKATARAMA IYER, M K Prajāpati's instruction to Indra *Ved Kes* 48 (2), June 61, 117–120

189 VENKATARAMA, IYER, M K Uddalaka's instruction to Śvetaketu *Pr Bh* 67 (1), Jan 62, 23–28

190 VENKATARAMA IYER M K Yajñavalkya's instruction to Maitreyī *Ved Kes* 49 (6) Oct 62, 264–269

191 VENKATARAMA IYER, M K Yajñavalkya's instruction to emperor Janaka *Ved Kes* 49 (11) Mar 63, 469–74, 50 (2), June 63, 63–68

BAUp IV 3 4 two main teachings Ātman as the only source of light and transmigration

192. VENKATARAMA IYER, M K. Ajātaśatru's instruction to Bālāki. *Pr. Bh.* 68 (7), July 63, 376-382

..*BAUp.* II. 1..

193. VENKATARAMA IYER, M. K. Philosophical disputation in the court of emperor Janaka. *Ved. Kes.* 50 (11), Mar 64, 612-18

194. VENKATARAMA IYER, M K. The grandest discovery of the Upaniṡads. *Ved. Kes.* 52 (2), June 65, 112-116.

..analysis of states of consciousness

195. VENKATARAMA IYER, M. K. The concept of māyā in the Upanisads. *Ved. Kes.* 52 (5), Sept 65, 237-242.

. concept of māyā not extraneous to the teachings of classical *Up*, but a necessary and logical complement to them .

196. VENKATARAMA IYER, M. K. The methodology of the Upanisads. *Ved Kes.* 52 (8), Dec. 65, 353-359

..four *mahāvākyas* not arrived at by a process of elaborate reasoning . reality is within us, and, therefore, not open to ordinary methods of scientific study .introspection as telescope rise of timeless truths in the minds of sages psychology of intuitions (1) truth beyond speech and mind; (2) difficulty in bringing deeply felt experiences to lower plane of rational understanding, (3) inadequate language. methods adopted . (1) gradualness, (2) crit exam of inadequate definitions of *brahman*, (3) analysis of three states of consciousness; (4) assertion of *anubhava*

197. VENKATARAMA IYER, M. K. Srsti vākyas in the Upanisads: their true significance. *Ved. Kes.* 53 (7), Nov. 66, 313-321.

198. VENKATARAMA IYER, M. K. Yama's instruction to Naciketas. *Ved. Kes.* 53 (11), Mar. 67, 473-479.

199. VENKATARAMA IYER, M. K. Is there a break between the Upaniśads and the earlier portions of the Vedas? *Ved. Kes.* 55, 1968, 54-59.

200. VENKATARAMA IYER, M. K. Upāsanā in the Upanisads. *KKT* 31 (4), Feb. 69, 109-113.

..*vidyās* mentioned in the *Ch Up*..(vidyā=meditative exercise)..

201 VISNUTIRTHA Swami *Upanisad-vani* Chowkhamba Varanasi

202 VIVEKANANDA, Swami The Upanishads a mine of strength *BJ* 11 (26) 18-7-65, 13-15

reproduced

203 VOHRA Ashanand *Atmanam viddhi (atma ko jano)* (Hindi) *VJ* 18 (6) Sept 69, 4-6

204 VORA Minal M Sankaracarya's interpretations of the Katha Upanisad I 3 11 and Chandogya Upanisad 6 8 6 Are there any discrepancies? *SP* (25 AIOC) 1969, p 230

205 WADHWANI Y K *Eschatology in Indian philosophical systems Upanisadic Sources* Univ of Poona 1972 xxix+573 +xxviii

Ph D thesis typescript

206 WATSON, Ian The unfounded austerity Upanisadic monachism *PEW* 21 (3), July 71, 325-329

discusses the two aspects of *Up* teaching namely (1) that the proper referent of talk about persons is not the body but the Inner Controller *within* it and (2) that therefore the pathway to knowledge of this referent leads away from the place of this body into the place of *saṁnyāsa*

207 YATISWARANANDA Swami Walking on the razor's edge *Pr Bh* 77 Aug 72 341-348

based on *Katha Up* spiritual life and its essentials

208 YOGESHWAR *Upanisadanu amrta* (Gujarati) Vora and Co, Bombay, 1972, 623

209 YUDA, Yutaka Some problems of the early Upanisads (Jap) *JIBS* 14 (1) Dec 65, 134-35

210 YUDA, Yutaka An essay on knowledge in the earlier Upanishads *Annual of Oriental and Religious Studies* 2, Tokyo, 1965 (1966), 45-57

VII. VEDĀṄGAS

23. ŚIKṢĀ : PRĀTIŚĀKHYA.

1. BHATTACHARYA, Bhabani Prasad. Concept of *svarabhakti* in the Ṛk-Prātiśākhya. *SP* (24 AIOC), 1968, 282–83.

2. BHATTACHARYA, Bhabani Prasad. Observations on some technical terms in Vājasaneyi-Prātiśākhya. *SP* (25 AIOC), 1969, 361–363.

..discusses *upadhā, saṁyoga, lopa, āmreḍita, sthulopasthita* .

3. BRAHMAMUNI, Swami (ed). *Yājñavalkyaśikṣā.* Pratapsimha Trust, Karnal, 1967, 115.

..with Hindi comm . (the work is apparently modern; ref to *YV*, *svara varna visargasandhi*, etc.).

Rev. : I. UNIYAL, *VJ* (Jan 69), 53.

4. DIVAKARA DVIJENDRA, K. N. S. (ed) *Śaunaka-śikṣa.* Harivihar, Tirupannittur, 1962

..of *RV*..67 stanzas .with *vyākhyā* in Malayalam.

5. DIVAKARA DVIJENDRA, K. N. S (ed.) *Varṇoccāranadīpikā.* Harivihar, Tirupannittur, 1964.

..phonetics of *RV*..deals with origin and categories of *varṇa*.. with *vyākhyā* in Malayalam .suppl. to 4 above..

6. GHOSHAL, S. N. English translation of WEBER's German introduction to the Vājasaneyi-Prātiśākhya. *ISPP* 3 (4), 1962.

7. GHOSHAL, S. N. Vajasaneyi-Prātiśākhya. *ISPP* 4 (2), 1963, 113–119.

. transl , with crit. notes, of *VP* I. 1-169..

8. GHOSHAL, S. N. Vājasaneyi-Prātiśākhya. *ISPP* 4 (3), 1963, 371–74

..transl , with crit. notes, of *VP* II 1 36..

9. GHOSHAL, S. N. *Vājasaneyi-Prātiśākhya.* K. L. Mukhopadhyaya, Calcutta

..transl. with crit. notes..

10 KRISHNASWAMI GHANAPATHIN, R *Vedalaksanam* VS Tırupatı, 1967, S 45

v =Prātı akhyam (vaıd kaśabdasvarupanırupakam)

11 PARANJPE V W Comparatıve study of the sandhı rules of Rk Pratısakhya wıth Panını *SP* (26 AIOC), 1972, p 367

12 RAGHAVAN PILLAI, K *Apısalīyasıksa JKerU ORI ML* 18 (2-3), 1971

13 RASTOGI, Indu (ed) *Suklayajuhpratısakhyam athava Vajasaneyı Pratısakhyam* Chowkhamba, Varanası, 1967, 9+93

crıt ed wıth Englısh transl

14 RENOU, L La forme et l'arrangement ınterne des Pratısakhya *JA* 248 (1) 1960, 1-40

15 SASTRI, Hınd Kesharı *Bahyaprayatnas tv ekadasadha Bharatasrıh*, 1972 15-20

16 SHARMA, K L Pratısākhya and padapatha the problem of avagraha *SP* (ISC) 4, 1972, 3-4

considers 14 categorıes of words wh have been declared ındıvısıble

17 SHASTRI Ayodhyanath *Pratıśakhye rephasandhıh SP* (26 AIOC), 1972 377-78

śaunak ya and *pāṇ n ya prakrıyas*

18 SURYAKANTA *Rk-tantram a Pratıśakhya of the Samaveda*

see *VBD* III 8 24

19 VARMA, Satyakama *Samskṛta vyakarana ka ıtıhasa* (Hındı) *GKP* 22 (7), Feb Mar 70, 313-323

pre Paṇını Śıksa and Pratısakhya

20 VARMA, Vırendra Kumar (ed) *Rgveda Pratısakhyam*. BHU Sk Serıes, Vol 5, 1970, 17+960

crıt ed wıth Uvaṭa s comm. and Hındı transl wıth notes .

21 VENKATARAMA SHARMA, V *Saunakīya śıksa* VS, Tırupatı, 1967, S 43-44

..a brief descriptive note. (formerly in vogue in Kerala) recently reprinted ..

22. VENKITASUBRAMONIA IYER, S On the speech sound *yama* *SVOUJ* 11 (1-2), 1968, 27–41.

..*yama* belongs to *ayogavāha* category of speech sounds, it pertains to Vedic alone .. *y* = sound wh develops bet a non nasal mute and a nasal within a word and is described as similar to the non nasal views of various *sikṣās* mentioned

23 WHITNEY, W. D. (ed) *Atharvaveda-Prātiśākhya Śaunakīyā Caturadhyāyika.*

..see *VBD* III 5 35..

24. SŪTRAS: ŚRAUTA, ŚULBA, GṚHYA, DHARMA

1. *Āgniveśya*:

1. PANSE, G. M. Āgniveśya Gṛhyasūtra an analytical study *VIJ* 4 (1), Mar. 66, 44–50. (Also in *SP*, 22 AIOC, 1965, 230–32: "Āgniveśya Gṛhyasūtra: Some peculiarities").

.ref TSS 144, 1940.

2. TSUJI, N. The marriage-section of the Āgniveśya-Gṛhyasūtra. *Memoirs of the Res. Dept. of the Toyo Bunko*, No 19, 1960, 43–77.

..*ĀGS* owes much to other Taitt texts like *BaudhGS*, *HiraṇyaGS*, *Bhār GS* . parallels also found in *Vaikhānasa GS* Āgniveśya may have been a disciple of Vādhūla nuptial ceremony of *ĀGS* I 6 elucidated sūtrā by sūtra .. also comparative study

Rev. L RENOU, *JA* 248, 273–74.

4 CHINNASWAMI SASTRI A PATTABHIRAMA SASTRI P N (ed) *Apastamba Srautasutram Dhurtasvamıbhasyasahıtam* Vol II GOS 142 Baroda 1963 vı + 162

8 9 Prasnas (Vol I GOS 121 1955 *VBD* II 24 1)
Rev J C WRIGHT *BSOAS* 27 229

5 *Apastamba Grhyasutram* Kashı Sanskrıt Grantha Mala 59

w th Sk comm *Anākulā* and *Tā paryada šana* also Hınd comm

6 *Apastamba Dharmasutram* Kashı Sanskrıt Grantha Mala 93 Varanası 1969 59 + 383

wıth Haradatta Mısra s *Ujjvalā* and Hındı comm *Prakā a* by Umesh Chandra PANDEYA notes by A CHINNASWAMI SASTRI (2nd ed)

7 CHATTOPADHYAYA Aparna Some socıal aspects ın the Āpastambagrhyasūtra *IA* (3rd Serıes) 2 (3) July 67 37 42

8 KASHIKAR C G A fresh study of the Apastamba Srautasūtra XXIV 11 14 *I IJ* 13 (2) 1971 95 103 (Also ın *SP* 25 AIOC 1969 31 32)

[CALAND s transl 1 7 Got ngen and Le pz g 1921 8 15 Ams erdam 1924 16 24 31 Ams erdam 1928—based on GARBE s Ed I III Calcu ta 1882 1885 1902 Mysore Ed with Dhū tas am n s bhaṣya and Ramagn c s vṛ t I 1 5 1944 II 6 8 1954 III 9 10 (also Rudradatta s comm) 1960 For GOS Ed see 4 abo e] K suggests mprovements ın CALAND s transl emphas zes need for dependıng on comm

9 OM PRAKASH Svetaketu of Āpastamba Dharmasūtra a note of ınterpretatıon *JAHRS* 30 1964–65 113 117

10 SATYAPRAKASH SHARMA Ram Swarup (ed) *Apastamba Sulbasutra* ı Ratna Kumarı Publ Serıes 5 Mahalakshmı Publ House New Delhı 1968 30+211–471+119

w h comm of Kapard svam n Karavında Sundararaja English transl v h no es by S

11 SRINIVASARAGHAVACHARYA (ed) *Apastamba Srautasutram Prasna 9 10* Or Lıb Pub Mysore 1960, 50+613

..with bhāṣya of Dhūrtasvāmin and vṛttis of Rāmāgnicit and Rudradatta..see 8 above..

12. SUNDARESA SASTRI, S.; SUNDARA SARMA, V. (ed.). *Āpastambasmārtaprayogaḥ.* *JTSML* 14–17.

..serially..

13. SURYANARAYANA, R. N. *Apastamba-Dharmasūtra-Mañjarī.* Adhyatma Prakash Press, Bangalore, 1933, xxx+69+xxiv.

..a digest of *ĀpDS*..introd in English .

3. *Āśvalayana:*

14. AITHAL, K. Parameswara (ed.) *Āśvalāyanagṛhyapariśiṣṭā.* Adyar Lib. Pamphlet Series 36, 1964, 73.

Rev: T. A. V. DIKSHITAR, *BJ* (23 5 65), 71; H. KRICK, *WZKSA* 14, 213, RAM GOPAL, *VIJ* 2, 395 96, Friedrich WILHELM, *ZMDG* 119, 400.

15. AITHAL, K. Parameswara *RV* Khilas and the Sutras of Āśvalayana. *ALB* 33, 1969, 182–194.

..Ā. makes a distinction bet. Khilas and Vālakhilyas as well as Nivids, etc..adopts different methods of quotation in *ŚS.* and *GS*..

16. JOG, K. P. The Vṛttikāra in the Āśvalāyana Gṛhya-Kārikā. *SP* (26 AIOC), 1972, p. 357.

..*ĀGK* mentions two Vṛttikāras (instead of one), namely, Agniśarman and Narayana .N followed the (now lost) *Vṛtti* of A..

17. MYLIUS, Klaus. *Āśvalāyana-Śrautasūtra,* erstmalig vollständig übersetzt und erläutert. Adh. I, 1967, *ZMR* 51 (3), 246–258; (4) 340–373; Adh. II, *AO* 34; Adh. III, 1971, *MIO* 17 (1), 63–100.

..German transl, introd, notes, indices..

18. NAVATHE, P. D The ritual teachers cited in the Āśvalāyana Śrauta Sūtra. *JUPHS* 27, 1968, 137-144. (Also in *SP*, 23 AIOC, 1966, p. 3).

Ā quotes by name seven teachers Kautsa Gautama Ganagāri Taulvali Asmarathya Ālekhana and Śaunaka the r views discussed and the r h st traced

19 PATYAL, Hukam Chand On the balıharana rite ın the Āsvalayana Grhyasutra and others *JUPHS* 29, 1968, 61 67, table 1 4

all *GS* texts agree that *b* (or Bhūtıyajna) ıs to be performed ou s de the sacred fire

20 SUNDARESA SASTRI S *Aśvalayanaparaprayogah* *JTMSML* 18 19

serıally

4 Katyayana

21 BHAGAVATPRASAD MISHRA *Srautadevatastatsamjna havımsı ca* *SS* 14 (3) 1961, 45 58

acc to *KŚS* (contd from *SS* 3)

22 SINGH Kamal Prasad *A Crıtical Study of the Katyayana Srauta Sutra* BHU Sk Serıes Vol III, 1969 xvııı+217

dent ty of K place of *KSS* ın kındred l t sources of *KŚS* sacr fices n *KSS* style culture dep cted

23 WEBER A (ed) *Katyayanıyam Srautasutram Karkabhasyasarasahıtam* Chowkhamba Sk Serıes 104, 1130

offset prıntıng reproductıon

5 Kathaka

24 TSUJI N A collectıon of Sūtra elements from the Kaṭhakam *Comm Vol Scıence of Relıgıon*, Tokyo 1934, 243-272

6 Kausıka

25 BHIDE V V *Darılabhasyaparıcayah* *SP* (26 AIOC), 1972, 392 93

note on 27 below

26. CALAND, W. *Altindisches Zauberritual Probe einer Übersetzung der wichtigsten Theile des Kauśika Sūtra.* M. Sading, Wiesbaden, 1967, xii + 195.

. reprint of original ed , Amsterdam, 1900

27. DIWEKAR, H. R,; LIMAYE, V P ; DANDEKAR, R, N,; KASHIKAR, C G ; BHIDE, V V. (ed.) *Kauśikasūtra-Darilabhasya* TMV (PGR Publ.), Poona, 1972, 10 + 36 + 136 + 136 + 80.

..crit ed for the first time on the basis of a single codex wh is reproduced by offset process .introd , Sūtrapatha, appendices

28. GONDA, Jan. *The Savayajñas (Kauśikasūtra 60–68).* VKNAW, Afd. Lett , N. R , Deel 71 (2), Amsterdam, 1965, 461.

. transl , introd , comm account of rice dish sacrament (*odanasava*, etc), optionally involving blood sacrament (*gosava*, etc), and enacting Atharvanic myth G emphasizes interdependence bet Sava and Somayaga [G . mantras and sūtras belong together and are intelligible only when studied together mantras are almost always in perfect harmony with ritual acts G offers new inter*pretations of mantras in the light of the ritual*] Savas are "occasions on wh power is stimulated, set in motion, influence is exerted, quickening takes place" Savas are sacrifices wh follow a Soma sacrifice lasting one day, and wh include anointment of the sacrificer (wh implies acquisition of higher status by the sacrificer, his ritual rebirth) [G interprets Dakṣiṇā as an offering presented to the officiants by wh the sacrifice is fortified and made perfect it is not the receiver but the giver who derives the greatest benefit from it] various Savas described

Rev Gustav GLAESSER, *EW* 20, 205–208, L RENOU, *JA* 253, 444–46, Ludo ROCHER, *JAOS* 89, 187–89, Hanns Peter SCHMIDT, *ZDMG* 118, 443–45, J. C WRIGHT, *BSOAS* 30 (2), 415–16

29. MODAK, B R. The Kauśika Sūtra *JKU* (H) 4, June 60, 204–212

. *KS* much more extensive than a normal *GS*

30. RATATE, N R. *Atharvaveda ka kauśika sūtra* (Hindi). *Vedavāṇī* 17 (10), Aug 65, 12-15.

31. SINGH, U. N. (ed.) *The Kauśikasūtra* Madhurpur, 1942.

—text—

7. *Khadira* ·

32 DIKSHITAR, Ramanath M *Samaveda Sarvasvam*: *Khadira Grhyasūtram* Madras

(see *VBD* III 9 1) *KhGS* in Tamil with Rudraskanda's comm

Rev T A V DIKSHITAR, *BJ* (17-2-63), 71

8 *Gobhila*

33 SHUKLA, K S A study in Gobhila Grhyasangraha *SP* (26 AIOC), 1972, 379-80

work of *Smrti* type mainly exegetical in char useful compendium

9. *Gautama*

34 HAZRA, R C Importance and interest of 'Manusya-Yajña' mentioned in Gautama-dharma-sutra 16, 34, *OH* 17 (2), July Dec 69 (1971), 53-74

Manuṣya Yajna mentioned in this Sutra not the same as M wh is one of the 5 Mahayajnas and wh is mentioned in 5 8 M = *manusyaprakrt nām devānām yajnah* acc to *VāyuP*, Saṁkarṣana, Vasudeva Pradyumna, Samba, and Aniruddha (of the Vṛṣṇi dynasty) are Vaṁsaviras and Manusyaprakṛti Devas occurrence of the word *yajna* in connection with M shows that methods of worship of deified human beings (like Vasudeva, etc) had been imbued with sacrificial rituals even before the time of Gautama and Āpastamba dates of origin of popular cults of Vasudeva, etc, need to be pushed back

35 KANGLE, R P The relative age of the Gautama-dharmasūtra *Renou Comm Vol*, 1968, 415-425

GDS (like *Vasiṣṭha DS*) does not form part of any Kalpa Āp or Baudh or Vas can t be shown to have quoted from *GDS* consideration of lg and style of *GDS* point to its late date also ref in it to Yavanas much later than the period of Greek settlement in India *GDS* is to be regarded as the youngest rather than as the oldest among the *DS*

36 PANDE, Umesh Chandra (ed) *Gautamadharmasūtrani* Chowkhamba, Varanasi, 1966, 58+191

ed with *Mitākṣarā* of Haradatta and Hindi transl by U. C P ··

37. TRIPATHI, Ram Govind *Varnāśramāścetyadigautama-dharmasūtramadhikrtya kaścana vicārah* *Prajñā* 16 (2), Mar. 71, 50–51.

10. Jaiminīya :

38. PARPOLA, Asko. On the Jaiminīyaśrautasūtra and its annexes. *OS* 16, 1967, 181–214

..(1) materials and work done so far, (2) Bhavatrāta and his comm. (B 's *Vrtti* on *JŚS*, ed. by PREMANIDHI SASTRI see 39 below: PARPOLA's observations on it), (3) amendments to the Agnistoma portion of *JŚS*, (4) the hitherto unknown part of *JŚS*, (5) the lost sūtra text rediscovered (ms of the lost sūtra text mentioned in Tanjore Des Cat. IV, 1929, pp 1503–1506, no 1969), (6) the kārikās and prayogas

39. PREMANIDHI SASTRI (ed) *Jaiminīya-Śrautasūtra-Vṛtti of Bhavatrāta.* Intern. Acad. of Ind. Cult, New Delhi, 1966, 16+348.

..crit. ed. . see 38 above .

11. Pāraskara :

40. GUPTA, Sudhir Kumar. *Saṭippanapāraskarīyopanayana-sūtrāṇi.* Jaipur, 45+28+89.

..introd , text, notes..

12. Baudhāyana :

41. CALAND, W. *Über das rituelle Sūtra des Baudhāyana.* Abhandl. für die Kunde des Morgenlandes XII, 1, 1966, 73.

..reprint of 1903 ed...

42. HULTZSCH, E. (ed.). *The Baudhayanadharmasūtra.* Abhandl. für die Kunde des Morgenlandes XVI, 2, 1966, 184.

..reprint of second revised ed. of 1922..(first ed. 1884)

42A. KASHIKAR, C. G. A critical study of the ritualistic sūtras. Baudhāyana Śrautasūtra, Praśnas I-V, XX, XXIII-XXIX. *Gode Comm. Vol*, 1960, 203–210.

43. KASHIKAR, C. G. The text of *pāpmano vinidhayaḥ* with commentaries. *JUPHS* 33, 1970, 39–60.

(also see CGK Papmano vimdhayah some unknown and less known words *Dandekar Fel Vol*, 1969, 30–40) text of the formulas called *p v* (part of *BaudhSS* II 5) given in Devanāgarī improvements in the text with the help of two new comm imp from culture historical and philological pts of view English and Sk introd

44 KASHIKAR, C G *Bodhayaniyabrahmakarmasamuccaya*· Introduction in Sanskrit Shri Medha Dakshinamurti Sk Vidyapeetha, Gokarn, 1971, 1–14

45 MEHENDALE, M A *Madhye lagnam* (Baudhayana Śrautasūtra 9 3) *ABORI* 48–49, 1968, 193–95

madhye lagnam = narrow or thin in the middle (*lagna* = *vilagna*)

46 SATYAPRAKASH, SHARMA, Ram Swarup (ed) *Baudhayana-Sulbasutram* Ratna Kumari Publ Series 4, Res Inst of Ancient Scientific Studies New Delhi, 1968, 34+207+8

with Sk comm by Dvarakanathayajvan and English transl and crit notes by THIBAUT

47 SENGUPTA, P C Time indications in the Baudhāyana Śrautasūtra *JASBen* (*L*) 7, 1941

13 *Bharadvaja*

48 KASHIKAR, C G A critical study of the ritualistic sūtras Bharadvaja Śrauta Sūtra *ABORI* 40, 1959 (1960), 56–62

49 KASHIKAR, C G The Pitrmedhasūtra of Bharadvaja *vis a vis* Āpastamba and Satyasādha Hiranyakesin *JORM* 28, 1961, 1–10

Āp PitrS and *SatPitrS* not independently compiled, followers of Āp and Sat recensions adopted *BhārPitrS* itself and began to regard it as a component part of their own Sūtras

50 KASHIKAR, C G (ed) *The Śrauta, Paitrmedhika, and Parisesa Sūtras of Bharadvaja* VSM, Poona, 1964; Part I (introd and text) 96+372, Part II (English transl with notes) vii+527

Rev J GONDA, *Oriens* 20 319–20 RAM GOPAL, *VIJ* 4, 107–08, L. RENOU, *JA* 253, 153 55 J C WRIGHT, *BSOAS* 28, 679–80

51 SUBRAHMANYA DIKSHIT *Bharadvajasūtraśraddhaprayogah* Madras, 1970

with Tamil explanations

14 Mānava

52 DHARMADHIKARI, T. N Some conjectural emendations in the Mānava Śrautasūtra *SP* (25 AIOC) 1969, p 33

in GELDER's ed., 1961 see 53 below

53 VAN GELDER J M *The Manava Śrauta Sutra* Internat Acad of Ind Cult, New Delhi, Śatapitaka Series 17 (Text containing also *Manava Śulbasūtra*), 1961, 287, Śatapitaka Series 27 (English Translation), 1963, 20+332

Rev L Renou, (Vol I) *JA* 250, 293-94, (Vol. II) *JA* 251, 398-99

54 TSUJI, N Notes on the Rājasūya section (IX 1) of the Mānava-Śrautasūtra *Memoirs of the Res Dept of the Toyo Bunko*, Tokyo, No 23, 1964, 1-34, No 25, 1967, 121-143

the precepts of *MarŚS* IX 1 studied in their relation to *MS* and also to *KS* and other relevant texts

General Introduct on and Append ces to Vol I (Academic Dissertat on) stud es the relat on bet Lat and Drah and bet. Kauthuma an l Ranayan ya relative chronology of *SV* lit (D ah is la er than Lat Kauthumas as compared to Ranayan yas, have to be regarded as the princ pal school R or ginated in South Ind a thro contact w th older Jaimin ya chronologically *LŚS* belongs to he m ddle group of *SS* t is later than Baudh and Ja m its date 400 300 B C) commentators of the two Sutras and the r working methods append ces g ve parallel passages from other tex s on var ous pts of Samaved c r tual dealt w th in the text portion transl n Vol I 2 detailed con ents of th s part of the text

Rev Konrad EUGSTER *K at* 13 190 H KRICK *WZKSA* 15 216 Klaus MYLIUS *MIO* 15 (2) 387 90 Ludw k STERNBACH *JAOS* 89 824

58 PARPOLA Asko *The Srautasutras of Latyayana and Drahyayana and tl eir Commentaries An English Translation and Study* Commentationes Humanarum Litterarum Societas Scientiarum Fennica 43 (2) Vol I 2 Helsinki 1969 273

the Agniṣtoma (*LSS* I II *DŚS* I VI) ntrod (9–18) about Soma sacr fices and ri ual of *SV* annotated English transl (19 273) of *DSS* I VI (treated as the bas c text) and Dhanv n s comm on th s por on n its entirety w th no es on the d vergenc es of *LŚS* and other commenta ors ref to parallel passages n other texts and to secondary l t

Rev H KRICK *WZKSA* 15 216 Klaus MYLIUS *MIO* 16 (3) 492–94 Ludwik STERNBACH *JAOS* 91 543

16 Vasistha

59 DUTTA (GUHA SARKAR) T *Vasisthadharmasutrastha katipaya durbodhya s itrera patha o arthanirnaya* (Bengali) *OH* 11 (1) 1963 31 43

17 Varaha

60 CALAND W RAGHU VIRA (ed) *Varaha Srauta Sutra* being the main ritualistic sūtra of the Maitrayani Sakhā Meh Lach Delhi 1971 ii+160

reprint of 1932 ed (1) *Praksa m kam* (2) *Agnica anam* (3) *Vajapeyadikam*

61 CALAND, W , RAGHU VIRA (ed) *Varaha Gṛhya Sūtra* Meh Lach , Delhi

reprint

62 KASHIKAR, C G A critical and exegetical study of the Varāha Śrauta Sutra I 1-3 *ALB* 25 1961, 229 241 (Also in *SP*, 22 AIOC, 1965, p 226)

based on comparison bet RAGHUVIRA s printed text (see 60 above) and Baroda Oriental Inst ms

63 KASHIKAR, C G A rare manuscript of the Varaha school *Kaviraj Fel Vol*, 1967, 14-16

ms of *VSS* (third known up to date) dated Śaka 1771

64 KASHIKAR, C G A critical and exegetical study of the ritualistic sūtras Varaha Srautasūtra I 4 5 *Vimarsa* 1 (1) 1972,

E 85 88

65 ROLLAND, Pierre Deux parisista de l'ecole Varaha *JA* 257, 1969, 265 272

I *Vṛsotsarga* II *Rahasya* text and French transl

66 ROLLAND, Pierre *Un rituel domestique védique Le Vārahagṛhyasutra* Ed Ophyrs Publ Univ de Lett et Scien Hum , Aix en provence, 1971, 214

introd text and French transl of *VGS* notes and comm

67 ROLLAND, Pierre Un fragment medical " védique " La premier Khanda du Varahaparisista Bhūtotpatti *MSS* 30, 1972, 129 138

text transl , notes

18 Vaikhanasa

68 GOPALAKRISHNAMURTY, P Visnudaivatyam of Vaikhānasa Kalpa Sūtra *PAIOC* (21st Session) 2 (1), 1966 36 39 (Also in *SP*, 21 AIOC, 1961, p 242)

Viṣnudaivatyam—ninth mantraprasna of *VaikhKS* these mantras on Visnu not found in any other *KalpaS* or Vedic text (*Vaikh KS* belongs to the group of *KYV Kalpasutras*)

69 GOPALAKRISHNAMURTY, P Vājapeyı Bhāṣya Vaikhanasa Kalpasutra Vaıkhānasopanısad *SP* (22 AIOC) 1965, 221-222

19 Vaıtana

70 BHIDE, V V A plea for a correct translatıon of the Vaıtana Sutra *JUPHS* 29 1969, 83-97

71 CALAND W *Vaitanasutra des Atharvaveda* Verhand d kon Akad v Weten Amsterdam Afd Lett, N R XI, 2, 1968, 146

German transl with notes (reprint of 1910 ed)

72 GHOSHAL S N The Vaıtānasūtra annotated English translatıon *IHQ* 36

continuation of *IBD* II 24 24 concluded in *IHQ* 36 (1) Mar 60 115-132

73 PATYAL Hukam Chand Text critical notes on the Vaıtana-Srautasūtra XXV XLIII *JOIB* 19 (4), June 70, 319 330

74 PATYAL Hukam Chand Text critical notes on the Vaıtana Śrautasūtra I X *ABORI* 51, 1970 (1971), 123 134

relates to GHOSHAL s transl (see 72 above) I 18 in *IHQ* 34 19 36 in *IHQ* 35 37-43 in *IHQ* 36 also to VISHVA BANDHU s ed (see 75 below)

75 VISHVA BANDHU, BHIM DEVA, PITAMBAR DATT (ed) *Vaitana Srauta Sutra with the commentary called Aksepanuvidhi by Somaditya* Woolner Indolog Series 13, VVRI, Hoshiarpur, 1967, xxxiv + 263

ed with English transl variant readings mantra index, word index

Rev H C PATYAL, *SPP* 9 (1) 46 48 RAM GOPAL, *VIJ* 6 146-47

20 Sankhayāna

76 RAM GOPAL Manu s indebtedness to Śānkhayana *PO* 27 (1-2), 1962 (1963) 39-44 (Also in *SP*, 21 AIOC, 1961, p 20 "The Sankhayana Grhyasūtra and the Manusmrti")

author of *Manusm ti* has succ nctly versified the subject matter of the Sutras he presumably belonged to the Sankhayana Śākha of *RV* (and not to the Maitrayan ya Manava of *KYI* as generally bel eved) *Manusm ti* is not a recast of a *Manava DS*

77 SEHGAL, S R (ed) *Sankhayana Grhya Sutram* Mun Man , Delhi 1960, xviii + 56 + 203

crit. ed

Rev L RENOU *JA* 250 300 302

21 Satyasadha

78 BHIDE, V V The influence of the Kathaka and the Maitrayanī Samhitas on the Satyasadha Śrautasūtra *SP* (21 AIOC) 1961, 17 18

in some cases *SatŚS* discards the view of its own Śakha (Tait) and adopts the procedure as prescribed by e ther M or K e g *SatŚS* 10 1 follows *MS* 3 6 3 and sets as de *TS* 6 1 1 (anoint ng of the sacrificer s eyes in Agn stoma)

79 BHIDE, V V The Satyasadha Śrautasūtra *OT* 6 (3) Oct 62, 1 8

tries to explain why there shd be 5 *ŚS* belong ng to *TS Br* why *SatŚS* d ffers from other *ŚS* of Taitt. *SatSS* influenced by *KS* and *MS* (see 78 above)

80 BHIDE V V *A critical study of the Caturmasya Sacrifices with special reference to the Hiranyakesin (Satyasadha) Srauta sūtra* Univ of Poona 1969, xiv + 813

Ph D thesis typescript

General Study

81 BAG A K The knowledge of geometrical figures, instruments, and units in the Śulbasūtras *EW* 21 (1-2), Mar June 71, 111-119

describes instruments l ke *śańku sphya* etc un ts of measure ment (*angula kṣud apada* etc) bricks of various shapes

82 BANERJI Suresh Chandra Reconstruction of Dharma sūtras *JOIB* 10 (4) 423-430, 11 35-50, 145-56

contd from *JOIB* 8 (1) see *IBD* II 24 33

83 BANERJI Suresh Chandra *Dharma sutras a Study in their Origin and Development* Punthi Pustak Calcutta, 1962, xviii + 551

account of ex s ng *DS* summary of the r contents under the heads *c ā a p aya$c t a vya ahā a rājadharma* chh on social rel , and econom c cond t ons reconstruction of lost *DS* from various sources var ous ndexes

Rev J D M DERRETT *JAOS* 82 579 80 L RENOU *IIJ* 7 216 18

84 BHATTACHARYA Bhabani Prasad *Apastambasvalayanayor matavimarsah* *SSPP* 50 (7) Nov 67, 145–51

w th spec al ref to Darsa Purnamasau tho the two Sutras differ in some respects they have to be regarded as be ng mutually complementary

85 BHATTACHARYA Bhabani Prasad *Studies in the Srauta sutras of Āsvalayana and Apastamba* Sanskrit Pustak Bhandar Calcutta

86 BHATTACHARYA Rama Shankar *Puranon men kalpasutra ka prasanga* (Hindi) *Tripathi Fel Vol* 1965 H 72–74 (Also in *Vedavani* 18 [12] Oct 66 6 8)

87 BUHLER Georg *The Sacred Laws of the Aryas* SBE 2 and 14 Mot Ban , Delhi, 1965 (first reprint), 1969 (second reprint)

2 *Āpastamba DS* and *Gautama DS* 14 *Vas stha DS* and *Baudhāyana DS*

88 CALAND W (ed) *The Pitrmedhasutras of Baudhayana Hiranyakesin Gautama* Abhand fur die Kunde des Morgenlandes X, 3 1966 157

ed w th crit notes and index of words (reprint of 1896 ed)

89 CHATTERJEE Heramba A critical and comparative study of Gautama Baudhayana Apastamba and Manu *CR* 160 166

n interm ttent nstalments

90 DAVE T N Technique of sūtra writing *SPP* 1 2, 1962

in instalments

91 GONDA, J Het sīmantonnayana in de Gṛhyasutras *Verslag VIIIe Congress Oostersch Genootschap in Nederland,* Leiden 1936, 4–43

for English version see *IBD* II 54 37

92 GONDA, J Iets over de Voor Indische Gṛhyasutra-Litera tuur *Verslag Vlaams Filologen Congres,* 1936

93 HAZRA, R C The judicial pramaṇas (means of proof) known or mentioned in the extant Dharmasūtras of Gautama and others *OH* 16 (1), 1968, 1–56

94 IWASAKI, Shinye *Nama* in *namakarana* structures of personal names ruled in the Gṛhyasūtras (Jap) *JIBS* 11 (1), Jan 63, 346–41

95 IWASAKI, Shinye Vratas in the Gṛhyasūtras (Jap) *JIBS* 16 (1), Dec 67, 210–214

96 JOSHI, P H Unpublished commentaries of Bhartṛyajña – an ancient Vedic scholar from Gujarat *JOIB* 17 (4), 1968, 434-40

comm on *KātSS* and *PārGS* by B who belonged to a period prior to that of Medhatithi (825 900 A D)

97 KASHIKAR, C G *A Survey of the Srautasutras JBomU* 35, N S , Part 2, Arts Number, No 41, Univ of Bombay, 1966, vi + 188

Lecture I Genesis of *SS* Lecture II Brief sketches of Śrauta and other S tras Lecture III Glimpses of *ŚS*

Rev K. P ARTHAL, *ALB* 33 392 93, Sadashiv L. DANGE *IJ* 7, 175 78, M A. MEHENDALE *JUPHS* 35 174 75, Klaus MYLIUS, *MIO* 16 (2) 331 33 H G NARAHARI *IP* (Dec 68) 537 38 L. ROCHER *JAOS* 91 153 A R THATHACHARIAR *Hindu* (6-4-69)

98 KRISHNA LAL *A critical study of Gṛhya Mantras with special reference to their ritual application* Univ of Delhi, 1965

Ph D thesis typescript

99 KRISHNA LAL Mantras employed in the Gṛhyasūtras for placing the fuel sticks in the fire in the Upanayana ritual *JOIB* 17 (2), Dec 67, 129-136

100 KRISHNA LAL *Gṛhyasutresu apohısthıyamantranam vıniyogah* *Vısva Samskṛtam* 5 (2) Feb 68, 187-189 (Also ın *SP*, 22 AIOC, 1965 p 227)

RV X 9 1 3 (= *āpo* mantras)

101 KRISHNA LAL *Gṛhyasutron men agrayanakarma ke mantra* (Hındı) *SP* (24 AIOC), 1968, 16-17

102 KRISHNA LAL *Gṛhyamantra aur unaka vınıyoga* (Hındı) Natıonal Publıshıng House, Delhı, 1970, 512

crıt study of Gṛhyamantras w th specıal ref to their rıtual applıcatıon (see 98 above) nearly 1100 mantras consıdered their sources traced their text crıt and exegetıcal study

Rev R N DANDEKAR *ABORI* 51 271 72 C G KASHIKAR *Rashtravan* 24 30 31 RAM GOPAL, *VIJ* 9, 403 05 B R SHARMA *JDSUD* 1 (2) 143 44

103 KSHIRSAGAR, V K Interpretatıon of the passage *katı te jarah* ın the Varunapraghasaparvan of the Srautasūtras *SP* (26 AIOC) 1972 361 62

not a rıtual of mere confessıon but of stımulatıon of the soul ref to Varuna s moral governance

104 MALLIKARJUNA SASTRY The Sulba Sutras or the ancıent sacrıficıal geometry of the Hındus *SP* (22 AIOC) 1965, p 237

105 NAVATHE, P D Some unpanınıan forms ın the Srauta Sūtras *PAIOC* (21st Sessıon) 2 (1), 1961, 210 212 (Also ın *SP*, 21 AIOC, 1961, 142 43)

(a) a few anomalous cases of wh no mentıon ıs found ın Panını s work e g *pa ıdh la juhavāṁkarotı* (b) some forms wh dısregard P s rules e g *trıstāvah lañealesā* concludes (1) some *ŚS* must belong to a perıod before P s ınfluence had been esta blıshed (2) Śan belonged to Northern Gujarat, and Āp to Āndhra the forms cd be regıonal pecularıtıes

106 OLDENBERG, H *Gṛhya Sutra Rules of Vedıc domestıc ceremonıes* SBE 29 and 30 Mot Ban, Delhı 1967 (second reprınt) 444, 415

(29) Śankhayana Āsvalayana Paraskara Khadıra (30) Gobhıla Hıraṇyakesın Āpastamba Yajnaparıbhaṣasutra Englısh transl, w th ıntrod (first ed, 1886 1892).

107. PANDEYA, Janardan Sastri. *Karmakandapradīpa* · Part I: Daśakarmādi paddhati. Varanasi, 1961, 2+4+2+4+304.

..a collection of *saṁskaras*, *śān'is*, *dānas*, and other rituals based on *PārGS* .Sk. preface by P. ..

108. PANT, Nayaraj. *Śulbasūtra (Vaidika Rekhaganita) ki eka jhalaka* (Hindi). *Pūrnimā* 4 (1), Kathmandu, 1967, 55-82.

109. PANSE, G. M. The antiquity of the Gṛhyasūtras. *VIJ* 1, 1963, 287-290. (Also in *SP*, 21 AIOC, 1961, 18-19)

. some of the Gr. texts, like Āśv , Gobh., Khād , Āp belong to a period when Pāninian grammar was not widely accepted, be cause (a) *vidyārambha*-rite not mentioned, it is mentioned in Smṛti texts, (b) mantras not quoted, *GS* presuppose close acquaintance of householders with Vedic mantras, (c) *Āś.GS* characterised by accents, (d) Pan. grammar not strictly followed

110. PATKAR, M. M. Studies in the Dharma-Sūtras : 2 : Topics of law and litigation (with glossary). *PO* 26, 1962, 65-104.

111. PILLAI, P. K. Narayana. *Non-Rgvedic Mantras in the Marriage Ceremonies.* Travancore Devaswam Board, Trivandrum, 1958, vii+338.

..only extant *GS* considered..

Rev. : J. S. PADE, *JOIB* 14, 206-08

112. RAM GOPAL. The Śruti-basis of the Dharmasūtras (Sk.). *Viśva-Saṁskṛtam* 1.

113. RUBEN, W. *Über die frühesten Stufen der Entwicklung der altindischen Sūtras.* Akademie Verlag : SBDAWB, 1964, No. 6, Berlin, 1965, 59.

114. SEN GUPTA, Anima. The humanistic approach of the Dharma-Sūtras and the epics. *Ved. Kes.* 58 (7), Nov. 71, 305-309.

116 STENZLER, A F *Wortverzeichnis zu den Hausregeln von Asvalayana Paraskıra Sankhayana, und Gobhıla* Abhand fur die Kunde des Morgenlandes IX, 1, 1966, 120

reprint of 1886 ed

117 SYRKIN, A Ya Sūtras *Sov Ist Encicl*, Vol 13, Moscow p 968

118 TATACHARYA D T Srauta Sūtras VS, Tirupati 1967, E 18 23

119 VARADACHARI V Grhyasutras VS, Tirupati, 1967, E 24-34

a fairly detailed descriptive note

25 VYĀKARANA PANINI

1 AL GEORGE, Sergiu Le sujet grammatical chez Paṇini *SAO* 1, 1958, 39 47

imp of P s system for comparative linguistics as a means to pass a judgement on some Western linguistic concepts in order to establ sh whether these are pseudo problems (Karaka system has an extra linguistic starting po nt see 3 38 and 42 below)

2 AL GEORGE Sergiu The semiosis of zero according to Panini *EW* 17 (1 2), Mar June 67, 115 124

Paninian zero represents the absence of *determ nans* the *determinandum* being an element of the express on and not of content. Accordingly whereas the structuralist zero is conceived as a pure nothing *lopa* ind cates a non determinat on As such the Paninian zero is nearer to the zero of mathemat cal notation than to the zero of European structuralism

3 AL GEORGE Sergiu The extra linguistic origin of Panini s syntactic categories and their linguistic accuracy *JOIB* 18 (1 2) 1968, 1-7

by extra linguistic , the author means Ved c ritual categor es, the speculat ons on the symbolic experience of the archaic Indian world connection of grammar with r tual in anc ent India is well establ shed

4 AL GEORGE Sergiu Sign (*laksana*) and propositional logic in Pānini *EW* 19 (1 2), Mar June 69, 176-193

P III 3 8 compares w th the doctr ne of GL sems on (in Ind a contrary to Europe grammat cal theory prece ed logical theory and influenced some of its developments anumana is diff from Aristotle s syllogism Ind log c is log c of propos t ons not of terms)

5 AL-GEORGE, Sergiu Panini and modern thought *SP* (ISC) 2 1972, 42 43

6 AMARANATH, Sastri *Svopajñam panineh śastram Visva Samskrtam* 2 (3), May 65, 226 236

7 ANANTHANARAYANA H S The feminine formation in Pāniní's grammar *IL* 30 1969 (1971), 1 12

as an illustration of the method of presentat on characterist c of P

8 ATHALEKAR, S L Pāninis way of mentioning roots Pān Sem , Kurukshetra Univ , 1972 pp 6

(typed) (P s *Dhātupātha* conta ns 2200 roots roots mentioned by P in as many as 614 sūtras no of roots mentioned not less than 570) var ety of ways of ment on ng roots adopted by P

9 AVANINDRA KUMAR An appraisal of the *Astadhyayī* *SP* (26 AIOC) 1972, 27 28

13A BALASUBRAHMANYAM, M D Panınıan system of *kṛt* suffixatıon and accentuatıon Pan Sem , Kurukshetra Unıv, 1972, pp 10

(typed)

14 BHAGAVAT V B *Vyakaranasutram* *SP* (21 AIOC), 1961, 231 32

P I 2 27 II 2 16 and II 2 17 consıdered

15 BHAGAVAT V B *Ūkalo'cjhrasvadırghaplutah* *PAIOC* (21st Sessıon) 1968 163 169

16 BHAGAVAT V B *Panınıyagananırdese bahuvıdhata* *PAIOC* (23rd Sessıon) 1969, 381 82

17 BHAGAVAT, V B *'Hal' ıtı antımam varnasutram* *SP* (25 AIOC) 1969, 345 46

18 BHAGAVAT, V B *Panınıya samasavyavastha* *SP* (25 AIOC), 1969 p 346

19 BHAT, M S The Vedıc stem *ratrı*-and Panını *JASBom* 41-42 1966 67 8 11 (Also ın *SP*, 23 AIOC 1966, 27 28)

(1) P knew h s Ved c texts very well (2) change of wordıng ın P s rule suggested by Katyayana and accepted by Patanjalı ıs unnecessary and ıllogıcal (3) later ınterpreters never took the trouble of quest onıng the completeness of Ved c details gıven by P n the Chandas *n p* ıs *not* affixed to the stem *ratrı* when nom pl termınatıon s added

20 BHAT, M S Dıd Panını follow Sakalya ? *SP* (25 AIOC) 1969, 186 87

(apropos K P Joo *JUPHS* 27 p 35) Padapathakaras were no autl or t es ın Yaska s tıme and even much later Pp was not recogn sed as a sacred text

21 BHATE Saroja V *Pre Panınıan grammatıcal elements ın Panını s Astadhyayı* Unıv of Poona, 1970, ıı+2+xxxv+533

Ph D thesıs typescrıpt

22 BHATTACHARYA Bhabanı Prasad *Vaıdıka Vyakaranam* *SSPP* 52 onwards

serıally *Panını kṛtāyā vaıdıkaprakrıyāyā vıvaranasametaṁ saṁskaranam*

23 BHATTACHARYA, Rama Shankara Some characteristics of the ancient vrttis on the Astadhyayi *IHQ* 31, 1955, 168-174

24. BHATTACHARYA, Rama Shankara *Panini ke nipata nasūtron kī sarthakata* (Hindi) *Hindi Anuśilana* 18 (1–2), Jan June 60.

25 BHATTACHARYA, Rama Shankara *Panini kī drsti men samjña ka svarupa* (Hindi) *Śodhapatrika* 12 (3), Mar 61

26 BHATTACHARYA, Rama Shankara *Pāniniya Vyakarana ka Anuśilana (Hindi)* Indological Book House, Varanasi, 1966

27 BHATTACHARYA, S A note on Panini *Bharatī* 6 (2), 1962-63, 76-80 (Summary in *PJ* 2 1, 132)

(1) P not later than 6th cent B C , (2) P knew art of writing wh he utilized for the composition of his grammar, (3) this writing was diff from Greek or Persian script P 600 B C , Katyayana 400 B C , Patanjali 200 B C , Yaska 800 B C (P did not know of Alexander s invasion, therefore must be pre Alexander)

28 BIRWE, Robert *Der Ganapatha zu den Adhyayas IV und V der Grammatik Paninis Versuch einer Rekonstruktion.* O H , Wiesbaden, 1961, xiv+492

(also brings in the Ganas of extra Pān schools and discusses a series of problems of internal crit)

Rev AGEHANANDA BHARATI *JAS* 22, 216-48, J GONDA, *ZDMG* 113 362-64, Y OJIHARA *IIJ* 8, 285 93, G P PALSULE *ABORI* 46, 183 85, L RENOU *Kratylos* 6 150 53, I A SCHWARZSCHILD, *JAOS* 84 (4), 459-60, L ZGUSTA *Arch Or* 34, 92

29 BIRWE, Robert *Studien zu Adhyaya III der Astadhyayī Paninis* O H , Wiesbaden, 1966, xv + 207

(Habilitationsschrift K ln) attempts an internal critique of P B maintains that a considerable no of sūtras in a th III can t be by P , because their form violates certain Paribhasasūtras to wh the majority of sūtras strictly adheres, hence these are either borrowings from predecessors left by P as they were, or they are interpolations bet. the times of P and Pat , wh were not adjusted to Pāninian habits

Rev J GONDA, *OLZ* 1971 (5 6), 289 92, G B PALSULE, *ABORI* 51, 274 79.

30 BOHTLINGK Otto *Paninis Grammatik* (ubersetzt erlautert und mit verschiedenen Indices versehen) Georg Olms Verlagsbuchhandlung Hildesheim, 1964 20+480+359

(reprographic reprint of Leipzig ed of 1887)
Rev R ROCHER *Kratylos* 10 67 70

31 BOUDON, Pierre Une application du raisonnement par l'absurde dans l interpretation de Panini *JA*, 1938, 65 121

32 BRAHMADATTA JIJNASU *Astadhyayī Bhasya* Ramlal Kapur Trust 1964, 49+920

adh 1 3 with Parisiṣṭas brief comm in Sk, Hindi transl and comm by B J

33 BUDDHA PRAKASH On Panini's sutra IV 3 98 *vasudeva rjunabhyam vun* *KURJAH* 1, 1967, 1-9

Vasudeva was not a Ksatr ya acc to P originally, rel of V was anti Brahmanic or egal tarian

34 BUDDHA PRAKASH On Panini's sutra V 3 99 *jivikarthe capanye* *A N Jha Fel Vol*, 1969, 394-404

35 CARDONA G The formation of Panini 7 3 73 *JOIB* 14 (1), Sept 64, 38-41

36 CARDONA, G On Panini s morphophonemic principles *Lg* 41, 1965, 225 237

[THIEME P s work s exclusively concerned with defining (*laksay*) the procedures of word formation (*samskāra*) anything else does not fall within its scope —*Stud es presented to Joshua Whatmough*] a general pr nciple gu d ng P is *laghava* and one means of ach eving economy of statement is the use of condensed notat ons (*pratyahāras*) a study of P s princ ple of homogeneity (*savarnya*) of sounds in comparison with the Pratisakhya procedure phonological analys s of Śivasutras

37 CARDONA, G On translating and formalizing Paninis rules *JOIB* 14 (3-4) 1965, 306-14

d scusses what is required when formal zing P s rules

38 CARDONA, G Panini's syntactic categories *JOIB* 16 (3), Mar 67, 201-215

discussion of P s Karaka rules in relation to the procedure seen elsewhere in the *A tādhyāyı*

39 CARDONA, G Negations in Paninian rules *Lg* 43 (1), Mar 67, 34–56

paryudāsa (*pratiṣedha*) — l mitation(al negation) *prasajya prati ṣedha* = negation (subsequent to tentatively) applying results of adopting either one in interpreting P s rules containing negation compounds

40 CARDONA G Panini's definition, description, and use of svarita *Kuiper Fel Vol*, 1969, 448–461

shows in what contexts in grammar, the *svarita* marking by virtue of P I 3 11 is necessary The marking with *sv* is paralleled by marking with *ud* and *anu* and also with sounds such as *n* and *n* Terms like *ud anu* and *sv* had to be introduced by definition in order to limit them to one of two prevalent meanings As distinct from *ud* and *an sv* also required phonetic description in order to ensure a unique pronunciation when *sv* was used as a metalingui stic marker in the grammar

41 CARDONA, G *Studies in Indian Grammarians I The Method of Description reflected in the Sivasutras* TAPS, N S , 59 (1), Philadelphia, 1969, 48

study of Sivasutras their application in the grammar comparison of those rules with the rules of Pratisakhya and other grammars principally the Katantra (unmistakable cohes on of Si asūtras with *Aṣṭādh ay*, unity of Ind an gramm trad eclect c m of Paninian comm refinement brought to the princ ple of economy func tional abbreviations to state generalizations)

Rev P S FILLIOZAT, *JA* 258 379 81 Rosane ROCHER *JAOS* 89 788 89 J F Staal *Lg* 46 (2) 502 07

42 CARDONA, G A note on Panini's technical vocabulary *JOIB* 19 (3) Mar 70, 195–212

(Patanjali on P I 1 23) background of Indian gramm. trad in Vedic sacrificial lit) one shd not emphasize the vague influence of ritual on P s view of syntax early ritual lit shows no evidence of a standardized technical vocabulary w wd reflect a syntactic analysis comparable to P s Karaka-classification of P does not represent an analysis based on the categories of ritual P did not know the ritual intimately, but P was primarily a very astute grammarian

43 CARDONA G Some prıncıples of Panını s grammar *JIP* 1, Oct 70 40 74

deta led d scuss on of the pr nc ples ınvolvıng *utsarga apavāda n tyat a an tyat a antarangatva bahı aṅgatva* ıt ıs shown that the rule *v prat ṣedhe pa aṁ ka yam* assumed ın the Pan trad and by some moderns to operate througl out the grammar operates only ın the *ekā amj ā* sect on an alternat e pr ncıple wh the author calls l mıted block ng (a subtype of *apa āda*) s shown to operate

44 CARDONA G Cauṣe and causal agent the Pāṇınıan vıew *JOIB* 21 (1 2) Sept Dec 71 22 40 (Also ın *Termınologıa Indıca*, ed M REMMEL)

P and Panın yas cons s ently d stıngu sh bet *hetu* (=cause) and *hetu* (causal agent) tl s d st nct on ıs necessary for the correct der vat on of Sk sentences by Pan n an rules

45 CARDONA G Panını s use of the term *upadesa* and the *ekanta* and *anekanta* vıews regardıng Anubandhas *SP* (ISC) 4, 1972, 23 25

46 CHARUDEVA SASTRI *Panınıyast ake kascıd vyaı aharadısah Vısva Samskṛtam* 4 (2) Feb 67 107 113

vya ahā a has greater val d ty than *s ṣtaprayoga*

47 CHATTERJEE Aparna *Asuryampaśya* ın Panını *MR* 71 (3) Mar 67, 202 204

a u (not seen by the sun) used by P probably referrıng to veıled lad es of Assyr a

48 CHATURVEDI G rıdhar Sharma *Panını ke purva vyakarana kī satta* (Hındı) *Sarasvatı* 64 (1) 4 Aprıl 65 281 83

P summar zed and d scussed the vıews of earl er grammarıans n a log cal well arranged order

49 CHATURVEDI S P On the orıgınal text of the Astādhyāyī *NIA* 1 1938 562 569

50 CHITARI Saroja Pānını and the Panınıyas on the concept of guna *PAIOC* (22nd Sessıon) 2 1966 88 92

51 COLLINDER B Les orıgınes du structuralısme *Acta Societatıs Lınguısticae Upsal ensıs* n s , 1 (1), 1962, 15 ff

Rev V MILTNER *ArchOr* 39 505, R R, *JAOS* 88 376, R ROCHER *IIJ* 13 134 36

60 DEVASTHALI, G V Panini and Rgvedic studies *SP* (24 AIOC), 1968, 283 84

61 DEVASTHALI G V Panini and Rgvedic interpretation *SP* (25 AIOC) 1969 p, 41

cons ders *a uramuh*

62 DEVASTHALI G V Panini and Rgvedic exegesis *ABORI* 48 49 1968 75 81

d scusses *RV* I 25 7c *samudriyah* (nom sing), II 39 4a *nāva* (nstr s ng)

63 DEVASTHALI G V Paribhasa (Introduction and General Survey) *Dandekar Fel Vol* 1969 1 13

64 DVIVEDA Janaki Prasad *Vyakarane lokasya pramanyam* *SS* 24 (1) 1969, 31 55

65 DVIVEDI Janaki Prasad *Paniniprayuktah iccharthakah kecana sabdah* *Sag* 10 (1) 1971

66 DVIVEDA Mangharam *Paninivyakaranasya visesatvam* *R Dravid Fel Vol*, 1971 *Vy* 8 16

67 FOWLER Murray How ordered are Panini's rules? *JAOS* 85 1965 44 47

for the l mited purpose of the evaluation procedure P s rules are only part al v–and thus badly–ordered (the order of *S ddha alaumud* is better)

68 GANGA DATTA Sastri *Paniniyastakam* Gurukul Univ, Kangri Part I (Purvardha) 1962 315+15

(th rd ed)

69 GHATAGE A M Panini I 4 32 *IL* 29, 1968 (1970), 150 154

this sūtra defin ng *samp adanakaraka* is of some methodological interest

70 GHOSH Batakrishna Purvacaryas in Panini *D R Bhandarkar Fel Vol*, 1940, 21–24

71 GOLDSTUCKER, T *Panini his place in Sanskrit literature* Chowkhamba Sk. Studies, 48, 1945, xxx–300

an investigation of some lit. and chronological questions wh. may be settled by a study of P s work (reprint of 1861 ed., London)

72 GOPALASASTRI *Panini paddhati (Astadhyayi) ka pathana pathana krama* (Hindi) *Vedavani* 14 (8) 8, 17 18

73 GOPALASASTRI *Veda aur astadhyayi* (Hindi) *Vedavani* 19 (1), Nov 66, 63 64

74 GOPALASASTRI *Paniniya vyakarana ki pracinakalina pathapaddhati* (Hindi) *Vedavani* 19 (9), July 67, 10-12

75 GOPALASASTRI *Paniniyaprabodhah* VSVV, Varanasi, 1970, 312

76 GRANTOVSKY, E. A. The *parsu parsava* in Pānini's work (Russ) IKDI Collection of articles for 26 ICO, Moscow, 1963, 68-100

77 GUPTA, Sudhir Kumar *Paniniya vyakarana men vaidika nirvacanon ki prakriya* (Hindi) *Vedavani* 20 (6), April 68, 9-15

81 JAYADATTA, Sastri *Paniner acaryasya sabdanityatva vadah* *GKP* 20 (4) 256 58 (5) 285-86

82 JAYADATTA Sastri *Astadhyayi sutron men prayukta 'chandasi pada eka vivecana* (Hindi) *Vedavani* 23 (10) 27 31 (11) 12 16

the word *chandasi* denotes the entire Vedic l t.

83 JOG K. P *Rai sabda ke vaidika rupa aur Panini* (Hindi) *PP* 3 1970 75 88

P VII 2 83 needs to be modified as *rayo hali bhasayam* to P VI 1 171 needs to be appended a Varttika *rayah sas ravorva*

84 JOSHI D M *Panini s Taddhita Affixation Rules* Univ Microfilms Ann Arbor, 1969, XV+214

Univ of Penn Ph D thesis 1969

85 JOSHI D M On expressing Karakas apropos of Panini 2 3 1 *IL* 32 (2) 1971 105 112

traditionally P 2 3 1 is considered relevant for the secondary (*taddhita*) derivative and compound (*samasa*) forms It is argued here that it is not so it may not be so also in the case of certain primary (*krt*) derivative forms

86 JOSHI D M Panini a sentence grammarian a transformation grammarian Pan Sem , Kurukshetra Univ , 1972, pp 4

(typed) primarily P wanted to give a grammar for forming the *padas* secondarily he wanted to give a grammar wh states the environmental restrictions among the *padas*

87 JOSHI S D Two methods of interpreting Panini. *JUPHS* 23 1965 53 61

ya hoddesapaksa (wh pays greater attention to the procedure and devices of P s system for generating the significant classes) and *karyakalapaksa* (wh shows the method in applying the precise scheme for the production of an infinite set of the significant classes of words)

88 JOSHI, S D Sentence structure according to Panini. *Dandekar Fel Vol* 1969 14 26

..P.'s grammar presents a considerable no of rules on syntax and on the phonetic form of the sentence It is essentially a 'generative grammar' and offers many rules capable of producing desired sentences

89. JOSHI, S D. *Dhātusambandhe pratyayāh R. Dravid Fel. Vol.*, 1971, *Vy* 48-50.

90. JOSHI, V. L. *Anusvārasya parasavarnavisaye pāninih pāṇinīyāś ca.* Bharatavani Prakashan, Poona, 1965, 8.

91. JOSHI, V. L. Panini and the Pāninīyas on Saṁhitā. *IL* 26, 1965 (1967), 66-71. (Also in *PICO*, 26th Session, 3 1, 1969, 96-98; in *SP*, 26 ICO, 1964, 140-41).

. rules about external sandhi cannot apply where one observes a pause in a natural utterance Sk grammarians have held this view since the days of P

92. JOSHI, V. L. *Sanghatithaśabdah paniniś ca. Śāradā* 9 (15-16), June 68, 25-29.

. see 93 below

93. JOSHI, V. L. Itihāsācarya Rājavāde yamcā " paninikālanirnaya " (Marathi). *MSP* 44, Jan. Mar. 69, 3-12.

. *sanghatitha*—this word indicates that P was posterior to Buddha, P has taken over, by way of *nipatana*, many words from lgg other than Sk , P has used many other words of Buddhist origin and import, e g , *nirvāna, cīvara, kumārīśramanā, nikāya, maskarin*, etc (acc to RAJAVADE, P was pre-Buddhistic; lived before the period of *Āranyakas*, bet 1200 and 900 B C.)..

94. JOSHI, V. L. *Paninīyavyākarane nipātanakalpanāvicārah. SP* (26 AIOC) 1972, 401-402.

95 KANITKAR, Shrikrishna Sastri *Pāṇinīyaplutavimarśah. Medhā* 1 (1-2), 1961-62, 90-104.

among the sūtras of P wh directly relate to *pluta*, only three are optional; the remaining are obligatory..

98 KAPILA DEVA Sıgnıficance of the word *prakara* ın the Sūtras of Astādhyayī *VIJ* 1 (2) Sept 63, 239 46

prakāra—lıkeness

99 KAPILA DEVA (ed) *Ganapatha ascrıbed to Panını* Kurukshetra Unıv , 1967 482

crıt ed wıth notes ın Englısh

100 KAPILA DEVA *Samskṛta vyakarana men ganapatha kı parampara aur acarya Panını* (Hındı) Bharatıya Pracya Vıdya Pratısthan Ajmer pp 200

101 KATRE S M *Panınıan Studıes* I DCRI, Poona 1967 vııı+107

(1) alphabetıcal ındex of P s sutras (1 5ɔ) (2) Panın'ya *Dhātupatha* text (57 74) (3) roots of P s *Dhātupātha* ın the r alphabetıcal order (75 107)

102 KIELHORN F *Katyayana and Patañjalı theır relatıons to each other and to Panını* 1965 65

repr nt of 1876 ed Bombay

103 KIPARSKY P STAAL J F Syntactıc and semantıc relatıons ın Panını *FL* 5 Feb 69 83 117

104 KRISHNASWAMI AYYANGAR *Panınıya vyakarana ka vıvecana* vısayapravesa (Hındı) *Gavesana* 9 (18) 1971 second part 1 49

105 KUNJUNNI RAJA K Panını's attıtude towards *laksana* *ALB* 29, 1965 177 187

str ctly speakıng P dıd not recognıse *l* as a d stınct functıon ın lg

106 LADDU, S D Panını and the *akalakam vyakaranam* *IL* 25, 1964 187 199 (Also ın *PICO* 26th Sessıon, 3 1, 1969, 99 104, ın *SP*, 26 ICO, 1964 p 149)

akālaka (as used by *Ka kā*) to be understood as *a+kalaka*= spotless or br ght or read *akalaka* (=extendıng as far as the Kalaka (forest) ı e Āryavarta)

107 LADDU, S D Katyāyana s Varttıka on Pānını 3 1 133 and ıts bearıng on the text of the Mahabhasya *VIJ* 4 (1) Mar 66, 14 18

108 LADDU, S D Vedic forms and Pānini—a glance *R Dravid Fel Vol*, 1971, E 54 69

classified as (1) forms supposed to be not derived by P (2) forms derived by P, supposedly without noting their particular force or sense, (3) forms derived by P supposedly without noting their particular accent

108A LADDU, S D The device of contiguity as a key to interpreting Panini's rules *CASS Stud* 1, 157 171

109 LAKSHMI, R A study on the rule III 2 38 in Astadhyayi *SP* (26 AIOC), 1972, p 66

110 LIMAYE, V P Necessity for new varttikas to Panini I 1 27 and V 2 39 *VIJ* 4 (1), Mar 66, 5 13

111 LIMAYE, V P Panini 6 1 21 *avapathasi ca* or *apavathasi ca*? *VIJ* 5 (2) Sept 67, 193-195

apavathasi ca seems to be the correct reading (*KS* has *apavathāh* from *pu*, *RV* IX. 96 12 may be the basis of this)

112 LIMAYE, V P The basis of Panini (8 1 59 and 65) in Rgveda *Kaviraj Fel Vol*, 1967, 282 288

points to 30 places in *RV* wh constitute the source of P s rules

113 MAHAVIR Treatment of *samasa* in Panini Pan Sem, Kurukshetra Univ, 1972, pp 13 (typed)

114 MAHAVIR Definition of *upasargas* in Panini *SP* (26 AIOC), 1972, 155 56

P I 4.59 *upasargāh kriyāyoge* points out certain anomalies in this definition acc to P the relation with action basically rests in the underlying structure of wh the word is made

115 MEHENDALE, M A On Panini's analysis of secondary derivatives Pān Sem, Kurukshetra Univ 1972, pp 10 (typed)

as a rule a sutra of P accounts for more than one form

116 MISHRA J *Maharsipaniner utsūtraprayogah SP* (26 AIOC), 1972, p 408

117 MISHRA Ramakanta *Vyakarana sastra ka samksipta itihasa* (Hindi) Chowkhamba, Varanasi

from Vedic times onwards

118 MISHRA Visvanath *Panini vyakarana men niyamasūtron kī parampara* (Hindi) *Visvambhara* 3 (1), 1965, 43 46

119 MISRA, Vidya Niwas Panini's grammar as a mathematical model *IL* 25, 1964 (1965), 157 178

120 MISRA, Vidya Niwas The structural framework of Panini s linguistic analysis of Sanskrit *Proc 9th Intern Congress of Linguists* Mouton and Co , 1964 743 747

121 MISRA Vidya Niwas *The Descriptive Technique of Panini an Introduction* Janua Linguarum, Series Practica 18, Mouton and Co , 1966, 175

M attempts to describe P s techniques in modern comprehensible terms to find a correspondence in modern linguistics and to explain the factors wh make it d fferent gives an exposition of the mathematical symbols used by P (a summary of P s grammar meant for an audience of lingu sticians —Rev)

Rev G CARDONA I IJ 12 226 32 *Lg* 44, 643 49

122 MISRA, Vidya Niwas The Paninian theory of meaning *SP* (24 AIOC), 1968, p 180

artha vacana samjnā denote respectively three ranges of meaning viz lexical structural and noumenal

123 NAMPUTIRI, E Ishvaran *Vyakarana darsanam Visva Samskrtam* 4 (4) Aug 67, 339 345

124 NARADEVA *Paniniyam sabdasvarupam Visva Samskṛtam* 6 (1), 91 ff

125 NARAYANA MURTI, M S Ekasamjñadhikara in the Astādhyayī *SVUOJ* 10 13 22 (Also in *SP*, 24 AIOC, 1968, p 66)

methods adopted by P to resolve unwarranted conflicts of *saṁjnās* on the one hand and permit a concourse of *saṁjnās* on the other principles of *pratiṣedha* and *anuvṛtti*

126 NARAYANA MURTI, M S Two versions of the Ekasamjñadhikāra *SVUOJ* 12 (1 2), 1969 75 83

127 NARAYANA MURTI, M S A note on the Ekasesa *SVUOJ* 14 (2), Dec 71, 83 98

P 1 2 64 73 are aimed at elucidating instances of one stem denoting heterogenous referants sanctioned by usage *ekaśeṣa* words do not fall under any category of *vṛtti* or *samāsa*

128 NATH, Narendra Chandra *Paninian Interpretation of the Sanskrit Language* BHU SK Series Vol II 1969 xxi+239

(omiss ons and comm ss ons in P s system of grammar)

129 NATH, Narendra Chandra Are feminine bases *prati padikas* according to Panini ? *VIJ* 8 (1 2), Mar Sept 70 (1971), 82 85

feminine bases cannot be included in *prāt pad ka* P has left them out in his enumerat on of *p*

130 NAVATHE P D *Paninivihita yajñakarmagatah plutayah R Dravid Fel Vol*, 1971, *Ve* 74 76

P 8 2 88 92 compared w th corresponding rules g ven in *ŚS* P is indebted to *SS* especially to *MānŚS* in this respect

131 NAVATHE, P D Ritualistic prolation and its treatment in Panini s grammar CASS Stud 1, 1972 55 64

(revised vers on of 130 above) P s treatment of prolat on in the context of r tual is not exhaust ve but only illustrat ve practice of prolat ng part cular syllables in ritual not found in *Br* only a few *ŚS* prescribed it perhaps the usage was opt onal P must have had before h m the author ty of *MānŚS* wh le laying down rules in connect on with ritualistic prolat on

132 VAN NOOTEN B A Panini s replacement technique and the active finite verb *Lg* 43 (4) Dec 67, 883 902

rules governing format on of the verb from its elements stated in terms of replacements

133 VAN NOOTEN, B A Pānini s theory of verbal meaning *FL* 5, May 1969, 242 255

134 VAN NOOTEN, B A The vocalic declensions in Pānini's grammar *Lg* 46 (1) Mar 1970, 13 32

135 NRISIMHA SASTRI K *Paniniyavyakarane sabdasya svarupam prabhavas ca Bharatavani* 10 (21 22) 1967, 5 8

136 OJHA, Kedarnath *Kriyavisesanavibhakteh paniniyatavicārah Sur* 45, 1969, 228 32, 257 59, 264, 273 276

137 OJHA, Ramanandan O *Panını samjña vımarsa* (Hındı) *Medha* 3 (4) 39-48

138 OJIHARA Y Causerıe vyakaranıque (II) Addenda et corrıgenda la nécessıte ultıme des su I 1 34 36 *JIBS* 11, 1963, 852–846

139 OJIHARA Y A la recherche de la motıvatıon ultıme du Panınısūtra 1 1 62 *Mıscellanea Indologıca Kıotıensıa* 2, 1965, 9 22, 6 7, 69 85

140 OJIHARA Y Sur l'enonce panıneen *astrı vısya* (IV 1 63) Deux ınterpretatıons et leur rapport avec le Ganapatha *ALB* 31 32, 1967 68, 125 143

141 OJIHARA Y Causerıe vyakaranıque IV Jatı 'genus' et deux définıtıons pre patanjalıennes *JIBS* 16 1967 68, 459 451

142 PALSULE G B 'Samjnayam" ın Panını *JUPHS* 25, 1966 31 75 (Also ın *SP*, 26 ICO 1964, p 187)

P s *samjna* corresponds to *yoga udhı* of other authors s ımplıes a word whose etymologıcal meanıng ıs restrıcted by conventıon

143 PALSULE, G B Some prımary nomınal formatıons mıssıng ın Panını *JUPHS* 27 1968 145 151 (Also ın *SP*, 23 AIOC, 1966 p 38)

twenty suffixes mentıoned wıth nstances of actual formatıons occurrıng ın lıt out of the twenty 17 have been set up and ıllustrated ın the Unad sutras

144 PALSULE, G B Panını 3 4 87 88 *vıs a vıs* Vedıc ımperatıves *SP* (25 AIOC), 1969, p 23

about two dozen verbal forms (mostly ın *RV*) ın *sı* havıng ımperatıve value trad ınterpretat on of P 3 4 87 88 does not provıde for these new ınterpretatıon of these two rules suggested by the author

145 PALSULE, G B Some vıews of Panını and hıs followers on object language and meta language *JUPHS* 33 1970 1 7

(dıstınctıon bet the *use* of a word and the *mention* of a word) ancıent Indıan grammarıans were aware of the form-denotıng capac ty of a word as apart from ıts ordınary meanıng denotıng capacıty (*svarupapadarthaka* as agaınst *arthapadārthaka*)

146 PALSULE, G B Panini 3 4 87 88 *vis a vis* Vedic imperatives in *-si* *JGJKSV* 28 (1–2), 1972, 443–453

a new interpretation of P 3 4 87 88 wh credits P with having made provis on for Ved c imperatives in *si* (like *yaksi raksi* etc), a point missed in the trad interpretation (see 144 above)

147 PALSULE, G B Pānini's treatment of tense and mood stem formation *CASS Stud* 1, 1972, (Also Pan Sem , Kurukshetra Univ , 1972, 14 typed pp)

P s treatment of Vedic modal forms is not as exhaustive or even as sufficient as it is in other top cs, whereas the modal forms belonging to the Present system can be sufficiently accounted for in Pan system, those belonging to the Perfect system and to many varieties of the Aorist system, cannot be so explained regularly

148 PANDIT, M D Zero in Panini *JMSUB* 11 (1), April 62, 53 66

149 PANDIT, M D Panini—a study in compound word structures *JMSUB* 12 (1), April 63 81-98 (with a chart)

150 PANDIT, M D Panini—a study in non compounded word structures *VIJ* 1 (2) Sept 63, 224–238

151 PANDIT, M D Some linguistic principles in Panini's grammar *IL* 24, 1963, 50 69

relation bet grammar and phonology in P relation bet gramm and semology in P P s definition of a Pratipadika (nominal base), P s def of Dhatu (verbal base), Pan principles of derivation

152 PANDIT, M D Pāninian *it* samjnā — a symbolic zero *BDCRI* 25, 1966, 77 94

153 PANDIT, M D Mathematical representation of some Pāninian sūtras *JUPHS* 23, 1966, 139 152

demonstrates in respect of P I 1 71 I 1 9 acc to the author, certain Pān and mathematical principles resemble one another

154 PANDIT, M D Pānini a statistical picture of Sanskrit sounds–I *Dandekar Fel Vol*, 1969, 128 138

attempts to find out the exact no of sounds or simple phones on the basis of wh the author of the *Sivasūtras* arrived at the 42 phonemes of Sk lg (acc to *Rk Prāt*, the no of phonemes is 50, *Pānin ya Sik a* recognises 63 or 64) it is from 190 to 193 phones that 42 phonemes are derived

155 PANDIT, M D *Panini va ganitaśastra* (Marathi) *Samskrti Sugandha*, 1970, 51 67

156 PANDIT, M D Pānini and the Vedic interpretation *R Dravid Fel Vol*, 1971, E 49 53

P has noted the peculiarities of Vedic lg, he refers to diff branches of Vedic lit. e g *chandas, mantra n gama yajus*, etc

157 PANDIT, M D Panini statistical study of Sanskrit formations *ABORI* 52, 1971 (1972), 175 209

seeks to make an approximately correct estimate of the numerical extent of the word data on wh P worked and wh facilitated his laying down general rules

158 PANDIT, M D Panini—a study in abbreviations *Vimarsa* 1 (1), 1972, E 21-30

abbrev grouped under 3 types

159 PANDIT, M D Formal and non formal in Pānini Pān Sem, Kurukshetra Univ, 1972, pp 18 (typed)

acc to P, (1) if the non formal category brings about any difference in the formal structure, it shd be considered in the formal analysis (2) the non formal category must be suitably represented in the grammatical procedure and, if possible must be given a place in it, (3) the non formal category must be reflected in some formal counterpart in the form usable in lg

160 *Dhatupatha of Panini* Ramlal Kapur Trust, Amritsar, 1969

Rev MUNISHVARADEVA SASTRI *VJ* 18 (12), 51

161 PARANJPE, V W Analysis of case terminations in Sanskrit with special reference to the sūtras of Panini *PICO* (24th Session), 1959, 574 577

162 PATHAK, J R *Pūrvatrasiddham* (8 2 1.) *Surabharati* 1964, 18-21.

163 PATHAK, Manısha *Panınıya taddhıtaprayoga* (Hındı) Pan Sem , Kurukshetra Unıv , 1972, pp 5 (typed)

linguistic study considers *va yāsakı bhrātrıya harıdra mahāra jana*

164 PATIL, G M The *vısarga sandhı* ın Panını's grammar *SP* (21 AIOC), 1961, p 143

restatement of *visarga sandhı* rules ın the terminology of modern lınguıstıcs

165 PAVOLINI, P E Le grammatıca dı Panını *Asıatıca* 3 (1), 1938, 1 9

166 PERIVENKATESHWAR, Sastrı *Panınıyaśabdanusasane sphotabrahmanırupanam R Dravıd Fel Vol*, 1971, *Vy* 34-39

167. PHADKE, Ananta Sastrı *Unadısutranı panınıs ca Samvıd* 3 (2 4) 1966 67, 196 209

168 PHADKE, Srıharı Ananta *Unadısutranı panınıs ca Kavıraj Fel Vol*, 1967, 289 292

169 RAJANNA, Sastrı *Panınıyasya subodhata Sag* 2 (2) 1964, 122 124

170 RAMACARI, C Taksan and other artısans ın the Astādhyāyī *Mys Or* 1 (2), 1968, 105–114

171 RAMALAL *Vaıyakarana panını ka sabdasamskara* (Hındı) *Bhasa* 9 (4), June 70, 122–132

172 RAMASHARAN, Sastrı *Panınīye vyakarane sabdatattva-mīmamsa Sur* 47 (1), Jan 71, 19-21

173 RAMASHARAN, Sastrı *Panınīye vyakarane atmatattva mīmamsa Sur* 47 (4), Aprıl 71, 87–89

174 RENOU, L Amarasımha et Pānını *JA* 244, 1956, 369–377

175 RENOU L *La grammaıre de Panını* Texte Sanskrıt, traductıon françaıse avec extraıts des commentaıres Bıbl de ÉFEO, Parıs, 1966, Vol I (adh 1–4) 414+8, Vol II (adh 5–8), 490+8

attempts to find out the exact no of sounds or simple phones on the basis of wh the author of the *Sivasūtras* arrived at the 42 phonemes of Sk lg (acc to *Rk Prāt*, the no of phonemes is 50 *Pāṇinīya Sikṣa* recognises 63 or 64) it is from 190 to 193 phones that 42 phonemes are derived

155 PANDIT, M D *Panini va ganitaśastra* (Marathi) *Samskrti Sugandha*, 1970, 51 67

156 PANDIT, M D Panini and the Vedic interpretation *R Dravid Fel Vol*, 1971, E 49 53

P has noted the peculiarities of Vedic lg, he refers to diff branches of Vedic lit e g *chandas, mantra, n gama yajus* etc

157 PANDIT, M D Panini statistical study of Sanskrit formations *ABORI* 52, 1971 (1972), 175 209

seeks to make an approximately correct estimate of the numerical extent of the word data on wh P worked and wh facilitated his laying down general rules

158 PANDIT, M D Panini—a study in abbreviations *Vimarsa* 1 (1), 1972, E 21-30

abbrev grouped under 3 types

159 PANDIT, M D Formal and non formal in Panini Pān Sem, Kurukshetra Univ, 1972, pp 18 (typed)

acc to P (1) if the non formal category brings about any difference in the formal structure, it shd be considered in the formal analysis, (2) the non formal category must be suitably represented in the grammatical procedure and, if poss ble must be given a place in it, (3) the non formal category must be reflected in some formal counterpart in the form usable in lg

160 *Dhatupatha of Panini* Ramlal Kapur Trust, Amritsar, 1969

Rev MUNISHVARADEVA SASTRI *VJ* 18 (12) 51

161 PARANJPE, V W Analysis of case terminations in Sanskrit with special reference to the sūtras of Panini *PICO* (24th Session), 1959, 574-577

162 PATHAK, J R *Pūrvatrasiddham* (8 2 1) *Surabharati* 1964, 18-21.

analyses the method in wh Kārakas operate in the generation of Sk words and express ons of verbal activities

186 SADHU RAM Scientific explanation of certain sandhi-sūtras of Panini Pan Sem , Kurukshetra Univ , 1972, pp 6 (typed)

sandhis are all due to natural phonetic or euphonic changes wh occur when we speak the words without interruption and quickly

187 SARMA, Dipti Panini's grammar and the contemporary language of the common man *SP* (ISC) 4, 1972, p 25

188 SARMA, K Madhava Krishna The Paninian school and the Pratisakhyas *Bh Vid* 2, 1941 230 238

189 SARMA, K Madhava Krishna *Panini, Katyayana, and Patañjali* L B Sastri KSV, Delhi, 1968, 185

Rev J M SHUKLA, *JOIB* 21 251 55

190 SCHARFE H Panini's Kunstsprache *WZMLU* 10, 1961, 1391 94

191 SCHARFE, H *Vacana* ' numerus ' bei Panini *KZ* 79, 1965, 239 246

192 SCHARFE, H *Panini's metalanguage* Mem. Am Philos Soc 89, Philadelphia, 1971, viii+53

the author attempts to extricate the metalanguage from the object language

Rev D M JOSHI *IL* 33 (1) 94 97

193 SEN, Sukumar The names of the *samasas* in Pānini's grammar *BPSC* 3, 1962

194 SENGUPTA, S Contribution towards a critical edition of the Ganapātha *JASBen* 3 (3 4), 1961 (1963), 89 186

195 SHARMA M D Pānini VII 2 10 and its commentaries *SP* (26 AIOC) 1972, p 91

196 SHARMA, Rama Nath *Padavidhi in Panini* Rochester Univ , 1971, 225

Ph D thesis typescript

second revised ed of *VBD* II, 25-70
Rev E FRAUWALLNER, *WZKSA* 15, 214

176 RENOU, L Panini *Current Trends in Linguistics*, Vol 5, Mouton, The Hague, 1969, 481-498

177 RISHI, R M The "Nipatana" in Astadhyayi *SP* (25 AIOC), 1969, 203 204

178 ROCHER, Ludo Geschiedenis en achtergrond van de Panini interpretatie *Handl van het 24 Vlaams Filolog Cong*, 1961

179 ROCHER, Rosane "Agent" et "objet" chez Panini *JAOS* 84, 1964, 44-54

180 ROCHER, Rosane The technical term *hetu* in Panini's *Astadhyayi*, *VIJ* 2 (1), 1964, 31-40

181 ROCHER, Rosane La formation du futur périphrastique sanskrit selon Panini Un example de description linguistique *AIONL* 6, 1965, 15-22

182. ROCHER, Rosane 'Bhava" Etat et "Kriyâ" Action chez Pànini *Recherches linguistiques en Belgique* (ed Y LEBRUN), Wetteren, 1966, 113-120

183 ROCHER, Rosane *La théorie des voix du verbe dans l'ecole paninéenne (le 14e ahnika)* Univ Libre de Bruxelles Travaux de la Faculte de Philos et Lett, 35, 1968, 353

R s work deals with Panini s rules and comm on them by Katyayana Patanjali, *Kasika Nyasa* and *Padamañjarī*, her aim is to make accessible to linguists the description of the system of voices of the Sk verb made by Panini

Rev T BURROW *JRAS* (1970), 82-83, C CAILLAT *Kratylos* 14 165 69, G CARDONA, *Lingua* 25 (2), 210-222, P S FILLIOZAT, *IIJ* 13 137-39, V MILTNER, *Arch Or* 40, 86-87, Hartmut SCHARFE, *JAOS* 90, 584-86

184 ROCHER, Rosane The concept of verbal root in Indian grammar (apropos of Panini I 3 1) *FL* 5, 1969, 73-82

185 ROGERS, David Ellis A Study on the Context of Pànini's *Karakas* Michigan Univ, 1969, 217 (typed)

analyses the method in wh Karakas operate in the generation of Sk words and express ons of verbal activities

186 SADHU RAM Scientific explanation of certain sandhi sūtras of Panini Pan Sem, Kurukshetra Univ, 1972, pp 6 (typed)

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187 SARMA, Dipti Panini's grammar and the contemporary language of the common man *SP* (ISC) 4, 1972, p 25

188 SARMA, K Madhava Krishna The Paninian school and the Pratisakhyas *Bh Vid* 2, 1941, 230 238

189 SARMA, K Madhava Krishna *Panini, Katyayana, and Patañjali* L B Sastri KSV, Delhi, 1968, 185

Rev J M SHUKLA, *JOIB* 21, 251 55

190 SCHARFE H Panini's Kunstsprache *WZMLU* 10, 1961, 1391 94

191 SCHARFE, H *Vacana* 'numerus' bei Panini *KZ* 79, 1965, 239 246

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Rev D M JOSHI *IL* 33 (1) 94 97

193 SEN, Sukumar The names of the *samasas* in Pānini's grammar *BPSC* 3, 1962

194 SENGUPTA, S Contribution towards a critical edition of the Ganapātha *JASBen* 3 (3 4) 1961 (1963), 89 186

195 SHARMA M D Pānini VII 2 10 and its commentaries *SP* (26 AIOC) 1972, p 91

196 SHARMA, Rama Nath *Padavidhi in Panini* Rochester Univ, 1971, 225

Ph D thesis typescript

197. SHARMA, Uma Shankar Panını's concept of *karman* and the Sankhya system *SP* (26 AIOC), 1972, p. 275

seeks to establish identity bet the interpretations of *karman* in *Aṣṭādhyāyī* (*ipsitatama, divesya udāsīna*) and the three guṇas of Sānkhya (*sattva rajas tamas*)

198. SHARMA, V V *Paniniyam vyakaranam* *SP* (26 AIOC) 1972, 413-14

199 SHASTRI, Ayodhyanath *Paniniyavyākarane subrahmanyakhyanigadah* *SP* (26 AIOC), 1972, p 414.

neither Pratisakhya nor any *ŚS* lays down rules re the accent in respect of *subrahmanyā* Panini prohibits *ekaśruti* utterance in that connection and prescribes *udātta* in the place of *svarita*

200 SHASTRI, D N A re appraisal of Panini *Kaviraj Fel Vol*, 1967, 296 301

P s work studied in its original form or in its *prakriyā* arrangement cannot be helpful in the study of Sk in the present circs., a new system partly based on P and partly on principles of modern phonetics and comp philology needs to be evolved

201 SHEFTS, Betty *Grammatical Method in Panini: His Treatment of Sanskrit Present Stems* AOS Essays No 1, 1961, X+45

transl with running comm of P 3 1 68 85, together with *Kāśikā* and relevant portion from the *Mahābhāṣya*

Rev R BIRWE *JAOS* 82, 416 19, T BURROW, *JRAS* (1963), 284, G CARDONA, *JAS* 21, 589 90 J GONDA, *ZDMG* 113 363 64, Ch MALAMOUD *Kratylos* 9 208 10 V MILTNER *ArchOr* 31, 502 03, A MINARD *BSL* 58 (2) 46 47 L RENOU, *IIJ* 6 73 74, J F STAAL *Lg* 39 483 88 J C WRIGHT, *BSOAS* 25, 623 24

202 SHIVARAMAIH, B K A note on *bahulam chandasi* *Mys Or* 2 (1), Mar 69, 7-11 (Also in *SP*, 24 AIOC, 1968, p 30)

ch as used by P, includes 3 *saṁ* and perhaps *AV* too the *yajus* and *Br* like prose portions in *KYV* the sūtras point to the diversity of Vedic lg in the matter of elision substitution and irregular formation

203. SHUKLA, P S *Inhanp isaryamnam śau. sau ca, ityanayoh nityamarthativicarah* *Surabharatī* 7, 1969, 67-68

204 SIDDHANTASHASTREE, Rabındrakumar Phonetic laws as prescribed by Pānını *Ind Rev* 63, Jan 62, 21 23

205 SIMENSCHY, Th The syntax of tenses and moods ın Pānını's grammar *SP* (26 ICO), 1964, 237 38

. P 3 2-4

206 SINGH, J D *Panını's Theory of Karakas* Kurukshetra Unıv, 1970

Ph D thesis typescript

207 SINGH, J D Pānını's theory of language *Intern J Dravıd Lıng* 1 (1), 1972, 80-96 (Also ın *PAICL* 1, 1971, 257-71)

(1) hist perspective, (2) metaphysical basis of vāk (3) speech, a communicative psychological basis (4) lg system and hierarchy, (5) lg an integrated system (6) role of meaning in P, (7) logical and derivational relations in linguistic constructions (8) purpose and scope of linguistic study

208 SINGH, J D Panını's technique of descrıptıon. Pan Sem, Kurukshetra Unıv, 1972, pp 18 (typed)

exhaustiveness of treatment and economy of statement P views lg as an integral part of total human behaviour, also as a hierarchical system P recognises that constructions are inter related derivationally ultimate underlying structure is semantic six types of sutras P s rules are ordered use of abbreviations ellipsis *anuvrtti* etc

209 SIVAGANESHAMURTI R S *Mahesvaranam sutranam vyavastha Mys Or* 1 (2), 1968, 102 ff

210 SIVANARAYANA *Krpo ro lah sutre rephaśrutivicarah Visva Samskrtam* 5 (4), 1967 68, 362 372

P 8 2 18

211 STAAL J F A method of linguıstic descrıptıon the order of consonants accordıng to Panını *Lg* 38 (1), 1962, 1 10

P s phonological analysis of Sk consonants reconstruction of method underlying the *Śivasutras*

212 STAAL, J F Euclıd and Panını *PEW* 15 (2), Aprıl 65, 99 116 (Orıgınal Dutch *Euclıdes en Panını twee metho*

197. SHARMA, Uma Shankar Panini's concept of *karman* and the Sankhya system *SP* (26 AIOC) 1972, p. 275

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198 SHARMA, V V *Paniniyam vyakaranam* *SP* (26 AIOC) 1972, 413 14

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202 SHIVARAMAIH, B K A note on *bahulam chandasi* *Mys Or* 2 (1), Mar 69, 7 11 (Also in *SP*, 24 AIOC, 1968, p 30)

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P 3 2-4

206 SINGH, J D *Panini's Theory of Karakas* Kurukshetra Univ, 1970

Ph D thesis typescript

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210 SIVANARAYANA *Krpo ro lah sutre rephasrutivicarah* *Visva Samskrtam* 5 (4), 1967 68, 362 372

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212 STAAL, J F Euclid and Panini *PEW* 15 (2) April 65, 99 116 (Original Dutch *Euclides en Panini twee metho*

dische richtlijnen voor de filosofie, Amsterdam, 1963, inaugural lecture, Chair of General and Comparative Philosophy, Amsterdam Univ)

seeks to draw a comparison bet the methods employed by the Greek mathematician E (3rd cent B C) and the Indian linguist P (4th cent B C) as also that bet the influences wh these two scientific methods have exerted within their respective philosophic traditions (mathemat cal method is characteristic of much western phil whereas the grammatical method is characteristic of much of Indian phil)

213 STAAL, J F Context sensitive rules in Panini *FL* 1, 1965, 63-72

214 STAAL J F Panini tested by Fowler's automation *JAOS* 86 1966, 206-209

(apropos of 67 above)

215 STAAL, J F Logical and grammatical relations in Panini's syntax 4 6 1968 (unpublished)

published in a revised vers on as 103 above

216 TATACHARYA N S Ramanuja *Unadiprakaranam pāninīyavyakaranam ca* *SP* (26 AIOC), 1972, 410 11

Unād sūtras are pre Pan and composed by Śakatayana (tho not all that are available today)

217 THIEME P [Panini's date anterior to 5th cent B C] *Lg* 31, 1955 p 429

P s lg was close to Vedic prose [RENOU decides on 4th or 5th cent B C]

218 THIEME, P Pānini and the Pāniniyas *JAOS* 76, 1956, 1-23

219 THIEME, P Pānini and the pronunciation of Sanskrit. *J Whatmough Fel Vol* 1957, 263 270

(see *VBD* II 25 77) P 1 1 8 and 1.2 32 are the only two rules where pronunciation is taught [T analyzes *vyākaraṇa* as *vicrdhena prakāsena* (or *v esena*) *ākrtayah kriyante yena*] the two exceptions to the rule that P does not teach pronunciation confirm it [anything that may be looked upon as complex or prepared (*saṁskṛta*) is of interest to P ,

anything simple is not purity is the ab ding qual ty of Sk, but the ideas as to the saṁskāra that produces it change in RV it is the poet c formulat on later it is correct pronunciat on in recitat on and everyday usage finally it is the regular formation of the words as taught by P]

220 THIEME P [Panini prior to Pratisakhya the idea of substitution is the fundamental principle of P s grammar] *GGA* 42 1958 25 ff

221 TILLU Vinayak Sastri Paninipatanjalayoh samanvayo virodho va? *PAIOC* (21st Session) 3 1968 170 174

P and Pat are mutually complementary

222 TIWARY Kapil Muni *Panini s Description of Sanskrit Nominal Compounds* Univ of Penn 1968 306

doctoral thes s typescr pt (xeroxed copy n C I I L L brary Mysore)

223 TIWARY Kapil Muni *Asiddham bahirangam antarange* a meta rule of rule ordering in Panini s grammar *IL* 32 (4) Oct Dec 71 241 257

224 TOPOROV V N Panini *Filosofskaja enciklopedija*, Vol 4 Moscow 1967 p 205

225 TRIPATHI Bhagirath Prasad *Panini ke bahya prayatna kī vaijnanikata* (Hindi) *Tripathaga* Jan 59

226 TRIPATHI Bhagirath Prasad *Paniniyadhatupatha samiksa* VSVV Sarasvati Bhavan Adhyayana Mala 14, 1967, 22+764

Vidyavaridhi thesis

227 TRIPATHI Bhagirath Prasad *Paniniya dhatupatha aur aryon ka abhijana* (Hindi) Āj (22 2 70)

228 TRIPATHI Kailasapati Dhātvarthabodha in the age of Pānini and Katyayana *SP* (26 AIOC), 1972 165 66

n the age of P and K Sk roots had w der and more mean ings than ment oned in the *Dhātupātha* there are many roots in *Dhātupātha* whose add t onal mean ngs are expressed n the Sūtras and Vārttikas (e g *sthā k n ted* etc)

229. TRIPATHI, Ram Narayan *Vyakaranadarśanam. Viśva-Samskṛtam* 7 (3) onwards.

.serially

230 VARMA, Satyakama. *Paniniye vyākarane samjñāh Viśva-Sāṁskṛtam* 9 (1-2), 1972, 126-137.

231. VASU, Srisachandra *Astadhyayī of Pānini* Mot Ban, Delhi, pp. 1790.

..with English transl and notes (reprint)

232. VIDYALAMKAR, Jaidev. The semantic base of Sanskrit grammar. *SP* (26 AIOC), 1972, 166-67.

233. VISHVANATH, Sastri *Pāniniya vyākarana men niyama sūtron kī paramparā* (Hindi) *Viśvambhara* 3 (1), 1965, 43-46.

234. VOHRA, Amarjit *Mahāvaiyakarana maharsi pānini* (Hindi). Bhāsā 10 (3), Mar. 71, 144-147.

235. WEZLER, Albrecht *Paribhasā IV, V, and XV. Untersuchungen zur Geschichte der einheimischen indischen grammatischen Scholastik.* Verlag Gehlen, Bad Homburg, 1969, 266.

.attempt towards ascertaining the possible authorship of the *Paribhāsās* acc to W, *Par* IV (consequently XCVII) might be ascribed to Kātyāyana, while the authorship of *Par* V (implicitly VI-VIII) and XV cd be attributed to Patañjali..

Rev. K P. AITHAL, *Mundus* 8, 39 41, H KRICK, *WZKSA* 15, 215

236. YASAPAL *'Sthanivadadeśo'nalvidhau' iti sūtrasya pariśīlanam. Viśva-Samskṛtam* 3 (2), Feb 66, 167-174.

..P. I. 1. 55 .

237. ZGUSTA, L Pāṇini—descriptivist or transformationist? (in margine of two recent publications) *Arch Or* 37 (3), 1969, 404-415.

. rev. article on (1) Vidya Nivas MISRA, *The Descriptive Technique of Pāṇini*, 1966, (2) J F STAAL, *Word Order in Sanskrit and Universal Grammar*, 1967 (also ref to G CARDONA, *Studies in Indian Grammarians I*) .

26 *Nirukta Nighantu* YĀSKA

1 AGRAWALA, V S Yaska Bharati 2, 1957 58, E 1-10

(see VBD II 26 1) age and predecessors Nigh and Nir linguistic material etymological principles eternity of word, prefixes and onomatopoeia, views about monotheism

2 BALI, Suryakanta *Prathama bhasavaijñanika yaska* (Hindi) *Saptasindhu* 12 (7), 1965, 32 35

3 BHAGAVAD DATTA (ed) *Niruktasastram* Ramlal Kapur Trust, Amritsar, 1964, 42+704

with Hindi comm

4 BHATE, Saroja Some primary and secondary suffixes known to Yāska *JUPHS* 27, 1968, 121-132

some of the suffixes (indicated as such by Yaska) are enumerated by Panini, while others are not

5 BHATTACHARYA, Bishnupada *Yaska's Nirukta and the Science of Etymology* Calcutta, 1958, viii+118

(see VBD II 26 8)

Rev R BIRWE, *ZDMG* 112 201-03

6 BHATTACHARYA, Rama Shankara *Niruktapathita 'rajanau punyakrtau" eka vicara* (Hindi) *Vedavani* 24 (4), Feb 72, 23 24

rajānau does not denote "two kings", but *rājā* and *rājñī* (cf P 1 2 67 *pumān striyā*)

7. BRAHMADATTA JIJNASU *Veda aur Nirukta* (Hindi) *Vedavani* 19 (9) onwards, 1967

9 BRAHMAMUNI, Swami *Niruktasammarśah* Arya Sahitya Mandal, Ajmer, 960

Sk. comm on Nir

Rev VIRENDRA 1J 16 (4) 57 58

10 CHAJJURAMA, Sastri *Niruktapañcadhyayl* Meh Lach, Delhi, 1963, 20+278

adh 1–4 7 with Sk and Hindi comm by C

11 CHAJJURAMA, Sastri, DEVASHARMA Sastri, BHAGIRATH, Sastri (ed) *Niruktam (caturdasadhyayatmakam)* mantrasūcī tathā nighantu sahita Meh Lach, Delhi, 26+96+630

text abridged *bhāṣya* of Durga *bhūmikā*, Hindi transl

12 CHAKRABARTY, H P Yāska on women *PIHC* (31st Session), 1970, p 85

(summary) *RV* VII 4 7-8 *aurasa* son preferred to adopted son commenting on the passage Y discusses the relative imp of a son and a daughter Y mentions three theories re daughter's right to inherit father's property (a) she can inherit, just like a son (b) no patrimony but gift or sale or abandonment of a female (c) right of inheritance of only brotherless daughters Nir III 4 13 14 discusses three ways of disposal of daughters namely *dāna vikraya atsarga*

13 CHAUBEY, B B *Yaskakalina bharata* (Hindi) *URSHS*, 1970–71 (Also in *SP*, 25 AIOC, 1969, 7–8)

reconstructs Indian culture in Y's times on the basis of his etymologies as also of the names etc mentioned by him

14 DHARMADEVA *Yaska nirdista itihasa ka svarupa* (Hindi) *Vedavanī* 17 (11), Sept 65, 12–15

Y does not accept any indications of *anitya itihāsa* in the Veda

15 DHARMADEVA *Yaskakalīna mantrartha karane kī vividha paddhatiyan* (Hindi) *Vedavanī* 19 (1), Nov 66, 24–31

(1) *yājñika* (2) *ākhyāna* (3) *itihāsa* (4) *adhyātma* (5) *nairukta*

16 DHARMADEVA *Yaskakalika vividha vedarthapaddhatayah* *GKP* 20 (1–2), Aug Oct 67, 47–51

(Sk version of 15 above) three purposes of Nir (1) *mantreṣu arthapratyayaḥ* (2) *padavibhāgaḥ* (3) *mantrānāṁ daivatajñānam* 5

methods of Vedic interpretation special features of nairukta method (1) all nouns derived from verbs, (2) naturalistic interpretation of Vedic mythology

17 GUPTA, Sudhir Kumar *Yaskiya nirvacana* (Hindi) *Vedavani* 17 (1-4), 1964-65

serially analysis of Y s etymologies in the light of the monosyllabic origin of Vedic lg 431 etymologies studied

18 GUPTA, Sudhir Kumar Appreciation of Yaska as an etymologist *JGJRI* 22 (1-2), 55-96

Y s *Nir* postulates that the science of etymology is based on the conception of monosyllabic origin of Vedic lg author points out that it is wrong to examine Y s etymologies in the light of the hypothetical I E lg (wh, acc to him is a dream and imagination) [also rejects the crit against Y (1) his lack of historico-geographical outlook (2) his craze for etymologies (3) lack of study of *all* connected passages of *RV*, (4) want of synthesis (5) mechanical jugglery, (6) primitive nature of his etymologies, (7) explanation of words as condensed sentences, etc] theory of Munda relics as substratum of obscure Vedic words needs to be re-examined

19 ISRAELKHAN, M *Vedarthasya prakasane niruktasyopayogita Samskrta Saketah* 47 (9) 15 5-69, 2-3

20 JANI, R J *Yaskacaryanu nirukta ane nirukta vedangani upayogita* (Gujarati) *ŚPP*, Mar 61, 49-51.

21 JAVALIA, Braj Mohan *Rjvarthavrttikara durgacarya kaśmiriya rajasthani?* (Hindi) *Sodhapatrika* 23 (2), April June 72, 23-27

25. KUNJUNNI RAJA, K The *Niruktavārttika* of Nīlakaṇṭha (A metrical commentary on Yaska's *Nirukta*). *ALB* 28 (3-4), Dec. 64, 250-262

26 KUNJUNNI RAJA, K Etymology and interpretation in ancient India *V R Shashtyabd Fel Vol*, 1971, 180-182.

> ancient Indian approach towards etymology not hist, but mainly descriptive and synchronic, aim of etymology was not to find out the hist of the evolution of the form and meaning of words, but to understand their essence or real significance thro linguistic analysis that is the meaning of *nirukta*..Yāska, as etymologist, regarded semantic and phonetic aspects as equally imp , he explained Vedic words in the contexts of the particular Vedic passages, therefore, diff derivations for the same word; 'meaning' was the principal element in the process of derivation etymology as accessory to the study of meaning..(therefore, popular etymology or false etymology is quite imp) Mimāṃsā allowed etymology (*yoga*) to be used as a tool for proper interpretation of texts, but not as absolute, as inferior to *rūḍhi*..

27. LADDU, S D A possible light on the relative age of Yāska and Patañjali. *VIJ* 5 (1), Mar 1967, 58-62. (Also in *SP*, 23 AIOC, 1966, p. 156).

> evidence (fourfold) is available wh points to the priority of Pāṇini to Yāska (a few compounds like *kacchapa, kaṭāhapa, dvīpa*, are not derivable by the rules of Panini and probably also by those of Katyāyana, but those are explained by Patañjali and by Yaska in a like manner Y. later than Pāṇ and Kāt, and nearer to Pat. in time .

28. LAKSHMI, R. Yaska and Nirukta. *SP* (25 AIOC), 1969, p 368

29. LIMAYE, V. P. Additions and corrections to Sarup's edition of the commentaries on Yaska's *Nirukta*. *VIJ* 2 (2), 221-238, 3 (1), 29-56 , (2), 204-238.

30 MANGALA DEVA *Nirukta ke eka siddhanta ke sambandha men bhrantiyān* (Hindi). *VJ* 21 (3 4), 36-38.

> ..*nāmāni ākhyātajāni* this refers to 'all' nouns (not only to Vedic ones) . Yāska accepts *rūḍhivāda*, also hist evolution in the meaning of words..

31. MEHENDALE, M. A. Nirukta notes II: the use of *l* in the speech of Yaska. *Nobel Comm. Vol*, 1959, 145-152.

..(see : *VBD* II. 26. 17-18)..

32. MEHENDALE, M. A. Nirukta notes IV: Yaska's etymology of *danda. JAOS* 80, 112-115.

..*Nir.* II. 2. Yāska derives *d* from the root *dad* (meaning *dhārayati*)..*d* = what one owes, punishment..(Y. refers in this context to the story of Akrūra and *Syamantaka*..

33. MEHENDALE, M. A. Notes sur Nirukta: *ratharyatīti siddhaḥ. JA* 250, 1962, 447-449.

..*Nir.* 4. 3, 6. 28..

34. MEHENDALE, M. A. Nirukta notes-VI: *samtavītvat. IL* 25, 1964, 21-24.

35. MEHENDALE, M. A. Nirukta note 10: *anūpa. Mirashi Fel. Vol.*, 1965, 104-107.

..similarity bet. the derivation of *anūpa*, and *prācīna*. explained as *pra+a(ñ)c+īna*, *anu+āp+a*..

36 MEHENDALE, M. A. Ardhanāma. *IL* 26, 1965 (1967), 203-206 (Also in *SP*, 22 AIOC, 1965, p. 228).

..(Nirukta note XI). *Nir* 1.7.. *ardhanāma* usually interpreted as "word denoting 'half'" (cf *Nir* 3 20), but, acc. to M, *ardhanāma* is a grammatical technical term (to be contrasted with *sarvanāma* in the present context).. M suggests *sarvanāma* is so called because it shares both the characteristics of *nāma*, viz, declension and accent; *ardhanāma* shares with *nāma* only one characteristic, viz, declension.

37. MEHENDALE, M. A. *Nirukta Notes, Series I. DCPRI*, Poona, 1965, vii+73.

..(see 31 onwards above).(1) *tṛca*, (2) use of *l* in the speech of Yāska, (3) on *vāyasa* 'a cock' in a Vedic passage cited in *Nir.*; (4) *daṇḍa*, (5) *ratharyatīti siddhaḥ*, (6) *saṁtavītvat*; (7) *artha*; (8) *sīmataḥ*; (9) *viśvakadrākarṣaḥ*..

Rev: R. P. K, *JASBom* 41-42, 290, Hanns Peter SCHMIDT, *IIJ* 13, 128-30, Siddheshwar VARMA, *VIJ* 5, 228-32.

38. MEHENDALE, M. A. Nirukta note 12: *vibhakti. Kaviraj Fel. Vol.*, 1967, 17-19.

v in Nir II 1 does not mean case terminat on but (word) divis on

39 MEHENDALE M A Nirukta note XVI *jami* and *ajami* in the Nirukta 4 20 *BDCRI* 28 (3 4), 1967 68 (1970) 197 201 (Also in *SP*, 25 AIOC, 1969 19 20)

jāmi=someth ng in excess a twin (Nir 4 20) the prefix (*upajana*) *a* in *a jām* is indicative of either foolishness or not belonging to the same class foolish twin twins belonging to a d ff class

40 MEHENDALE M A Nirukta note 13 *brahman* *Renou Comm Vol*, 1968 519 521

b in Nir IV 6 (on *RV* I 105 8) means *akhyāna* a kind of narra t ve cf *Ait Br* 33 6

41 MEHENDALE, M A Nirukta note 15 *aikapadika* *IL* 29 (Katre Fel Vol II) 1968 (1970), 90 96

a in Nir I 12 is a technical term wh means a word one of whose const tuents is seen to occur only in a single example, *ekapada* and is thus non product ve

42 MISHRA Keshav Prasad *Caturdasaniruktanam tatkartṛnam ca svarupavivecanam* *Medha* 1 (1 2) 1961 62 78 89, 2 (1 2) 1962 63 7 22

Yaska mentions 24 teachers out of these 14 are niruktakaras discusses the work of 7 of them in the second instalment Galava Ta ț ki Yaska Varṣyayan Śatabalakṣa Śakapūṇi, Sthaulāsṭhīvi

43 NANAVATI Rajendra Niruktakāra yaskani maryadāo ane visesatāo (Gujarati) *Bull Chunilal Gandhi Vidyabhavan*, No 15, Aug 70, 59 62

44 RAM LAL. *Maharsi yaska ka niruktadarsana* (Hindi). *Bhasa* 11 (3), Mar 72 88 96

45 RENOU L Sur la forme de quelques textes sanskrits *JA* 1961 163 211

re Nir among others

46 ROTH, R. *Yaskas Nirukta samt den Nighantavas* 1970, lxxii+458

three parts in one vol. reprint of 1848 52 ed., Gottingen

47 SADHU RAM Lakshman Sarup's translation of the *Nirukta* (some corrections and emendations) *ALB* 30, 1966, 122 129

48 SARUP, Lakshman *The Nighantu and the Nirukta of Yaska* Mot Ban, Delhi reprint, 1962, 80+259, second reprint, 1967

crit ed, English introd transl. exegetical and crit. notes, 3 indexes and 8 appendixes

49 SASTRI, Aruna Chandra *Nirukta – eka adhyayana* (Gujarati) *Bull Chunilal Gandhi Vidyabhavan*, 1961 62, 87 120

50 SASTRI, Aruna Chandra, NANAVATI R *Nighantu ane Nirukta adhyayas 1, 2, 4 ane 7* (Gujarati) Chunilal Gandhi Vidyabhavan, Surat, 1972 44+239+143

text, introd, transl, notes

51 SHARMA, Mukund Madhav *Nirukte nipataprasangah*. *SP* (24 AIOC) 1968, 266 67

52 SHARMA, Uma Shankar *Hindi Nirukta adhyayas 1 4, 7*. Chowkhamba, Varanasi 1966, 156+130+34

text with Hindi transl notes, introd

53 SHIVANARAYAN SASTRI *Yaskacaryasya kah kalah? Visva-Samskrtam* 6 (4), Aug 69, 301 316

Y very much prior to Panini contemporary of Krsna Vasudeva. he composed Nir in his old age

54 SHIVANARAYAN SASTRI *Nirukta Mimamsa* (Hindi) Indological Book House, Varanasi, 1970 476

a comprehensive treatise discusses authorship of Nighantu date of Yaska nature of etymology nature of Vedic deities state of society as reflected in Nir philosophy of Yaska Y s contribution to grammar and poetics (contains exhaustive survey of Vedic particles—numbering 127 56 being initially accented and the remaining unaccented a conspectus of etymologies in Vedic lit. conceptual basis of verb)

Rev S D LADDU *ABORI* 52 260-61, M A MEHENDALE, *IL* 31, 58-60, Siddheshwar VARMA, *IIJ* 8, 9 15

55 SHIVANARAYAN SASTRI *Nighantugata katipayapadanam prayojanam* *Visva Samskrtam* 9 (1-2), 1972, 51 68

discusses *damunāh isirena jathare sipre*, etc

56 SHIVANARAYAN SASTRI *Nirukta adhyayas 1 2, 7* Indological Book House, Delhi, 1972, 8+260

with Hindi transl and comm

57 SHIVANARAYAN SASTRI *Nirukta ke pamca adhyaya* (Hindi) Indological Book House, Delhi-Varanasi, 1972, 23+639

adh 1-4 7 text with comm called *Rju vrtti*, Hindi transl and notes

58 SIMONSSON, Nils Audumbarayana's theory of sound. *OS* 10, 1961 62, 22 30

interpretation of the beginning of Yaska s *Nir*

59 SWAMINATHAN, V The Nirukta and Patañjali *PAIOC* (21st Session) 2 (1) 1966, 185 209 (Also in *SP*, 21 AIOC, 1961, p 143)

comparative study of etymologies of certain words given by Yāska and Pat e g, *asya kakṣ'vān jāra* conclusions (a) in some cases both agree from phonetical as well as semantic pts of view, (b) in some cases both agree semantically but differ in regard to derivation (c) Pat chooses only a few of the etymologies of a particular word given by Y (d) Pat adds to the etymologies given by Y, (e) both agree as regards the root but differ as regards its conjugation or its meaning (f) Pat does not agree with Y as regards the etymologies of homonyms (g) Pat traces certain words from sources unknown to Y (h) same words derived differently by Pat and Y (i) Pat regards some words as not derivable from any source whereas Y derives them

60 THAKUR, Amareshwar *Nirukta* Univ of Calcutta Asutosh Granthamala 5, 1963, 16+691-1072

in Bengali script with Bengali transl and comm Vol 3 adh 6)

61 TRIPATHI, K C *Nighantu—eka vivadagrasta śabdakośa* (Hindi) *Bhasa* 10 (4) June 71, 51-55

62 VARADARAJA SARMA, P V *Nighantusamuccayah* *JTSML* 15 (2) onwards, 1961.

• serially •

63. VIRENDRA, Sastri. *Karmopasaṁgraha-lakṣaṇa-vicārah. Viśva-Saṁskṛtam* 3-4, 1966.

..serially..

64. VIRENDRA, Sastri. *Yaska aur vedārtha* (Hindi). *VJ* 21 (3-4), April May 72, 50-56.

..Nir not a full-fledged comm on Veda .discussion in it about Vedic divinities, more imp ..*ekatva, tritva, nānātva* of divinities-not only traditional, but also rational ..

65. VISHVESHVAR. *Nirukta with Hindi commentary.* Jnana-mandal, Varanasi, 1966, 591.

66. VOHRA, Amarjit. *Niruktakara maharṣi yāska* (Hindi). *Bhaṣā* 8 (3), Mar. 69, 158-160.

67. YUDHISTHIRA, Mimamsaka (ed.) *Niruktasamuccayah vararucikṛtah.* Bharatiya Pracya Vidya Pratisthan, Ajmer, 103.

.102 mantras commented upon by Vararuci following the Nir. methodology..

27. CHANDAS.

1. BHATNAGAR, Kailas Nath (ed.) *Nidanasūtram patañjali-kṛtam.* Meh. Lach., Delhi.

. belonging to *SV*, expounds topics like *chandas* .(reprint of 1939 ed)

2. SUBRAHMANYA SASTRI, P. S. A note on prosody in Sanskrit literature. *Vimarśa* 1 (1), 1972, E 103-104.

. Vedic and cl. Sk .

3 SHARMA Chotelal, DVIVEDI Omnarayan (ed) *Atharva vedıyajyautısam* Pıtambar Peetha Sanskrıt Parısad, Datıa, 1965 64

163 stanzas text and transl

29 GENERAL STUDY

1 ABHAYADEVA *Vadangon kī vedarthopayogıta* (Hındı) *Savıta* 24 (11) Dec 71 253 ff

Vedangas not part cularly helpful for the understand ng of the Veda N r Vyak Ś ksa Chandas Kalpa Jyot sa—this ıs the descend ng order of the r usefulness

2 BHAVANILAL BHARATIYA *Aryasamaja ka vedangavısayaka karya* (Hındı) *Vedavanı* 19 (2), Nov 66 4 9

VIII VEDIC LITERATURE (as a whole)

30 ANTHOLOGIES SELECTIONS EXEGESIS COMMENTARIES AND COMMENTATORS

1 ACARYA, Ramakrıshna (ed) *Rksuktaratnakarah* Vınod Pustak Mandır, Agra 1963 2+vı+62+2+360

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2 AGRAWALA V S *Chandasvatī vak* BHU, Varanası 1964, 20+171

select ons from Veda w th Englısh transl and ıntrod

3 ANON Srı Aurobındo and Vedıc ınterpretatıon *The Advent* 21 (2), Aprıl 64

4 ANTON Ferdınand *Altındıanısche Weısheıt und Poesıe* E A Seemann, Leıpzıg 1968, 101+ıllustr

5 ARYA JAYADEVA *Maharsı dayananda kī dena* (Hındı) *Vedavanī* 22 (6) Aprıl 70 2 8

6 BHATTACHARYA Haren Kumar *Vedaśrīh va rgvedı yastavamala* Calcutta 1962, 20+89

a collectıon of *Ṛl* hymns wıth Bengalı transl

7 BHATTACHARYA, Vishvanath MISHRA, Ram Gopal *Vaidika Suktavalih* Ramnarayan Lal Venimadhav, Allahabad, 32

8 BHATTACHARYYA, Durgamohan (ed) *Brahmana sarvasva* Sk Sahitya Parisad Series No 29, Calcutta 1960 xlviii+332+32

(see *VBD* II 30 4 5)

Rev L RENOU *JA* 250 467–68

9 BISSOONDOYAL, Basdeo *The Essence of the Vedas and allied Scriptures* Jaico Publishing House, Bombay 1966, viii+154

English renderings of nearly 400 selected passages from Vedas grouped under 60 heads also English transl of *Sivasamkalpopanisad* and of selections from the epics etc In the preface an assessment of the Veda (cf also the author s *Les Hindous et leurs ecritures sacrees*)

Rev M P Pandit *Ved Kes* (May 67) 36 K V SARMA, *VIJ* 5 (2) 217 18

10 BOSE Abinash Chandra *Hymns from the Vedas* Asia Publishing House, Bombay, 1966, xv+387

Vedic hymns classified under the 5 Yogas of *BG* Jnana, Karma Bhakti Vibhuti Raja text English transl introd, notes

Rev K KRISHNAMOORTHY *AP* (Dec 66) 568 69 M P PANDIT, *Ved Kes* (Nov 66) 333 35 V RAGHAVAN *Pr Bh* 75 201 202 P S SASTRI *BJ* 13 (7) 66 Alex WAYMAN *JAS* 26 721 22

11 BRAHMAMUNI, Swami *Vedadhyayana pravesika* (Hindi) Sarvadesika Arya Pratinidhi Sabha New Delhi 1967, 332

Hindi exposition of 40 selected Vedic hymns Dayananda s pt. of view

Rev Bhadrasena VEDACHARYA *VJ* 17 (4) 52 54

12 BRANDENSTEIN Wilhelm *Der Mensch mit seinem Wissens drang vor Gott Eine vergleichende Anthologie Ferdinand Weinhandl Fel Vol (Gestalt und Wirklichkeit)*, Berlin 1967, 117 123

[Note p 121ff *nāsad asid* (*Rv* X 129 1) explained as *na-ā+sat*]

13 CHAUBEY, B B *The New Vedic Selection* Pracya Bharati Prakashan, Varanasi, 1965

selections from Veda *Br* *Up* Vedangas Sayana s comm. Hindi and English transl appendices on Vedic grammar accent metre deities

14 COSBUC, GEORGE *Antologie Sanscrita* Ed Pentru Literatura Bucharest, 1966, xxviii+121

ed by S E DEMETRIAN

15 DAIVARATA Rishi *Chando Darśana* Bh Vid Bh. Bombay, 492

modern work on the style of *RV* with comm in English and Sk

16 DAYANANDA SARASVATI *Rgvedadibhasyabhumika* Ajmer 1965, 2+2+410+3

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17 DEUTSCH Eliot, VAN BUITENEN, J A B (ed) *A Source Book of Advaita Vedanta* Univ Press of Hawaii, Honolulu, 1971, 335

English transl of basic Sk texts on Vedanta Part I *RV* (x 129) *Ch Up*, *BAU*, *Tait UP*

18 *Dharmavahini* The Stream of Perennial Philosophy *BJ* 18 (1), 8 8 71, 65–96

extracts (in English transl) from various scriptures including Veda and *Up*

19 DUTU, Al Quelques précisions sur l'Anthologie sanscrite de G Coșbuc *SAO* 2, 1960, 239–241

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20 DVIVEDI, Ramachandra (ed) *Brahmanopanisatsamgrahah* Mot Ban, Delhi, 1965, 63+152

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21 EDGERTON, Franklin *The Beginnings of Indian Philosophy* Harvard Univ Press 1965, 362

selections from the *Rg Veda* *Atharva Veda* *Upanisads* and *Mahābhārata* English transl notes glossarial index introd (in S

chh) traces the principal features of Hindu philos. speculation in Vedic Up., and epic periods

Rev Walter H MAURER *PEW* 18 229–31 S RAJGOPALA SASTRI *Ved Ves* 52 175

22 ELIZARENKOVA T Y *Rigveda Selected Hymns* " Nauka ", Moscow, 1972, 418

introd (pp 3 88) transl., and notes in Russ

23 FRIŠ, Oldrich *Sanskrtska Čitanka* Acad des sciences de Tchecoslovaquie, Prague, I Chrestomatie Sk , 1954, 183 II Dictionnaire Sk , 1956, 355

Rev V BANATEANU *SAO* 2 26?

24 GARGE, D V Approach of the Pūrva Mīmāmsā to Vedic exegesis *SP* (24 AIOC), 1968, p 14

25 GAROW, Edwin Renou's place in Vedic exegetical tradition *JAOS* 88 (2) 1968, 310–333

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Rev Judith ERICKSON PEW 18 342–44

27 GREENE, Barbara, GOLLANZ, Victor *God of a Hundred Names Prayers of Many Peoples and Creeds* Victor Gollanz, London, 1962, 298

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Rev Marcus WARD AP (April May 63), 205

28 GUPTA, Sudhir Kumar Dayananda as a Vedic commentator SP (14 AIOC), 1948, 130 33

D is a follower of Yaska but goes far ahead of him

29 GUPTA, Sudhir Kumar *Surya Pandita Daivajña vedabhasyakara ke rūpa men* (Hindi) SP (15 AIOC), 1949

S had a leaning towards spiritual interpretation he is nearer to Dayananda borrows from Ravana and Caturvedasvamin

30 GUPTA Sudhir Kumar *Vedabhasyapaddhati ko dayananda sarasvatī kī dena* (Hindi) Univ of Rajasthan, Jaipur, 1957

Ph D thesis typescript (synopsis in BSS 1 2 1971, 5 22)

31 GUPTA, Sudhir Kumar *Vedalavanyam* BMAS, Jaipur, 1963

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32 GUPTA, Sudhir Kumar *Vedabharatī* BMAS, Jaipur, 1968, 12+96+52+?

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33 GURUPRASAD Sastri (ed) *Vedacayanam* Vishvavidyalaya Prakashan, Varanasi reprint, 1965, 7+317, second reprint, 1970 273+63

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34. HANUMANTARAYA, G. (ed.). *Ṛgvedasūktagaḷu*. Kavyalaya, Mysore, 1970, 103.

..*RV*-selections..reprint..

35. HERSCH, Jeanne. *Birthright of Man*. UNESCO, Paris, 1969, 592+illustr. and plates.

..anthology of quotations from various traditions re various aspects of the theme. transl. of extracts from Vedic lit. (contributed by R. N DANDEKAR)..

36. HILLEBRANDT, A. *Altindische Weisheit aus Brâhmanas und Upanishaden*. Diederichs Taschenausgaben, 13, 1964, 240

..(reprint).. transl. and introd. by A H . foreword by H. von GLASENAPP..

37. JAGADISH CHANDRA. *Rgveda-śatakam*. Delhi, 1962, 100.

..selections from *RV*, with Hindi notes..

38. JAGANNATH, Sastri *Vaidikasāhityālaṃkāramañjūṣā*, Jazzar, 1969, 124.

39. JOHNSON, Clive (ed.). *Vedânta : An Anthology of Hindu Scripture, Commentary, and Poetry*. Harper and Row, New York, 1971, 243.

43 KRISHNAMURTHI P *Gleanings from the Vedas* Secunderabad 1967

44 LAL CHAND *Vedodadhi ke cune hue moti* (Hindi) *Vedavani* 16 (10) 17 (4), 1964 65

serially select Vedic mantras with Hindi transl also see *VBD* II 30 28

45 MACDONELL A A *A Vedic Reader for Students.* OUP 1965, xxxii+263

6th reprint see *VBD* II 30 30

46 NAGAO, G *Brahmanical Texts–Early Buddhist Texts* (Japanese) Chūō Kōronsha, Tokyo, 1969 566

Jap transl of Br and Buddh texts G NAGAO and M HATTORI, Introd Trends of Indian thought (5 56) M HATTORI " Upanisads (57 151) (portions from *BAU ChUp KausUp Katha*) G NAGAO Chronology of the hist of Indian thought" (56? 66)

47 NIKHILANANDA Swami *Man in search of immortality* (Testimonials from the Hindu scriptures) George Allen and Unwin, London, 1968, 107

Up passages (among others)

Rev K. SESHADRI *Ved Kes* (Nov 68) 316 17

48 PANDEYA Satyanarayan (ed) *Rksuktasudha* Ram narayan Lal Beniprasad Allahabad, 1964 248

selections from *RV* with Sayana s bhasya English transl and notes introd. in Hindi pp 1 33

49 PANTULA, M M *Mahesvarasya kalah GKP* 21 (6) 1969, 286 289

M was a contemporary of Skanda M *guru* of Kaiyata was a different person

50 PISANI Vittore *Le più belle pagine della litteratura dell India in sanscrito* Nuova Accademia Ed Milan, 1962, 333+16 tables+1 coloured plate

collection of transl into Italian of selections from Sk works contains transl of 15 hymns of *RV* introd

Rev Claus HAEBLER *ZDMG* 113 696 97 S A SRINIVASAN *OLZ* 1965 (5 6) 278-280

51 PURANI, A B *Studies in Vedic interpretation on the lines of Sri Aurobindo* Chowkhamba Sk Studies Vol 32 Varanasi, 1963, 296

52 PURANI, A B Sri Aurobindo and Vedic interpretation a rejoinder to early criticism *Advent* 21 (2), April 64 17 21

A s psychological and symbolic interpretation of the whole of *RV* in recent times voice is raised against the dry linguistic hist approach of modern scholars this is vindication of A s view pt Indian Inst

53 RAGHAVAN V *The Indian Heritage an anthology of Sanskrit literature* Indian Inst of World Culture Bangalore 1963 lxxvii+494

third ed (first ed 1956 second revised and enlarged ed 1958)

Rev M B EMENEAU *JAS* 17 349 50

54 RAGHUVIRA MUMUKSHU *Veda ke alocaka evam bhasya kara* (Hindi) *GKP* 22 (3) 1969, 149 152

RV I 116 20 6 b III 33 12 I 35 5 with interpretation by Sayana and other Bhasyakaras some Western Vedists and Dayananda

55 RAMADAYALU Sastri *Bhasyabhumikasarah* Srimaddayananda Gurukula Vidyapeetha Gadapuri

conspectus in Sk of Dayananda s *Rgvedādi bhāsyabhūmikā*

56 RAMA GOPAL, Sastri *Svasthya tatha dirghayu Vedavani* 22 (8), June 70, 7-16, 17

some Vedic passages on the subject with Hindi transl

57 RAMAKRISHNA Sastri (ed) *Vaidikasuktamañjarī* Chowkhamba Vidyabhavan, Varanasi 1963, 6+100

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58 RAMANATH Vedalamkar *Vaidika suktiyan* Gurukul Univ, Kangri 1949, 172

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59 RAMANATH, Vedalamkar *Vaidika viragarjana* Gurukul Univ, Kangri, 1949, 8+88

Rev S K GUPTA, *BSSS* I (3-4) 119

60 RAMANATH, Vedalamkar *Svamidayanandasya vedavicara saranih* *GKP* 20 (1-2), 1967, 5-9

different from the current ritualistic approach

61 RAY, Ram Kumar *Mūla samskrta uddharana* Chowkhamba Vidyabhavan Rashtrabhasha Granthamala 67, Varanasi Vol I, 1965, 576, Vol III, 1964, 336

Hindi transl of MUIR s *Original Sanskrit Texts*

62 RENOU, L La poesie védique Choix d'hymnes et prières du Veda *Yggdrasill* (25 7 38), 55 57

63 *Hindī rudrastadhyayī* Vaidika Jnanabharati Rishikula Brahmacaryashram, Ratangarh

Hindi version of suktas relating to Rudra

64 SAMPURNANANDA *Vedamantron ke prakaśa men* (Hindi) Sasta Sahitya Mandal, New Delhi, 1968

seven stories in the context of Vedic ṛks

65 SARMA, D S (ed) *The Upanishads· Anthology* Bh Vid Bh, Bombay, 1961, 307

introd by ed text transl, notes

Rev P NAGARAJA RAO *BJ* 8 (4)

66 SARMA, Munshiram *Kathakana* (Hindi) *GKP* 21 (7 8), 1969, 366 68, 416-18

nitya i *kāra* in Veda wh is poetry about gods

67 SATAVALEKAR S D (ed) *Daivatasamhita* Svadhyaya Mandala, Pardi 1964, 18+677

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68 SATCHIDANANDA MURTY, K (ed) *Readings in Indian History, Politics, and Philosophy* George Allen and Unwin, London 1967, 392

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69 SEN, N B., CHADHA, Kamlesh *Glorious Thoughts of Vedas.* New Book Society, New Delhi, 1966, 200

> quotations from the four Vedas transl into English and arranged alphabetically under subject headings English introd by G C NARANG

70 SIMENSCHY, Th Antologia sanscrita a lui Coşbuc *Analele stiintifice ale Univ* 2 (1-2), Anul, 1956 67 140

> C s translations of hymns of *RV* and of parts of *Ramayana* and *Mahabharata* published in ' Vatra during 1894 96 were collected in *Ant Sans* S tries to identify the foreign transl wh C has turned into Rumanian see 14 above also see *VBD* II 30 57

71 SIMHA, Raghunath *Rgveda katha* Chowkhamba, Varanasi

72 SIVAPUJANASIMHA *Videsi vidvanon ke veda bhasya aur yaugika artha* (Hindi) *Vedavani* 21 (12), Oct 69, 14 17

> Western scholars and Dayananda Sarasvati.

73 SIVAPUJANASIMHA *Rgveda ke bhasya men sri sayanacarya va maharsi dayanandaji krta katipaya yaugika arthon ka tulanatmaka digdarsana* (Hindi) *Vedavani* 22 (5), 5-8, 22 (6), 15 18

> comparative study of the interpretations by Sayana and Dayananda of certain Vedic words like *ind a adrim, gobh h rbhs ah, aja, atrinam* etc

74 SMITH, H Daniel (ed) *Selections from Vedic Hymns* McCutchan Publishing Corp, Berkeley, 1968, vi+74

75 *Sources Orientales VI Les Danses Sacrées Anthologie.* Ed du Seuil, Paris, 1963, 495

> Rev G LANCZKOWSKI *ThLZ* 89 (1964) 591

76 SYRKIN, A Ya. *Ancient Indian Aphorisms* (Russ). Moscow, 1966, 96

> transl into Russ, introd contains a number of aphorisms from early Lit foreword (5 12) deals with some peculiarities of ancient Indian ethics

77 TAILANGA, Kantanath Sastri; CHAUBEY, Vrajavihari (ed) *The New Vedic Selections* Varanasi, 1965, A-P+cx+2+616+112

selections from the four Vedas, *ŚBr*, *Ait Ār*, *Taitt Ār*, *BAU*, *Śvet Up*, *Nirukta Bṛhaddevatā* etc compiled with Sāyaṇa's comm., Hindi and English transl, English notes and appendices see 13 above

78 *Taittirīya-Mantrakośa* Shri Ramakrishna Math, Madras, 1972

Part I *Taitt Up* *Taitt Ār*, and Sūryanamaskāramantras (in Devanāgarī with accents, for daily chanting), pp 124, Part II *Śrī rudrapraśna Camasapraśna, Sūktāni, Āhnikamantras, Kaṭakapraśna*, pp 244

79 THIEME, P (ed) *Gedichte aus dem Rig-Veda* Reclam Universal Bibliothek, No 8930, Stuttgart, 1964, 80.

23 hymns transl and expounded in German introd about origin and nature of *Rī* UNESCO collection of representative works Asian Series

80 THIEME, P (ed) *Upanischaden Ausgewählte Stücke* Reclam Universal Bibliothek, No 8723, Stuttgart, 1966, 99.

selected pieces from *Up* transl and expounded in German.

81. TSUJI, N *Rgveda Sanka* (Jap) Iwanami Shoten, 1970, 399+7

171 hymns from *Rī* transl into Jap with explanatory notes

82. UPADHYAYA, Baladeva (ed) *Vedabhāṣya-bhūmikā saṃgraha* Chowkhamba Vidya Bhavan, Varanasi, 170

see *VBD* II 30 63

83 UPADHYAYA, Gangaprasad *Prabhū kī vāṇī*. Vaidika Sahityaprakashan Samstha, Jwalapur, 1963, 14

selected *Rī* mantras with English and Hindi transl.

85 VARENNE, Jean (ed) *Textes sanskrits* Ophrys Publ de l Univ de Provenance, 55 Paris, 1966, 6+442

anthology of Sk. texts in Devanagar includes 6 minor Up (*Ramarahasya Maha Yoga ikha Sannyasa Garuda Ganeapini*) French preface transl notes

Rev E FRAUWALLNER *WZKSA* 14 211 H QUELLET *Kratylos* 12 56 59 G TUCCI *EW* 18 (1 2) 231

86 VARENNE, Jean *Mythes et legendes extraits des Brahmana* Gallimard Connaisance de l Orient 1967, 207

transl into French notes and study see *VBD* III 18 25.. UNESCO collection

87 VARENNE Jean *Le Veda le trésor spirituel de l humanité* Éd Planete Paris, 1967, 453+12 illustr

Vedic texts arranged in 4 groups hymns charms liturgy speculations in French transl by BERGAIGNE HENRY SENART RENOU etc Foreword by RENOU Preface by RADHAKRISHNAN

Rev Andre BAREAU *RHP* 175 (2) 208-09

88 VARENNE Jean *Le Veda* Denoel Paris, 1967 730

Vedic texts selected and presented by V with transl by various scholars notes study etc by V see 87 above and 89 below

89 VARENNE Jean (ed) *Le Veda Premier livre sacré de l Inde* Gerard Marabout Univ , No 145 146 Verviers 1967

2 vol paper back ed. of 88 above

90 VARMA, Birendra Kumar *Vaidika vyakhya paddhatiyon ka alocanatmaka paricaya* (Hindi) *Bharati* 9 (1) 1965-66, 40-47

91 VASISHTHA, Ram Saran *Holy prayer-verses from the Vedas* New Delhi

text of 125 mantras with transl. in English

92 VEDAVYASACHARYA H K *Veda ki adhyatmika vyakhya* (Hindi) *Vedavani* 24 (4) Feb 72, 3 6

from the Madhva pt. of view monotheism in the Veda (" the ultimate teaching of the Veda is brahman — this view of Dayananda conforms to the view of Ānandatirtha)

93 *Vedic Hymns and Prayers* Aryadharma Seva Sangha, Delhi, 1963, 32

with English transl

94 VELANKAR, H D (ed) *Rksūktavaijayantī* VSM, Poona, 1965, 142+558+Indexes

selected 108 sūktas, with exegetical notes and transl. in Hindi by M D PARADKAR and G V JOSHI on the basis of English original by ed

Rev S UPADHYAYA, *Sagarika* 4 (4), 369

95 VIDYANANDA "VIDEHA" *The Vedic Prayers* Veda Samsthan, Ajmer, 1961, vi+108

English transl. of *VBD* II 30 67 by Brij Bhushan HAJELA exposition of 52 select mantras (Vedic gods as spiritual values or concepts, e g Vayu=highest soul)

Rev J GONDA *BTLV* 124 (3) 398–99, K KUNJUNNI RAJA *ALB* 31 32 (suppl), 30, Stefano PIANO *EW* 18, 226, K V SARMA, *VIJ* 8, 231

96 VIDYANANDA "VIDEHA" *The Exposition of the Vedas* Vol I Veda Samsthan, Ajmer, 1964, 152

presents a new interpretation of *RV* I 1, *YV* (*Ś*) I, first *Daśat* of the Āgneyakāṇḍa of *SV*, *AV* I 1

Rev K P AITHAL, *ALB* 33, 429, SURYAKANTA, *PJ* 5 (1), 279–80

97 VIDYANANDA "VIDEHA" *Veda vyakhya grantha* Veda Samsthan, Ajmer

See *VBD* II 30 68 10 books publ so far

98 VIDYANIDHI *Maitrayanīsamhitoktasūktisamgrahah* *GKP* 17 (5–6) 1964–65

serially

99 VIRASENA, Vedashrami *Veda katha* (Hindi) *GKP* 21 (7–8), 1969, 404 ff

100 VISHVA BANDHU *Veda-Sara* (Hindi) Sarvananda Universal Series 7 (a), VVRI, 1962

223 Vedic mantras with rhythmic transl. into Hindi hist. introd. (40 pp) appendices re Vedic grammar, accent, metre, glossary

of words grammatically and etymologically annotated (original ed 1951 also only Sk. text or only Hindi transl)

101 VISHVA BANDHU (ed) *Veda Sastra Samgrahah* Sahitya Akademi, New Delhi 1966 xl+382

(Anthologies of Sanskrit Lit. No 1) selections from Vedic, scientific legal and philosophical lit with English introd by V B (ed in collaboration with BHIMADEVA, K S RAMASWAMI SASTRI, DEVADATTA)

Rev K. P AITHAL, *ALB* 31 32 (suppl) 15 16 A. BANERJI SASTRI *JASBen* 9 (2) 173 E BENDER *JAOS* 89 665 G BETHLENFALVY, *AO* (Hung) 21 260 61 G MARULASIDDAIH *Mys Or* 4 (1) 51 52

102 VISHVA BANDHU *Vaidikasamkalpasandhya* Nityananda Universal Series 8, VVRI, 1970

Vedic mantras with Hindi comm

103 VIVEKANANDA SARASVATI Swami *Vedartha tatha samakaksavada* (Hindi) *Vedavani* 22 (12) Oct 70 7 12

104 YUDHISTHIRA, Mimamsaka (ed) *Rgvedadibhasya bhūmika svamidayanandakrta* Ramlal Kapur Trust, Amritsar, 1967, 16+432

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105 YUDHISTHIRA, Mimamsaka *Srīmaddayanandasarasvatī svamino vedabhasyasya vaisistyam* *GKP*, Jan Feb 1967

(also Y s paper *Vedārtha k vividha prakriyāo kā anusīlana*)

106 YUDHISTHIRA, Mimamsaka *Rsi dayanandakrta veda bhasya ke sambandha men bhrantiyan* (Hindi) *Vedavanī* 24 (1), Nov 71, 36 41

107 ZAEHNER R. C (ed) *Hindu Scriptures, selected, translated and introduced* Everyman s Library London, 1966, xxiii+328

includes passages from *RV AV*, *Up*

Rev M. G BHOJRAJ *AP* (April 67), 183-84

31 COLLECTIONS OF ESSAYS, ETC ON VEDIC AND ALLIED SUBJECTS

1 AGRAWALA V S *Vedic Lectures* BHU Varanasi 1963, iii+239

proceed ngs of the summer school of Ved c Stud es May June 1960 (on mytholog cal symbol sm in the Veda)

2 ANIRVAN *Veda Mimamsa* (Bengali) Vol I Calcutta Sk College Res Series XIII, 1961, 4+240

survey of Ved c *Sam* *Br* *Up* *Vedangas*

Rev G Tucci *EW* 13 370

3 BHAGAVADDATTA *Veda vimarśa* (Hindi) Gurukul Kangri Univ Haridwar 1966 8+334

essays on var ous Ved c top cs e g the luc d ty of Veda the mother of the Vedas (vak) necess ty of *SV* as a Veda etc

4 DANGE Sadashiv A *Vedic Concept of 'Field' and the Divine Fructification* Univ of Bombay 1971 xiv+236

(collect on of 9 essays) Ved c bel ef re ident ficat on of the woman and ploughable field certain Ved c r tuals have the fruct ficat on of ploughable field and all femalehood as common mo f n Asvamedha ho se represented the d v ne sun to un e symbol cally w th the queen who represented the earth ear h as *mahānagn* was the archetype of all fruct fied motherhood *mahānagn* and *apālā* as norms of female fructificat on exam ned *v ṣākap* and *m dgala*

5 DESHPANDE G T *Indological Papers* Volume I Vidarbha Samsh Mandal Nagpur 1971, xii+264

conta ns among others (1) On the Rgved c ve se II 33 7 (*jalā a gomut a* as Rudra s spec al med cal remedy *da vya rapas* d sease wh s the same as mentioned in *AV* VI 57) (2) Śala suktas n the *AV* (III 12 and IX 3) (3) Impact of the term *d va van* (*da v vāk* mantras used n sacr fice th s *vāk* n the form of words or *padas* is *manu vāk*) (4) Panin an concept of *pada* (5) Panin an concept of *p ag hya* (wh le formulat ng his rules P had before h m the Ved c Padapatha) (6) Panin an treatment of *karma samdh* (7) Arsa prayogas and Pan n an rules (8) Accent of the vocat ve (amantr a *svara*) (9) Sa v sm and Śaktism (a rev ew of research n the last 100 yrs) (10) Panin VII 1 9 10 I 4 8 9 VI 3 114 118, VIII 4 58 (11) Evidence of

writing in Vedic age (*Ait* ऐ*Ār* V 3 3 *nollikhya na alikhya*) (12) Ref to *rāstra* in *Nir* (VII 5 *samsthānaikatva* and *sambhogaikatva* are the two conditions of *rastra*)

6 DUMÉZIL, G Quaestiunculae indo italicae 8 10 *Latomus* 20, 1961, 253 265

(8) *AV* V 21, VIII 8 note on Trasadasyu, (9) *SPBr* XIII 1.9 1 10 Un parallèle vedique à l enumeration d Iguvium *nerf arsmo* etc

7 FRANCI, Giorgio Renato *Saggi indologici* Ist di glotto logia, Studi e materiali 2, Univ di Bologna, 1969, X+197

8 GONDA, J *Change and Continuity in Indian Religion* Disputationes Rheno Trajectinae, Mouton, The Hague, 1965, 484

ten essays (1) Some crit remarks apropos of substratum theories (G questions many of the supposed survivals of Harappan rel.), (2) Soma, Amṛta, and the Moon (3) The absence of *vahanas* in the Veda and their occurrence in Hindu art and lit (acc to G, the idea of *vahanas* arose as charioteering gave way to riding on horseback), (4) The no 16 (moon phases, *upacara* cult, *d ggajas*, etc), (5) The concept of Isvara (from *RV* to *BG* same chara cteristics ascribed to many gods, *bhutasya ja ah patir eka asit*—towards monotheism), (6) Maya (m in *RV*=creative wisdom and power), (7) Dana, (8) Guru, (9) Brahmacarya (b meant more than mere celibacy), (10) Diksa (magico-ecstatic significance, from *dek*=to wish, to make oneself worthy, better, d as a kind of *tapas*) (acc to G, differences bet Vedic rel and cl Hinduism have been often exaggerated or thrown into undue relief)

Rev A L BASHAM *IIJ* 11 302 305, H LOSCH, *OLZ* 65 (1970) 9 10, 493 95

9 PRABHAKAR, Kedarnath *Vedacaksu* Bharatiya Jyotirvi jnana Anusandhana Samstha, Saharanpur, 1970, 164

an annual publication about Vedic subjects

10 RENOU, L Plan raboty *Vopr Yazyk* 9 (6), 1960, p 138

plan of work Vedic and Pan studies

11 RENOU, L *Études vediques et panineennes* Editions E de Boccard Publ de l'inst de civil ind, Paris

Tome VII Hymnes à Varuna, notes 1960 105, Tome VIII Hymnes à Soma, grammaire et poetique en Sanskrit, 1961, 133, Tome IX Hymnes à Soma, (problem of Ṛta), 1961, 133,

Tome X Les hymnes aux Marut, 1962, 122, [Tome XI Notes sur la Bṛhaspatismṛti, 1963, 145], Tome XII Hymnes à Agni, 1964, 128, Tome XIII Hymnes à Agni (2nd part), 1964, 163, Tome XIV Hymnes à Agni (3rd part Maṇḍala 10), 1965, 132, (in Tome XIII and XIV, discussion re Ṛta and Vrata), Tome XV Hymnes a Sūrya (et divers Savitṛ Viṣṇu, Bṛhaspati, Ṛbhu, Parjanya Dyāvāpṛthivī, Āpaḥ, Rātrī, Pūṣan, Rudra, Dadhikrāvan, Viśvakarman, Manyu, Vāstoṣpati), 1966, 183, Tome XVI Notes sur le Ṛgveda, Hymnes aux Aśvin, diverse hymns of *RV*, 1967, 185, Tome XVII (ed by Colette CAILLAT and Marie Simone RENOU) Hymnes à Indra (Maṇḍalas 1 3), 1969, 96 (see *VBD* II 31 24 29)

Rev A BANERJI SASTRI (on X), *JASBen* 7, 108 09, T BURROW (on V VIII), *JRAS* 1962, 98 99, (on IX X), *JRAS* 1963, 284, J D M DERRETT (on XI), *BSOAS* 28, 165 67, A MINARD (on III IV) *BSL* 55 (2), 63 66, (on V VII), *BSL* 56 (2), 58 62, (on VIII IX), *BSL* 58 (2), 57 65, (on X XI), *BSL* 59 (2), 48 56, (on XII), *BSL* 60 (2), 22 27, (on XIII XIV), *BSL* 61 (2), 17 20, V PISANI (on VIII), *Paideia* 16, 113 17, (on IX XI), *Paideia* 19, 111 12, (on XII XIV), *Paideia* 20, 152, W RAU (on V VI), *OLZ* 1961, 184 88, (on VII VIII), *OLZ* 1962, 71 75, (on IX), *OLZ* 1962, 518 20, (on X XI), *OLZ* 1964, 74 75, (on XII), *OLZ* 1966 592 95, (on XIII XIV), *OLZ* 1967, 499 501, (on XV), *OLZ* 1969, 593 94, (on XVI), *OLZ* 1969, 72 84 (this rev includes a full index of all published vols of *EVP*), W P SCHMID (on V IX), *Kratylos* 7, 136 42, Hanns Peter SCHMIDT (on V VII), *ZDMG* 113, 358 61, L STERNBACH (on XI), *JAOS* 83, 377 78, J C WRIGHT (on V VIII), *BSOAS* 24, 396, (on IX XII), *BSOAS* 28, 165 67, (on XIII XV), *BSOAS* 30, 469

12. RENOU, L *Destiny of the Veda in India* Mot Ban, Delhi, 1965, 113

essays on Vedic texts, Vedic schools, mantras, Upaniṣads, Kautsa controversy, etc

13 RUBEN, W The Bible and Purana three appendices *ISPP* 7 (2), 137-151, (3), 337-348

both the Bible and Puranas have for their main theme the reconstruction of hist, comparison bet *RV* and B App I Manu and the deluge, II Vedic and Purāṇic trad, III genealogies of *MBh* I 70 and that of Vikadru

14 SAMARPANANANDA, Swami *Vaidika agniprakāśa* (Hindi) Varnashram Sangh, Prabhat Ashram, Tikri Nek, 1970

. collection of essays and speeches on Vedic subjects..

15 SAMPURNANANDA *Vedartha Pravesika* (Hindi) Bharatiya Jnanapeetha Lokodaya Granthamala, 277, 1969, viii+84

16 SANDESARA, B J *Anvesana* (Gujarati) R R Shethni Co Bombay, 1967, 362

in part I Veda rta ane varuna Vedoman samaja ane rajyanī raksa Atharvana Aryon etc

17 SATYAVRATA *Essays on Indology* Sri Bharat Bharati Press, Delhi 1963, ii+236

among others (1) Sk. lg and Ind culture (2) Sk. semantics Rev V L THAKUR, *Rlam* 1 (2) 114 115

18 SHARMA Munshiram *Vaidika Nibandhavali* (Hindi) Chowkhamba Varanasi 1963 172

(third collection of Vedic essays) on Isvara *vedamaryāda* from sacrifice to idol worship Rta Veda and Kama etc

Rev KUMAR VIMAL, *Parisad Patrika* 4 (2) 114 15 VIRENDRA SASTRI *VJ* (Feb 64) 56 57

19 SHARMA, Munshiram *Vedartha Candrika* (Hindi) Chowkhamba Varanasi 1967, 284

collection of 25 essays on Vedic subjects e g *Purusasūkta* origin of Veda Veda and the highest reality three and seven *Jnānaskta adhvara* and *stoma mahāvyahrtis* etc

20 SREEKRISHNA SARMA E R *Vedasamiksa* S V Univ Sk Dept Symposium 3 1967 48 (Sk)+128 (English)

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Rev K P AITHAL, *ALB* 31 32 (suppl) 11 13 A. BANERJI SASTRI, *JASBen* 9 (2) 172 Jograj BASU *GUJ* (A) 16 17 215 16 S N DWIVEDI *JGJPI* 22 260 61 ED *Vedavani* 20 (2) 24 A G KRISHNA WARRIER *JIH* 46 (1) 184 86 K. V SARMA, *VIJ* 5 (2) 222 23 E A. SOLOMON *JOIB* 18 377 80 Baladeva UPADHYAYA *SS* 22 (2) 193

21 VAIDYANATH SASTRI Acharya *Vaidika Jyoti* (Hindi) Sarvadeshik Arya Pratinidhi Sabha New Delhi 1955, 4+4+2+243

40 top cs of Ved c culture dealt w th in Hindi Dayananda's pt of view

Rev K V SARMA *VIJ* 9 (1) 205 06

22 VAIDYANATH SASTRI Acharya *Gems of Aryan Wisdom* Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1968 6+184

25 s ort essays on Ved c mantras Hindu rel etc

Rev K V SARMA *VIJ* 9 (1) 208 10

23 VENKATASUBBIAH A *Vedic Studies Volume II* Adyar Lib Series 98 1968 ix+283

see *VBD* III 4 60 d scusses *amati* (resplendence, *sumda* (= *su* *rpa*) *RV* I 6 (Indra s conquest of cattle) some s miles in *RV* *vrjana* (s rength world d rect on *sadhastha loka* obstruction ill luck battle) *RV* VIII 39 3 *sotr* and cognate words in *RV*

Rev A C BOSE *AP* (Apr 1 70) 188 89 J GONDA *JOIB* 18 371 76 Rud ger SCHMITT *ZDMG* 121 205 06 U VENKATA KRISHNA RAO *BJ* (1 6-69) 74

24 VIMALANANDA Swami On the peace invocations of the Vedas *Ved Kes* 52 (7) Nov 65 304 307

d scusses s gnif cance of (1) *tan me manasi pratisth ta* (2) *p nam adah* (3) *saha nāv avatu* (4) *āpyāyantu mamā ngāni* (5) *bhad am karnebh h*

25 VISHVAMITRA D *Vedon ka satyasvarupa* (Hindi) Aryopapratinidhisabha, Varanasi

a collect on of research papers on Ved c subjects

26 ZIMMER Heinrich *Indische Spharen* Rascher Verlag Zurich Stuttgart 1963, 234

repr nt of *VBD* II 31 33 as Gesammelte Werke Band 5

Rev E FRAUWALLNER *WZKSA* 8 273

32 VEDIC AND RELATED PERSONALITIES

1 AGRAWALA, V S *The riddles of Rsi Vasukra* Orientalia romana essays and lectures 2 ISMEO, Serie Orientale Roma 36, Rome, 1967 47

2 Anon *Mahavidusi gargi* (Hindi) *Vedavani* 20 (3) Jan 68 15 16

3. ATHAVALE, Sadashiv Vena · the first secularist ruler in the history of India PIHC (23rd Session), 1960, 121-122.

(summary) evidence of Vedic lit (RV and ŚPBr) among others Vena s staunch opposition to sacrifices and other Brahmanic rituals organised band of Rsis resorted to violent means and put Vena to death

4 BEDEKAR, V M Śukracarya in the Mahabharata a composite personality PO 24 (3 4), 1960 91-103

Usanas Kavya as a RV seer the earliest element in Sukracarya s personality other Vedic ref

5 BHAGAVADDATTA, Vedalamkara Dadhīcī ko asthiyan (Hindi) *Vedavanī* 16 (2), 33-36, (3) 5 8

6 BHAGAVADDATTA, Vedalamkara *Rsirahasya adhyatmika vivecana* (Hindi) GKP 18 (1-2), 1965, 98 186

Rsis — *aitihāsika, ardhapauruseya, pauruseya*

7 BHAGAVADDATTA Vedalamkara *Rsirahasya* (Hindi). Gurukul Kangri Univ, Haridwar, 1965 20+294

spiritual presentation of some Vedic Rsis Ayasya Dadhici Kanvas Medhyatithi Pragatha Rsis Trisoka see 6 above

8 BHAGAVADDATTA, Vedalamkara Rsih Dadhīcih GKP 18 (8), 1966, 411 414

D not a hist figure in Vedic lit D *vak*

9 BHAGAVADDATTA, Vedalamkara *Vedon ke rsi* (Hindi) GKP 20 (1 2), 1967, 101-180

(publ also in *Vedavan* Saṁvat 2013 Vedanka) three views re Vedic seers (a) historical, (b) semi pauruseya, (c) non pauruseya relation bet Rsis and divinities Agni and Rsis Agnicayana, Indra and Rsis Soma and Rsis, Maruts and R , Usas and R , Mesavahana (Medhyatithi) Garuda and Valakhilyas

10 BHAGAVADDATTA, Vedalamkara *Rsi deva vivecana* (Hindi) Gurukul Kangri Univ , Haridwar, 1967, 310

consideration on the basis of Vedic evidence of the nature and mutual relationship of gods and R s (the element of knowledge in the mantras belongs to gods the verbal expression to Rsis— this is the meaning of *ardhapauruseya vada*)

11 BHARGAVA, Nirmala *Vaidika sahitya aur samskrti men bhrgu rsiyon ki dena* (Hindi) *Bharatiya Sahitya* 8 (1), Jan 63, 83 87

synopsis of Ph D thesis of Agra Univ

12 BHATT, G H On Valmiki *JOIB* 9 (1), Sept 59, 1-4

earliest ref to V in *Taitt Pratisakhya* not ref to in Vedas

13 BOSCH, F D K The god with the horse's head *Selected Studies in Indonesian Archaeology*, 1960

re Dadhyanc bones of D for Indras *vajra* significance of bones in Shamanism

14 BOYCE, Mary Zoroaster the priest *BSOAS* 33 (1) 1970, 22 38

parallels bet Brahmanical and Zoroastrian priesthoods (learning texts and mastering ritual)

15 CAMERON, George G Zoroaster the herdsman *I IJ* 10 (4), 1968, 261 281

when Z speaks of cattle he is speaking of God s flock but it is not enough for a man merely to become a *member* of the flock he must also become an active proponent of God s will, must himself become a *herdsman* of the deity s flock

16 CHAKRAVORTY, Amiya Kumar The first mandala of the Rgveda a brief historical study *CR* 179 (3), June 66 (1968), 271 284

chronological study based on some established hist synchronisms, of the seers of the first mandala in relation to those of the family books out of the total of 26 seers of the first mandala the dates of at least 14 seers may be tentatively fixed three classes of *satarcin* seers justification of the title *satarcin* the first mandala is a book mainly incorporating the hymns of the seers of 100 vss or more many of them do not belong to later ages than those of the family books

17 CHAKRAVORTY, Amiya Kumar Seer Kasyapa and his missing hymns *CR* 180 (1), July 66 31-40

some ancient texts record that loss of *RV* hymns has been very heavy e g hymns attributed to K son of Marici Marica Kasyapa has been declared as a *satarcin* seer but he has only one hymn (of one stanza) attributed to him Saukapani mentions a

trad acc to wh K was the author of 1000 hymns (begınnıng with *jātavedasya sukta*) cf also *Bṛhaddevatā* ch 3 128 30)

18 CHAPEKAR, N G Subandhu and Asamatı. *JASBom* 33, 1958, 106 111

RV X. 57 60

19 CHAPEKAR, N. G Manu *PO* 25, 1960, 99 102

20 CHAPEKAR, N G Was Kutsa a Rsı ? *PO* 27 (3-4), July Oct 62 (1965), 98-101

acc to C, K was not a Ṛsı

21 CHAPEKAR, N G Atrı *ABORI* 43, 1962 (1963), 109-114.

the word *atrı* has several meanıngs Sun, the name of a Ṛsı, the Ṛsı s descendant, ıts root meanıng ıs one who devours ' (acc to Sayana, *a* =*pasu* also)

22 CHAPEKAR, N G Jamadagnı *JOIB* 16 (3), Mar 67, 251-52

was J a Rsı that ıs a Mantrakara ? not a sıngle sukta ın *RV* attrıbuted to hım

23 CHATTERJEE, Asım Kumar A note on Parıksıt and Janamejaya *JOIB* 21 (1-2), Sept Dec 71, 66-70

P and J mentıoned ın Vedıc lıt can t be ıdentıfied wıth P and J of the Great Epıc, they are earlıer kıngs of the Lunar Dynasty, ıf so the theory of Aryan ımmıgratıon to Indıa ın the mıddle of second mıll B C has to be gıven up .

24 CHATTERJI, J M *Atharvan Zarathustra* Parsı Zoroastrıan Assn, Calcutta, 1971, 250

(1) Z s tıme was about 3 mıll B C, (2) ın *RV*, a char. sımılar to Ahura Mazda ıs found (3) Sufism ıs a graft on Islam of the orıgınal Chıstı of the Gatha Panını seems to be aware of the lınguıstıc pecularıtıes of Zend A M of the *Avesta* later ıncorporated ınto Hındu pantheon worshıp of Satya Narayana= worshıp of A M

25 CHATTERJI, Sunıtı Kumar Krsna Dvaıpayana Vyāsa and Krsna Vasudeva *JRASBL* 16 (1), 1950, 73 87

(see *VBD* II 32 12) Vyasa and Kṛṣna are symbols of racial fus on V—a symbol of fus on of l t and cultural trad of Aryans and non Aryans Kṛsna—a symbol of fus on of rel trad of the two peoples

26 CHATTERJI Sunıtı Kumar Sage Agastya *BJ* 15 (1)
11 8 61 185-191

A as miss onary of Aryan culture

27 CHAUDHARI Raghavaprasad *Vaıkhanasasampradayasya pracınatvam Vısva Samskrtam* 4 (3) May 67 220 225

Ved c ref to Va khanasas

28 DANDEKAR R N Vasıstha as relıgıous concılıator *K R Cama Or Inst G J Vol* 1969, 237 248

see *VBD* III 49

29 DANGE Sadashıv A The bırth of Vasıstha *QJMS* 55 (3 4) 83 91

celest al b rth and terrestrıal sacr f c al bırth of V gradual mıxıng up of the two the de ficat on of mortal par excellence *RV* VII 33 ıs ıntended as panegyr c of the whole Vas stha famıly account of V s b rth be ng b ought ın only as support (ımplıca on of lotus and jar ın b rth accounts)

30 DANGE Sadashıv A *Vasıstha anı sudasa kula* (Marathi) *Navabharata* 20 (3) Dec 66 12 21

new lıght V became Puroh ta of Sudas after Jamadagnı V vam tra later Saudasas tr ed to dısmıss V from the office, but faıled

31 DANGE Sadashıv A Mahanagnī and Apala VSM Annual 1966 187 ff

32 DANGE Sadashıv A *Cyavana* (Marathı) *Navabharata* May 69, 15-19

C was a r tual aspect of the sun to whom the ma den was offered as a part of a fert l ty cus om

33 DESAI Sapur F The era of zarathushtra *J Anthrop Soc Bom*, N S 12 (1) 1966, 85 95

d scusses var ous v e vs re Z s age

34 DESHPANDE, V N Kasyapa *PO* 28, 1963, 12 33

mythology relating to K. thro various lit. periods see 35 below

35 DESHPANDE, V N Kasyapa *MysOr* 2 (1) Mar 69, 43 49, (2), Sept 69, 1 10

K.—a complex personality, not of imp in *RV*, but grows in prominence in post *RV* period K. is too concrete a figure to be a mere mythological symbol he symbolizes a socio-cultural type K s rel aims and aspirations diff from those of the fire worshippers, he aims at attaining *siddhi* not by sacrifice but by austerities and rel ecstasies

36 DEVOTEE, A Sage Agastya *Ved Kes* 56 (7) Nov 69, 317 318

37 DIKSHIT, Mathura Prasad *Virsa ka pahala paigambara mahatma jarathusra* (Hindi) *Parisad Patrika* 7 (1) April 67, 13 16

acc. to author, Zarathustra mentioned in more than one place in *RV*

38 DIKSHIT, Venkateshwar *Gotrarsayah Samvid* 1 (1) Aug 64, p 102

39 DIKSHIT, Venkateshwar *Jamadagnih Samvid* 2, Feb 66, 10-12

40 DIKSHIT, Venkateshwar *Apnavanah Samvid* 2 (4), May 66, p 7

one of the Pravararsis of Vatsa Gotra

41 ED *Visvamitrasya brahmanyavaptih GKP* 21 (11), 1969, p 530

brahmanya attainable only thro abandonment of ego

42 FILLIOZAT, Jean Agastya et la propagation du brahmanisme au sud est asiatique *ALB* 31 32, 1967 68, 442 449

this A. diff from the Rgvedic one (VII 33 10) he is related to Śiva

43 Gupta, Nolini Kant Rishi Yajnavalkya *BJ* 11 (9), 22 11 64, 17 21

44 GUPTA, Sudhır Kumar *Dayanandabhasya men agastya* (Hındı) *Pandıt Chandra Sekhar Dvıvedı Fel Vol*, 1964

discusses the etymology of the word *agastya*, presents D s view

45 GUPTA, Sudhır Kumar *Seers of the Rgveda, their message and philosophy* *BMAS*, Jaıpur, 1968, 64

(English with Hındı transl) names of Vedıc seers deities and metres are terms coined to ındicate the sense of Vedıc seers phıl and message of Vedıc seers depend upon the meaning of their names

46. HARTMAN, Sven Der grosse Zarathustra *OS* 14-15, 1965 66, 99 117

(apropos COLPE s criticism against H s work *Gayomart* Uppsala 1953)

47 HINZ Walther *Zarathustra* Verlag Kohlhammer Stuttgart, 1961, 271

Rev J DUCHESNE GUILLEMIN *ZDMG* 113 327 28, R MAYER, *Kairos* 8 (1) 74 76

48 HOFFMANN, Karl Vedısche Namen *WuS* 21 (3 4), 1940, 139 161

Kaurama (*AV* 20 127 1) Kaurava changed to Kaurama owing to Rusama Kasu (*RV* VIII 5 37 39), Kanva

49 IYYER S Maha Lınga Rıshıs ın the Vedıc religion *Kamakotı Vanı* 2 (7), July 70, 17-20

50 JAIDEO Vedıc sage Dīrghatamas and Bıhar *SP* (26 AIOC), 1972, p 508

51 JAMBUNATHAN, M R Atharva Rsıs of Rgveda *SP* (26 ICO), 1964, p 134

Bhısak Ātharvana (he had no other *devatā* than herbs) Brhad dıva Atharvan (hıs sole *devatā* was Indra)

52 JAMBUNATHAN, M R. Maujavan *SP* (22 AIOC), 1965, p 224

RV X 34 studıed, gambler and seer M .

53 JAṄAKI, S S Parasurama *Pur* 8 (1), Jan 66, 52 82

P not mentioned in Vedic lit , but Rama Bhārgaveya ref to in *Ait Br* 7 27-34 study of Parasurama legend on the basis of Sk. and vernacular lit

54 JOSHI, S B ; DESHPANDE, V N *Viśvamitra ani vasistha yāmcyātīla paramparika tedha* (Marathi) *Navabharata* 20 (4), Jan 67, 55-57.

(apropos 30 above) the conflict bet Vasistha and Visvamitra, not personal but cultic .

55 KAPILA DEVA *Vedon ke ṛsi—eka samasya* (Hindi) *VJ* 21 (3-4), 1972, 189-195

56. KARAMBELKAR, Usha *Viśvamitra ani vasistha (pratis-pardhi)* (Marathi) *Navabharata* 25 (9), June 72, 67-77

(*RV* III 33 and VII 33) Vasiṣtha=Agni (*rakṣohā*), Visva mitra=representative of *yatuvidyā*

57. KASHIKAR, C G The ritual teachers Āśmarathya and Ālekhana *JASBom* 36 37, 1964, 32 41 (Also in *SP*, 21 AIOC, 1961, 16 17)

both teachers belonged to Taitt Śakha, Vas and Bhrgu gotras respectively, mentioned in Bharadvaja (all sutras), Āpastamba , Satyāṣadha , Āsvalayana ŚS different opinions of these two teachers relate mostly to the injunctions in *Br* portions of Taitt. recension

58 KUNHAN RAJA, C *Poet Philosophers of the Rgveda : Vedic and Pre Vedic* Ganesh and Co , Madras, 1963, xxxii+330.

acc to author, there were about 300 seers whose glimpses of the true nature of the objects of the world coming within their ken are recorded

59 LOMMEL, Herman. Vasistha und Viśvamitra *Oriens* 18-19, 1965 66, 200-227

rivalry bet Va and Vi narrated by a long and continuous saga, traced from *RV* onwards *RV* VII 104 and *Bṛhaddevatā* on that hymn *Manusmrti* 8 110 with Kulluka s comm on it *Visnu P* IV 4 19, *Rāmāyana* VII 65 10 37, *MBh* I 166 ff motif of man eating (ref to H KERN, " Kalmasapāda en Sutasoma ", 1915) —

60 MAJUMDAR, Bimanbehari. *Kṛsna in History and Legend*. CASAIHC, Univ. of Calcutta, 1969, xvi+307.

K is a real hist personage K mentioned in *Ch Up* (before 6th cent B C) and in *RV* not identical with K of Bharata war d d K belong to pre Aryan or non Aryan stock?

Rev R D Gupta *BSOAS* 35 (1), 168 69, Ludwik Sternbach *JAOS* 91 543

61 Matsounami, S Buddhistic variants of two portions of the *Isibhasiyaim* (Jap) *JIBS* 9 (2) 1961, 748 741

see *VBD* II 32 27 and 59

62 Mehendale M A On the significance of the name Zarathushtra *SP* (26 AIOC) 1972 170 71

(acc to Bartholomae Z —one whose camels are old Bailey Z =one who drives camels that is one who can manage camels) M suggests **zarath uxstra—*zarath uxsantra*=old protector of the ox

63 Mishra Keshav Prasad *Vedopabrmhane gotamanam yogadanam tesam paricayas ca Medha* 5 (1-2), 1966 68, 23 29

935 mantras seen by 8 Gotamas beginn ng with Rahugana and ending w th Bṛhadukthya

64 Mishra Keshav Prasad *Vedavedangesvangirasa ṛseh svarupavivecanam SP* (26 AIOC) 1972 363 364

65 Mishra, Yogendra The Janakas of Videha and the burning of Mithilā *JBRS* 45, 1959

66 Munshi, K M *Bhagavan Parashurama* Bh Vid Bh Bombay, 1965 xi+509

Rev K R Srinivasa Iyengar *BJ* (13 2 66) 66 67

67 Nakamura Hajime Yajnavalkya, an Upanisadic thinker, according to a Jaina tradition (Jap) *JIBS* 15 (1) 1966 29 36

68 Nakamura, Hajime Yajñavalkya and other Upanisadic thinkers in a Jaina tradition *ALB* 31 32, 1967 68, 216 228

(see *VBD* II 32 59) *Isibhāsiyā m* earlier than Vedanta school

69 Pancholi, B G *Rgveda ke mantradrasta rsi* (Hindi) *Vedavani* 15 (1), Nov 62, 22 25

70 PANDEYA, Swaminath *Adhipati evam bṛhaspati* (Hindi) *Vedavani* 18 (2), Dec 65, 8-14

71. PANDIT, M D Grtsamada and Kurma Grtsamada—a statistical study *JUPHS* 25, 1967, 135-163

> seeks to determine the inter relation of the tradit ons of d ff seers of the fam ly books by applying a purely statistical method and attempts to set up a proto trad for all of them tries to determine the genuine authorship of *RV* II 27 29 by the same method

72 PARMAR, Rama Narayan *Raja janaka ka darsanika svarupa* (Hindi) *VJ* 14 (11), Jan 66, 34 37

73 PHADKE, H A *Visvamitrah* *SPP* 4 (1), Feb 64, 32-34

74 POTDAR, K R Contribution of the Vasistha family (The cultural ideology of the Rgvedic Aryans) *OT* 5(4) Dec. 61, 1 7

> V laid a firm foundation of all noble and glorious trad wh developed in later times truthfulness acti istic life political allian ces etc

75 RAHURKAR, V G Visvamitra and the Visvamitras in the Rgveda *OT* 5 (1), Jan 61, 25-26

76 RAHURKAR, V G The Angirasas *OT* 6 (2), June 62, 27-31

> a sort of harmony in the activit es of A in Ved c post Vedic, and epic lit their leadersh p readily acknowledged

77 RAHURKAR, V G Vamadeva's contribution to Vedic mysticism *VIJ* 1 (2), 1963, 267-274 (Also in *SP*, 21 AIOC, 1961, p 5)

> V was an inspired sage g fted with mysterious knowledge, three Vedic legends and relevant suktas studied

78 RAHURKAR V G *The Seers of the Rgveda* Univ of Poona, 1964, xx+321

> (*VBD* II 32 51) a comprehensive study
>
> Rev J AGRAWAL *VIJ* 5 (1) 117 18 M S BHAT *JBomU* 37 (No 73), 368 370.

79 RAHURKAR, V G The patrons of the Kanvas in the Rgveda *PAIOC* (22nd Session) 1966 32 37 (Also in *SP*, 22 AIOC 1965 p 234)

patrons were r ch both Aryan and non Aryan belonged to diff fam l es and d ff reg ons

80 RAHURKAR V G The Rsikas (female seers) of the Rgveda *Dandekar Fel Vol* 1969, 41 55

compos tions of Rs kas stud ed soc olog cally reflect on of diff. stages of a woman s life Ghoṣa Lopamudra Apala Romasa Visvavara Indran Sas at Surya Vasukrapatn mothers of Indra, sis er of Agastya Yam Urvas Sarama Godha Sarparajni, Mamata Juhu, Ad t Vak Ambhrn S kata and N vavarī Vispala Mudgalan

81 RAHURKAR V G The saptarsis in the Vedic and post Vedic literature *Rtam* 1 (2) Jan 70 15 21 (Also in *SP* 23 AIOC 1966 12 13)

a hist and comparat e study of the concept of Saptarsis in Vedic l t S ref to in *RV* four times S presumably constituted the leadership of ancient Indo Aryan community all of them were more or less contemporaneous S and Gotrarsis

82 RAHURKAR V G *Rgvedatila bharadva a va tatkulīya rsi* (Marathi) *Samskrti Sugandha* 1970 1 7

role of Bharadvaja and members of his family in *RV*

83 RAHURKAR V G *Vedavedottaravanmaye agastyarsih* *R Dravid Fel Vol* 1971 *Ve* 77 80

84 RAHURKAR, V G *Jarutha aur jarathushtra* (Hindi) *VJ* 21 (3 4) April May 72 152 154 (Also in *SP* 25 AIOC 1969 p 51 English version)

Jarutha is not Zarathushtra discusses etymologies of both the words

85 RAHURKAR V G *Rgvedace draste* (Marathi) *Jnaneshvara* 3 (1) 1 13 (Also in *Smrtigandha Chitale Comm Vol* Nagpur 1972 23 35)

86 RAHURKAR, V G Dadhyan Atharvana in the Vedic literature *JGJKSV* 28 (1 2) 1972 491 97 (Also in *SP*, 25 AIOC 1969 p 24)

—D as founder of the Soma-cult historicity of the seer established—

87 RAHURKAR, V G Bhrgu and the Bhrgus in the Vedic and the post Vedic literature *SP* (26 AIOC), 1972, p 371

B, a hist person of antiquity Bhrgus migrated to this country from Balkh or North K rghiz they supply the connecting link bet. the Semit c and the Aryan

88 RAI, S C The Āṅgikas of Rgveda *ABORI* 45, 1964, 159 160

A were Bhrgus

89 RUBEN, W Uddâlaka Aruni (um 600 v u Z) *Grosse Materialisten* (Zur Geschichte des vormarxistischen Materialismus), Leipzig, 1965, 70 73

90 SAMBADIKSHIT, V *Adyarsirmadhucchandah* *GKP* 21 (7 8), 1969, 347 48

91 SATYANARAYAN, D Riddle of Saunaka *SPP* 8 (1), Feb. 68, 11 17

24 persons called Śaunaka, author descr bes them S in Vedic lit

92 SAYEKI, S *Isibhasiyaim* (Jap) *JIBS* 6 (11), 1958, 170-173

93 SCHLERATH B *Zarathustra* Wege der Forschung, 169, Wissenschaftliche Buchgesellschaft, Darmstadt, 1970, 10+416

(contains 19 stud es by 11 authors many reprinted) C. BARTHOLOMAE (1918) Z s Leben und Lehre , Herman LOMMEL (1964) D e Elemente im Verhaltnis zu den Amesa Spentas , P THIEME D e vedischen Ad tya und die Zarathustrischen Ameša Spənta (publ here for the first time) Vorwort by B S Rev J DUCHESNE GUILLEMIN *Kratylos* 15 221

94 SCHLERATH B Zarathustra im Awesta *Festgabe duetscher Iranisten zur 2500 Jahrfeier Irans* (ed W EILERS), Stuttgart, 1971, 133 140

discusses etymology of the word *z* --

95 SCHUBRING Walther *Isibhasiyaim* *Ausspruche der Weisen* Aus dem Prakrit der Jainas ubersetzt Nebst dem revidierten Text Verlag Cram de Gruyter Hamburg, 1969, 51.

see *VBD* II 32 59--

96 SHAH K C Vedic king Sudàs and some contemporaries *JSNDTWU* 3 1971 11 15

'Sudas (Pancala king) Har scandra (A ksvaku king) Arjuna Kārtav rya (Haihaya king of Mah mat and V darbha) and the Yadava k ng were contemporar es

97 SHARMA Laxmi Narain *Rsis of the Rgveda* Univ of Rajasthan Jaipur 1962 63

Ph D thesis

98 SHARMA Umesh Chandra Parasara in the Vedic and post Vedic literature *Dandekar Fel Vol* 1969 193 200

P a m nor and less mp seer of a few *RV* hymns emerged as a celebrated rel teacher in post Ved c times

99 SHARMA Umesh Chandra *Rgvediyarsir gathi kausikah Visva Samskrtam* 6 (4) Aug 69 282 289

Gath n Ved c l t is dent cal v th Gadh in ep cs and Pur no man ra of h s n *YV SV* or *AV* G s father was Kusika w fe Paurukuts daughter Satyavat and son V svam ra

100 SHARMA Umesh Chandra *Veda tatha vedottara sah tya men kusika* (Hindi) *PP* 3 1970 41 53

K of *RV* III 31 d ff from K of X 127 the la er belongs to Kanva fam ly K was grandfather of V svam tra K s father s name was Kusa not Iṣ ratha K connected w th royal family

101 SHARMA Umesh Chandra Madhucchandas Vaisvāmitra (in the Vedic and post Vedic literature) *SPP* 10 (1) Feb 70 15 24 (Also in *SP* 25 AIOC 1969 26 27)

M was the most nfluen al among the sons of V svam ra au hor of some 11 hymns in *RV* and some mantras in *VS* very famous for h s Prauga in later *B* and Su ra l t

102 SHARMA Umesh Chandra Apropos of the Ved c seer Gaurivits *VIJ* 8 (1 2) Mar Sept 70 (1971) 67 73 (Also in *SP* 24 AIOC 1968 28 29 Gaurivits Saktya and his Saman)

G elder brother of Parasara born af er the death of Śak (Vas ṣ ha s son) G apart from being a seer of *RV* hymns was also famous for his Saman

103 SHARMA Umesh Chandra The Visvamitras and the Vasisthas an exhaustive historical study (Vedic and post-Vedic) Univ of Poona 1970 3+iv+xxiii+395+viii+ one map

Ph D thesis typescript

104 SHARMA, Umesh Chandra A note on Sakti Vasistha *R Dravid Fel Vol*, 1971, E 41 48

105 SHARMA, Umesh Chandra *Vaidika samhitaon men visvamitra* (Hindi) *PP* 4 1971, 25 37

in post *RV* Sam no new light on the life and hist of V

106 SHARMA, Umesh Chandra Visvamitra in the Brahmana texts *JUPHS* 35, 1971, 39-45

V played an imp role in Vedic ritual

107 SHARMA, Umesh Chandra *Rgvedottarakalina vaidika samhitamadhye vasistha* (Marathi) *Smrtigandha*, Nagpur, 1972 36 39

108 SHARMA Umesh Chandra *Rgveda men visvamitra vyaktitva aur caritra* (Hindi) *VJ* 21 (3 4) 1972 234 35, 238

109 SHARMA Umesh Chandra Astaka Visvamitra *SP* (26 AIOC), 1972 p 377

seer of *RV* X. 104 mentioned in *Br* Sutras *MBh* Pur

110 SHUKLA J M *Visvamitra* (Gujarati) *Akhanda Ananda* 25 (1), Nov 71, 8-11

111 SMITH, R Morton On the White Yujurveda Vamsa *EW* 16 (1 2) 112 125

see *VBD* III 12 19

112 SPENCER, H S *The Age of Zarathushtra* H P Vaswani, *Poona, 1965 41*

astronomical evidence 7129 B C date of Z.s birth and 0?2 B C date of his death

Rev S M. BANERJEE *BRMIC* 20 (5) 137 39

113 SREEKRISHNA SARMA, E R Kesin Dalbhya and the legend of his Diksa *ABORI* 48-49 1968 241-245

Dīksa of K D descrıbed ın *Kaus Br* and *JBr*, K D was a kıng of Pancalas, he was son of Darbha Satanıkın (ref to ın *JBr* II 100 102) author suggests new readıng and ınterpretation of *JBr* II 53 *tam ha keśınn ıtı nāmnābhyuvāda* for *tam ha keśī sunīti namnā*

114 STEWART, Carolıne T [Das verhaltnıs von *kanva*. *praskanva*] *BB* 30, 244

115 SUNDARARAMAN, V R Balakı Kamakotı Vanı 2 (7), July 70, 30-32

116 THAKUR, Upendra The bırth place of Yājñavalkya *VIJ* 3 (2), Sept 65, 273-277 (Also ın *SP*, 22 AIOC, 1965, 241-242)

Y belonged to Gujarat or Kuru Pancāla country, from where he travelled to Mıthıla and settled there Harısvamın ın his comm on *SPBr* (Bombay, 1940, pp 26 ff) says that Y lived ın Camatkarapura or Vṛddhanagara (=Vadnagar ın North Gujarat) a Gotra after hıs name still prevalent among the Brahmanas of Gujarat

117 THIEME, Paul Agastya und Lopāmudra *ZDMG* 113, 1963, 69-79.

118 TSUJI, N On Kesın Dārbhya (Jap) Part I: *Prof Ensho Kanakura Fel Vol* (Heıra Shoten, Kyoto), 1966, 123-137, Part II *Annual of Orıental and Relıgıous Studıes* No 3, Tokyo, 1966, 29-34

ımp *Br* passages about K D collected, transl ınto Jap, and dıscussed

119 VARADACHARI, K C Ṛsı Śvetāśvatara *Rtam* 1 (1), July 69, p 155

acc to Hara (*VBD* III 22 54), Śvet followed the Pasupata cult, acc to V, Śvet =untaınted Puruṣa, Vıṣṇu

120. VARENNE, Jean *Zarathushtra et la tradıtıon mazdeenne* Ed du Seuıl Maıtres spırıtuels, No 35, Parıs, 1966, 188

acc to author date of Z was 660 583 B C, gathıc lg = an archaıc margınal dıalect non revolutıonary char of Z ın contrast with that of Buddha

121. VEDANTA SASTRI, Madhusudana *Śaunakasya ṛseḥ kathā*. *SSPP* 50 (7), Nov. 67, 152-156.

..(Sk rendering of the original by Amiyakumar CHAKRAVARTI) .

122. VENKATARAMA IYER, M. K. Vasistha. *KKT* 29 (6), Sept. 65.

123. VENKATARAMA IYER, M. K. Viśvāmitra. *KKT* 29 (7), Oct. 65.

124. VENKATESWARAN, C. S. Vasistha in the Rgveda. *PAIOC* (23rd Session), 1969, 259-262.

..Vasiṣṭha as an adj (epithet) and as a substantive (proper noun), v.="best", depending initially on the possession of brilliance and latterly of riches and a dwelling place seer V. in *RV*..

33. HISTORY AND CHRONOLOGY OF LITERATURE.

1. ABHYANKAR, K. V. A brief note on the chronological order of the Phit-sutras, the Unādi-sūtras, and the Aṣṭādhyāyī. *JOIB* 19 (4), June 70, 331-332.

. *Ph*, *Un*, and *Aṣṭ* —this is the chronological order .

2. ADITYAPALASIMHA, Arya. *Rgvedādibhasyabhūmikā men nirdiṣṭa vedotpattikāla kī vivecanā* (Hindi) *Vedavāṇī* 19 (2), Nov. 66, 23-24; 19 (3), Jan 67, 8-10.

. see 38 and 98 below .

3. AGGARWAL, Hans Raj. *Vaidika sāhitya kī rūpareṣā* (Hindi). Chowkhamba, Varanasi.

4. AGGARWAL, Hans Raj. *A Short History of Sanskrit Literature*. Mun. Man, Delhi, 1963, xxviii+323.

..(second ed, first ed, 1939) App I. The Vedic period (214 254)

5. BALASUBRAMANIAN, R. The two Mīmāmsas. *Pr. Bh.* 76, June 71, 259-268.

. the two Mīmāṃsās are two separate branches of study, they shd not be treated as constituting one body of doctrine or one scriptural authority..

6 BANDOPADHYAYA, Sures Chandra *A Companion to Sanskrit Literature* Mot Ban Delhi 1971, xvi+729

7 BECHERT Heinz Zum Ursprung der Geschichtsschreibung in indischen Kultur bereich Acad der Wiss Philolog hist Klasse *Nachrichten* 2, 1969, 35 58

8 BHATTACHARYA Kamaleswar Le vedisme ' de certains textes hindouistes *JA* 255 (2) 1967, 199 ff

9 BHAVANILAL, Bharatiya *Rsi dayananda aur aryasamaja kī samskrta sahitya ko dena* (Hindi) Ramlal Kapur Trust, Amritsar, 1971 384

10 BOTTO Oscar *Letteratura classica dell'India antica* Editrice Studium Rome 1964 192

Rev G PIPITONE *Vidya* 4 (11 12) 56 59

11 BOTTO, Oscar *Letterature antiche dell' India* Casa editrice Dr Francesco Vallardi, Milano 1969 xii+375+8 plates

(repr nt from *Stor a delle letterature d Oriente*) deals w th Vedic l t Pur etc (Vol III of *Stor a delle letterature d Oriente* pp xxxi+809 deals w th Indian l t fi st part in first sect on of that Vol deal ng w th Ved c lit written by BOTTO)

Rev (On the whole work) P L BHARGAVA *VIJ* 9 (1) 216 17 J BROUGH *BSOAS* 35 (1) 214 Carlo Della CASA *EW* 20 401 03 Ludw k STERNBACH *JAOS* 91 542-43

12 CHANDRATRE P D Evolution of Vedic sakhās *Bull Chunilal Gandhi Vidyabhavan* No 15, Aug 70, 1 8

expresses doubt re plaus b l ty of attr buting the or gin of *śākhās* ent rely to the recens ons of *saṁ* texts other causes may be (1) d fference in sacr f c al r tual (*Br* and *ŚS*) (2) d fference in philosoph cal tenets and pract ces (*Ār* and *Up*) (3) diff in household rel pract ces (*GS*) (4) d ff in social customs (*DS*) *śākhās* have nothing to do w th gotra pravara system

13 CHARUCHANDRA Sastri *Samskrta sahitya ka itihasa* (Hindi) Chowkhamba Varanasi

(Hindi transl of MACDONELL s *H st of Sk Lit*)

14 DANDEKAR, R N Post Vedic literature *JUPHS* 23, 1965, 1 37

a survey of post Ved c Sk Prakr t and Pali l t

14A DANDEKAR, R N (ed) *Sanskrit and Maharashtra* A Symposium Univ of Poona, 1972, 139

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16 DIWAKAR, R R *Shri Brahmarsi Daivarata* A brief account of his life and work Loka Shikshana Trust Hubli, 1964, 24

works of Daivarata include *Gāyatrīsudhā* (comm on imp Up doctrines) and *Chandodarśana*

Rev Massimo SCALIGERO *EW* 16 379 80

17 DIWEKAR H R Chronology of Rgvedic hymns *SPP* 6 (2), Aug 66, 1 18 (Also in *SP*, 26 ICO 1964 100 101)

composition of *RV* extends over 64 generations *tat savitur varenyam* (*RV* III 62 10) is the first Rk composed the chronological sequence (1) Visvamitra (64 60 generations before MBh war) (2) Bharadvaja (60-45 gen b M w) (3) Kanva (45 37 gen b M w) (4) Atri (37 32 gen b M w) (5) Vasistha (32 28 gen b M w) (6) Vamadeva (28 20 gen b M w) (7) Saunaka (20th gen b M w up to M w) sacrifice existed long before the formulation of any set of sentences used subsequently in connection with it Yajus preceded Rk no add to *RV sam* after MBh war

18 DIWEKAR, H R *Rgveda sukta vikasa* (Hindi) Jivaji Univ, Gwalior

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19 FARQUHAR, J N *An Outline of the Religious Literature of India* Mot Ban, Delhi, 1967, xxviii+451

reprint

20 GAIROLA Vacaspati *Samskrta sahitya ka itihasa* (Hindi) Chowkhamba, Varanasi

21 VON GLASENAPP, H *Die Literaturen Indiens von ihren Anfangen bis zur Gegenwart* Kroners Taschenausgabe, 318 1961 xvi+484

(revised ed with contributions by Heinz BECHERT and Hilko Wardo SCHOMERUS) French transl by R SAILLEY *Les littératures de l Inde des origines a l'epoque contemporaine* Payot Paris 1963 368

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22 GONDA J The significance of a new song *WZKM* 48 275 ff

23 GOWEN H H *A History of Indian Literature from Vedic times to the present day* New York 1968, xvi+593

(originally written in 1931)

24 HORSCH, Paul *Die vedische Gatha und Sloka Literatur* Francke Verlag Bern 1966 vii+516

(see VBD III 38) I Die Randgebiete der ved Lit II Sammlung der ved G und Ś III Literaturgeschichte IV Bibliographie Indices

25 JAYADEVA ARYA *Vaidika śakhaon ka svarupa* (Hindi) *Saptasindhu* 11 (8), Aug 64, 11 20

original Śakhās of Veda were only 4 (1) Śakala of Rv (2) Vājasaneya Madhyandina of Yv (3) Kauthuma of Sv (4) Śaunaka of Av rest are *vyākhyānas* of original Vedas

26 JHALA Shankar Simha *Pauranika sahitya ki utpatti aur vikasa* (Hindi) *Visvambhara* 4 (3) 1967, 69 78

P in Vedic lit

27 JOSHI D P The age of the Rig Veda *SPP* 1 (1) 1962 5 10

discusses various views regards WINTERNITZ s view (2500 2000 B C) as being acceptable

28 JOSHI Harishankar *Vaidika Yogasutra* (Hindi) Chowkhamba Sk Series Varanasi 31+420

Y t of Vedic lit in ch I

Rev Satyapal GUPTA VJ 16 (12) 50 51

46 MYLIUS, Klaus. Zur absoluten Datierung der mittelvedischen Literatur *Walter Ruben Fel Vol* (*Neue Indienkunde*), 1970, 421-431

(with English résume) middle Vedic lit = *YV samhitas* principal *Br*, all *Ār*, and old *Up* discusses views of earlier writers on the subject conclusions (1) periods of Vedic lit can t be clearly defined chronologically (2) pre Buddhistic position of the mass of this lit, therefore, it is earlier than 540 B C, (3) Panini belongs to second half of 5th cent B C (4) Sutrakara Āsvalayana was younger contemporary of Buddha and Saunaka, Sutra period began at the latest about 550 B C, (5) *Ait Br* completed about 600 B C at the latest, *TS* about 650 B C (6) present state of research does not yet permit any exact paralleling bet Avestan and Vedic lit., (7) astronomical evidence, not helpful for determining the age of Vedic lit because of quantity of sources of error, (8) the use of writing in India – no criterion for dating of middle Vedic lit, (9) beginnings of middle Vedic lit about 800 B C

47 MYLIUS, Klaus. Ausgewahltes Verzeichnis der Abkürzungen von Titeln aus der Sanskrit-Literatur *MIO* 16 (4), 1970, 602-611.

about 770 abbreviations listed, many of them relate to Vedic works

48 PANCHAPAGESAN, K Prasthana-traya or the supreme trinity of scriptures *Ved Kes* 53 (1), May 66, 88 90

49 PANDE, Chandrasekhar, VYAS, Santikumar Nanuram *Samskṛta sahitya kī ruparekha* (Hindi) Sahitya Niketan, 1970, x+404

(9th ed, first published in 1945)

50 PANDEY, Raj Bali *Bharatīya itihasa lekhana ka atīta evam bhavisya* (Hindi) *IA* 1 (1), June 67, 17-32

conception of hist may be traced back to Vedic times, in *Ch Up*, hist and trad regarded as fifth Veda

51 PANDEYA, Satyanarayana, JOSHI, Rasik Vihari *Vaidika sahitya kī ruparekha* (Hindi) Chowkhamba, Varanasi

52 PARADKAR, M D Contributions of women to ancient and medieval Sanskrit literature *Bh Vid* 26, 1966 (1967), 29 33 (Also in *SP*, 22 AIOC, 1965, 53 54)

, ref to female seers of *Ṛ*

37 MACDONELL A A. *History of Sanskrit Literature* Mot Ban , Delhi, 1965, 472 (also publ by Haskell House, New York, 1968, 472 reprint of 1900 ed , by Mun Man., Delhi, 1971, xii+478)

38 MALIK, Harikrishna *Rgvedadibhasyabhumika men nirdista vedotpatti kala ki vivecana* (Hindi) *Vedavani* 19 (4), Feb 67, 4-7

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39 MAURER, Walter H The rainbow in Sanskrit literature. *ALB* 31-32, 1967-68, 360 381

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40 MAX MÜLLER, F *A History of Ancient Sanskrit Literature* (so far as it illustrates the primitive religion of the Brāhmanas) Chowkhamba SK Studies 15, Varanasi, 1968, xxiv+526+72

(thoroughly revised and ed with several appendices by Surendra Nath SASTRI)

41 MISHRA, Madhusudan Prasad *Samskrta vanmaya paricayah* Chowkhamba Varanasi

(from Vedic times to the 20th cent)

42 MISHRA Rameshwar Prasad *Vaidika evam vedanga sahitya ki ruparekha* (Hindi) Bharatiya Vidya Prakashan Varanasi

43 MORGENSTIERNE, Georg Indisk språk og litteratur *Familieboka* 4, 1954, 499 504

44 MULLER Reinhold F G Uber verschiedene Ergebnisse indischer Textuntersuchungen durch Sprachwissenschaftler oder einen Medizingeschichtler *Rocz Or* 30 (2), 1967, 95-113

45 MYLIUS, Klaus Beiträge zur Datierungsfrage des Veda. *WZ MLUHW*, GsR 14 (7) 1965 509-511

46 MYLIUS, Klaus Zur absoluten Datierung der mittelvedischen Literatur *Walter Ruben Fel Vol* (*Neue Indienkunde*), 1970, 421-431

(with English resume) middle Vedic lit — *TV saṁhitas* principal *Br*, all *Ar*, and old *Up* discusses views of earlier writers on the subject conclusions (1) periods of Vedic lit can t be clearly defined chronologically (2) pre Buddhistic position of the mass of this lit, therefore, it is earlier than 540 B C (3) Panini belongs to second half of 5th cent. B C (4) Sutrakara Asvalayana was younger contemporary of Buddha and Saunaka, Sutra period began at the latest about 550 B C, (5) *Ait Br* completed about 600 B C at the latest *TS* about 650 B C (6) present state of research does not yet permit any exact paralleling bet Avestan and Vedic lit. (7) astronomical evidence not helpful for determining the age of Vedic lit because of quantity of sources of error, (8) the use of writing in India – no criterion for dating of middle Vedic lit., (9) beginnings of middle Vedic lit about 800 B C

47 MYLIUS, Klaus. Ausgewahltes Verzeichnis der Abkurzungen von Titeln aus der Sanskrit Literatur *MIO* 16 (4), 1970, 602 611.

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52 PARADKAR, M D Contributions of women to ancient and medieval Sanskrit literature *Bh Vid* 26, 1966 (1967), 29 33 (Also in *SP*, 22 AIOC, 1965, 53 54)

ref to female-seers of *Rk*

53 PISANI Vittore *Storia delle letterature antiche dell' India* Milano 1954 283

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55 PRABHAKAR C L Vedic element in the Ramayana *SP* (26 AIOC) 1972 p 369

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no definite evidence available n Veda itself Veda is *anādi*

57 PUSALKER A D The Ramayana its history and chara cter *CHI* III 14-31

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61 RAJKISORE SIMHA *Vaidka sahitya ka itihasa* (Hindi) Vinod Pustak Mandir Agra 1971 xii+264

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text crit. study

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64 RENOU, L L'enigme dans la litterature ancienne de l'Inde *Diogene* 29 1960, 37 48

(English transl in *Diogenes* 29 32–41)

65 RENOU, L. Sur la forme de quelques textes sanskrits *JA* 249, 1962, 163 211

2 *Nirukta*

66 RENOU, L *Indian Literature* Walker and Co, New York, 1964

English transl. by Patrick EVANS of first ed of 67 below

67 RENOU, L *Le litteratures de l'Inde* Presses Universitaires de France Que sais je ? 503, Paris, 1966 128+map

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69 RYPKA, Jan *History of Iranian Literature* D Reidel Publ Co, Dordrecht, 1968, 928+1 map+1 plate

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70 SADHU RAM *Essays on Sanskrit Literature* Mun. Man, Delhi, 1965, 274

bearing on ancient Sanskrit l t. and Indian culture

71 SASTRI, Rama Kant *Vaidika sah tya ka itihasa* (Hindi) Varanasi

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Hindi transl. of Goldstucker s original work

most of *RV* hymns are pre Gathic and pre-Zar
Rev S M. BANERJEE *BRMIC* 20 (5), 137 39

83 SPENCER, H S *Is the so called younger Avesta really younger?* H P Vaswani, Poona, 1965, 104

whole of Avesta is of one piece and bears the stamp of one authorship

Rev S M BANERJEE, *BRMIC 20 (5), 137 39*

84 SUBHASH, Vedalamkar Vedon ka kala (Hindi) *GKP* 21 (1-2), 1968, 106-110

85 TRIPATHI, Aniruddha Prasad *Vaidikavanmaye guru-śisyaparampara* *Pratibha*, VSVV, Varanasi, 1970, 52-54

86 TRIVEDI, Rama Govind *Vaidika sahitya* (Hindi) Chowkhamba, Varanasi

87 UPADHYAYA Baladeva *Vaidika sahitya aur samskṛti* (Hindi) Sarada Mandir, Varanasi, 1958

88 UPADHYAYA, Baladeva *Samskṛta sastron ka ithasa* (Hindi) Sarada Mandir, Varanasi 700

89. UPADHYAYA, Ramji *Pracina bharatiya sahitya ki sams krtika bhumika* (Hindi) Lokabharati, Allahabad, 1966, 1160

90 VARHADPANDE N R *Vedamca kala diksitamca acala siddhanta* (Marathi) *Navabharata* 19 (6), Mar 66, 53 57

astronomical evidence is the surest evidence *ŚPBr* 3000 B C argument based on IV civil not valid (S K RAY has shown that the three Vedas are mentioned in the IV writing)

91 VIDYASAGAR, Madan Mohan *Aryon ke pramana grantha* (Hindi) *Vedavani* 21 (10), Aug 69, 12 15

92 VISHVA BANDHU *Vaidika vanmaya ka samanya paricaya* (Hindi) *VJ* 21 (3 4), 1972 12 22

in the light of modern hist development

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94 WEBER A *The History of Indian Literature* Chowkhamba Sk Studies 8, Varanasi

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96 WRIGHT J Clifford *Non Classical Sanskrit Literature* SOAS London 1966 27

(inaugural address delivered on 24 11 65) note (pp 10 12) on Prakritisms in *RV* the peripheral hymns of which are dated cir 500 B C

97 WUST W *Stilgeschichte und Chronologie des Rgveda* Abhand fur die Kunde des Morgenlandes XVII, 4 1966 188

(reprint of 1928 ed Leipzig)

98 YUDHISTHIRA Mimamsaka *Rgvedadibhasyabhumika men nirdista vedotpattikala ki vivecana* (Hindi) *Vedavani* 18 (11), Sept 66 4-6

In VS 1933 Swami Dayananda mentioned that 1960862976 years had passed since the creation of the Veda Y says that the time of seven *Sandhis* needs to be added to this figure see 2 and 38 above

34 GENERAL STUDY OF THE VEDA

1 ABHAYADEVA, PANCHOLI, Badriprasad (ed) *Savita* Veda Samsthan, Ajmer

a monthly journal mainly relating to Vedic subjects (founded by Vidyananda Videha)

2 ABHINAVA SACCIDANANDA Swami *Esa niskantakah panthah* *Sur* 40 (12) Dec 64, 352 354

trad approach to Vedic study

3 ABHINAVA SACCIDANANDA Swamı *Vedanam svarupa jnanam Amṛtalata* 2 (4) Feb 66 17–20

4 AGRAWALA V S *Sparks from the Vedic fire a new approach to Vedic symbolisn* BHU School of Vedic Studies, Varanası 1962 132

5 AGRAWALA V S Vedic symbolism *JIH* 41 (2), 517 523

Vedic hymns embody metaphysical statements of cosmogonic laws wh hold good at different le els

6 AGRAWALA V S *Vedavidya sṛstividyasamana Visva Samskṛtam* 1 (2) Feb 64 135 141

7 AGRAWALA V S The Vedas and Indian culture *IA* (3rd Series) 1 (3) July 64 154–162

most shining period of Rṣı culture is that of Up ve owe to Veda (1) our concept on of motherland (2) intr cate complex *of rel* and *cults* and (3) tr ad c pattern of creat on

8 AGRAWALA V S The traditional approach to Vedic interpretation *PICO* (26th Session) 3 (1) 1969 1 13

two bas c statements that the transcendent real ty is *eka* and *aja* and that there is divers ty of approach e g *ada advāda ajovāda ambhov da* etc the whole cosmos is the ou come of the combina tion of *am ta* and *m ṭyu deva* and *bhu ta*—also known as mind or *p ana* and ma ter p oblem of Ved c man ras to be unders ood in terms of symbolism of numbers fundamental d cho omy represented thro *dyāvā p h v aho ā a* etc symbolism of tr ad c concepts three fires three vorlds sim larly heptad c concep s imagery of the Cow—another basic princ ple of Ved c in erpretation symbolism of the Horse doctrine of *yajna* var ous *v dyas*

9 AMARASIMHA *Veda padhane ka adhikara kisako hai? kisako nahin?* (Hindi) *Vedava i* 16 (2) Dec 63 19 22

10 AMARASIMHA (ed) *Vedapatha* Virajananda Vedic Inst New Delhi

a monthly journal

11 AMIRACHANDRA Sastri *Vedanam apauruseyatvam Samskṛta Ratnakara* 29 (10) Oct 67 9 11

a statement in Sk vss

12 AMRITAVAGBHAVA, Acarya *Bharatiya tantra sahitya aur usaki darsanika bhumika* (Hindi) *Sreya* 2, 1970, 14-21

Veda and Tantra Mantra Yantra

13 ANANDA, Swami *Videson men veda pracara ki samasya* (Hindi) *Vedavani* 19 (1), Nov 66, 18 19

14 ANANDAPRIYA *Parasi gathaon ki mantrasamhita veda nukula hai* (Hindi) *Vedavani* 14 (1), Nov 61, 87 89

15 ANANDAPRIYA *Yadi maharsi ji ka dhyana isa ora gaya hota to aryasamaji aur parasi adhika nikata a jate* (Hindi) *Vedavani* 17 (1), Nov 64, 77-79

close relationship bet Veda and Avesta

16 ANIRVAN *Veda Mimamsa* (Bengali) Govt Sk College, Calcutta, Vol I 1961, 240, Vol II 1965, 241-290

Vol I gives general idea about the contents of Vedic lit and Mimamsas, Itihasa Purana Tantra treatment of *Up* more detailed Vol II deals with Vedic gods (see *VBD* III 31 2)

Rev (on Vol I) H BANERJEE *JASBen* 3 (1) 49 S G *Pr Bh* 68 79 80 N GOSWAMI *IAC* 10 (2) 274 G TUCCI *EW* 13 (4), 370, (Vol II) H BANERJEE, *JASBen* 7 (3 4) 210

17 ANON *Vaidika sulajhava* (Hindi) *GKP* 19 (4), 1966, 253-256

18 APTE, P P Ekayana Veda *CASS Stud* 1, 145-155 (Also in *SP*, 26 AIOC 1972 337-38)

E mentioned in *Ch Up* VII 1 2 all other references in Pancaratra lit *E* is a fact

19 ATHALEKAR, S L *Kasikagatani vaidikavataranani* *SP* (25 AIOC), 1969, p 1

some Vedic quotations in *K* are not found in pure form

20 ATHAVALE, V B Two Vedic allegories (quoted by Vyasa in the Gita) *Ved Kes* 47 (12), April 61, 516-18

ratha allegory *asvattha* allegory

21 AUDUMBARKAR *Vedavisaye sri appasastri-vidyavacaspatimatam* *GKP* 23 (1-2), 1970, p 6

22. AUDUMBARKAR. *Tasmād vedasya vedatā*. *GKP* 23 (1-2), 1970, 14-20.

..*apauruṣeyatvam: vedavibhāgaḥ*, etc. ..

23. AUROBINDO, Sri. *On the Veda*. Aurobindo Ashram, Pondicherry, 1964, 594.

..a positive and constructive hypothesis on the secret of Vedas .. (Hindi transl. : *Vedarahasya*, 2 parts, Chowkhamba, Varanasi)..

24. BAHAL, Lal Chand. *Jñānamārga aur vaidikasandhyā* (Hindi). *VJ* 20 (5), Aug. 71, 10-15.

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26. BALASUBRAHMANYAM, M. D. The contribution of Vedas to world thought. *SP* (*ISC*) 2, 1972, p. 55.

27. BALASUBRAHMANYAM, M. D. *Vedasaṃrakṣaṇa kī āvaśyakatā* (Hindi). *VJ* 21 (3-4), 1972, 236-238.

28. BAMBAVALE, T. A. *Veda-Rahasya* (*The Secret of the Vedas*). Poona, 1962, 173.

..Vedas written in a code lg. .. author accepts meanings of Vedic words as given by Motilal SHARMA..Vedic scientists (Ṛsis) knew quite a lot about astronomy, astrophysics, nuclear chemistry..

Rev. : M. SCALIGERO, *EW* 16, 172.

29. BANDOPADHYAYA, Pratap. Vedicism in Kālidāsa. *PAIOC* (23rd Session), 1969, 300-309. (Also in *SP*, 23 AIOC, 1966, p. 50).

..two aspects : (1) words taken *verbatim* by K. from Vedic texts; (2) forms not sanctioned by grammar of cl. Sk. but based on Vedic models, used by K; e. g. *rodasī*, *sūnṛta*, *āsa* (for *babhūva*), *addhā*..also use of Vedic metre..

30. BANGALI BABA. *Vedaś cakṣuḥ sanātanam*. Hari Surgical Works, Delhi, 1965, 42.

..English transl. : *Veda, the Eye Eternal*, 1965, 66..

Rev. : OM PRAKASH, *JGJRI* 20-21, 279.

31. BAPAT, P. V. Vedic sources of some Buddhist beliefs. *J Assam RS* 14, 1960, 116-119.

32 BASU, Shantibhusan The Vedas and the Indian situation *SP* (26 AIOC), 1972, p 340

33 BHADRASENA *Arthikasamasya samyavado vedas ca* *GKP* 18 (1-2), 1965, 21-25

34 BHADRASENA *Madhva dharmacarya sri krsnacarya ke vaidika vicara* (Hindi) *Vedavani* 19 (6), April 67, 4 6

35 BHAGAVADACARYA *Vedavicarah* *Amrtalata* 1 (1), April 64, 56 58

36 BHAGAVADDATTA *Rsi-vivecanam ardhapauruseyapakse mantranam spastikaranam, Amṛtalata* 1 (2), 60 ff, 2 (1), May 65, 64-67

37 BHAGAVADDATTA *Veda ki samasyaon para maharsi dayananda ka dṛstikona* (Hindi) *Vedavani* 18 (9), July 66, 16-24 (Also in *GKP* 19 3, Dec 66, 207 ff)

karmakanda vinyoga nirvacana, ākhyana, atharva putra dadhici, etc.

38 BHAGAVADDATTA *Vedavimarsa* *GKP* 19 (1-2), 101-161.

see *VBD* III 31 3

39 BHAGAVADDATTA *Vedanam dharatalam suksmam*. *GKP* 23 (3), 1970, 125-127

(to be contd)

40 *Bhagavan Veda* Sadguru Gangeshvar Chaturveda Samsthana, Bombay, 1971, 1000

four Vedas in one Vol , in bold Devanagari see 66 below

41 BHAGAVATACHARYA, Swami *Vedamahatmyam* *GKP* 19 (1-2), 1966, 29–32

42 BHARADVAJ, Satyakama *Veda kya hai* ? (Hindi) *Vedavani* 19 (1), Nov 66, 78 81

(from *vid jñane, sattāyām, labhe, vicarane*)

43 BHARATENDRANATH *Visva ko veda ka sandesa* (Hindi) Jana-Jnana Prakashan, New Delhi, 1969, 16.

44 BHATTACHARYYA, Durgamohan Thoughts on aspects of Vedic studies *OH* 8 (2) 1960, 73 88 (Also in *PAIOC*, 21st Session, Vol I, 1964, 58-75)

> (presidential address Vedic Section 21 AIOC) analytical register of the contents of *RV* early hints for *mantra* interpretation, little known comm on select Vedic mantras, Sayanabhasya on *Kanva samhita*, Paippalada *AV*, a new Vedic concordance, relationship bet *AV* and the Tantric mantrasastra

45 BHATTACHARYYA, Niradavarana *Vedah vedangani ca.* *Pranava Parijata* 13 (12), 202 208, 14 (1), 12-15

46 BHAVANILAL, Bharatiya *Prof Max Muller ke veda sambandhi vicaron ka alocanatmaka adhyayana* (Hindi) *Vedavani* 13 (5), Mar 61, 5 8

47 BHAVANILAL, Bharatiya *Brahmavaivarta purana aur veda* (Hindi) *Vedavani* 15 (2), Dec 62, 7-9

48 BHAVANILAL, Bharatiya *Veda aur purana sambandha vislesana* (Hindi) *Vedavani* 16 (2), Dec 63, 15-19.

49 BHAVANILAL, Bharatiya *Aryasamajika sahitya ka sarveksana vedabhasya tatha vedavyakhya grantha* (Hindi), *Vedavani* 17 (1), Nov 64, 93 ff

> list of Arya Samaj publications on Vedic lit

50 BHAVANILAL, Bharatiya *Veda ka svarupa aur pramana karapatri ji ke vicaron ki pariksa* (Hindi) *Vedavani* 17 (7), May 65, 13 17

53 BHIDE, N N *Veda mhanaje kaya* ? (Marathi) *Prajñā-loka* 13 (1), April 70, 27 32

scientific value of Veda

54 BHIDE, V V Cock in Vedic literature *Bh Vid* 27, 1967, 1 6

55 BINDRA, Trilochan Simha *Pracina bharata men vedasam raksana ke prayasa* (Hindi) *VJ* 21 (3 4), 1972, 106 110

vikrtis ancillary texts

56 BISSONDOYAL, B *Les Hindous et leurs ecritures sacrees* Libraire Adyar, Paris, 1965, 171

(English version *Hindu Scriptures*, Macmillan) introduces, among others 4 Vedas principal *Up*
Rev K. V SARMA *VIJ* 3, 324 25

57 BISSONDOYAL, B (VISHNU DAYAL) *The Aryasamaj introduction* New Chetan Press, Delhi, 1967, 65

discusses the infallibility of the Veda

58 BISSONDOYAL, B (VISHNU DAYAL) *Veda kī viśesata* (Hindi) *Vedavani* 21 (2) Dec 68, 4–7

59 BISSONDOYAL, B (VISHNU DAYAL) *Arsa grantha hī kyon padhe ?* (Hindi) *Vedavani* 25 (1), Nov 72, 11-14

60 BON MAHARAJ, Swami The uniqueness of Vedic reading *IPC* 8 (3), 213 224 (Also in *SP*, 26 ICO, 1964, 71-72, *SPP* 7 1, Feb 67, 1-13)

technique of *vedapātha* different (eleven) kinds of *pāthas* (fourteen defects in Vedic recitation)

61 BOSE, Abinash Chandra Call for unity in the Vedas *BJ* 12 (26), 17-7 66, 20 24

samjñāna of various kinds

62. BOSE, Abinash Chandra Approach to the Vedic world *V Raghavan Shashtyabdapurti Fel Vol*, 1971, 1-13

one shd discover affinities and differences bet. Eur and Ind. Aryanism fundamental ideas of Vedic rel ultimate reality as the unmanifest (*aja*) is pure being, this pure being becomes manifest

on the relative plane of the phenomenal world 'many to be identified with the 'one values as Vedic divinities ritual as visual and material counterpart of the communion with the Divine Vedic Ṛsis went out on preaching campaigns

63 BUDDRUSS, Georg Der Veda und Kashmir *KZ* 77, 1961, 235-245

apropos Henri FREI *CFS* 17 47 53

64 CHAPEKAR, N G *Caranavyuha* (Marathi) *Navabharata*, May 63 35 41

65 CHATTOPADHYAYA, Basant Kumar The Bhagavadgita and the Vedas *CR* 161 (2), Nov 61, 194-200

no conflict bet. *BG* and Veda

66 CHAUBE B N *Veda kī sarvottama chapai Srī gange svaranandajī ka stutya karya* (Hindi) *Vedavani* 24 (11) Sept 72 5 7

introduces 40 above (also ref. to the work of SATAVALEKAR and YUDHISTHIRA)

67 CHAUBEY, B B *Vartamana yuga men vedadhyayana kī avasyakata* (Hindi) *Hindu Vishva*, May 71

68 CHUDAMANI Sastri *Vedo manavasampattih GKP* 14 (3), 1961, 86-87

69 CHUDAMANI, Sastri *Veda aur srisankaracarya ka vedanta* (Hindi) *Vedavani* 13 (8) 18 19

70 DANDEKAR R N *Vedatila vicara* (Marathi) *Ekata* 17 1965, 421 23

71 DANDEKAR, R N *Vedadarsana* (Marathi) Publ Div I B Ministry, New Delhi 1966 44

(Lad Mem Lectures AIR 1965) cultural background of the Veda (with introd and concluding remarks by H. D VELANKAR)

72 DE CHAUDHURI H K The Vedas *BRMIC* 18 (10) Oct 67, 311 322

meaning of Veda main problem of Veda yajna mystic vision of God meaning of *brahman* beginnings of phil

82 DHARMADEVA *Maharsı dayananda kı vedarthavısayaka krantı* (Hındı) *GKP* 21 (4), Feb 69, 6 7

(1) Veda is *isvarīya jnana* (2) no *an tya* hist. in Veda (3) Ved c words *yaugika* or *yogarudhi* (4) Veda teaches monotheism (5(sacrifice worship of god+*dana* (6) besides spiritualism, Veda also teaches sc ence in rudiments (7) Sayana has not realised the s gnificance of Veda fully his division of Veda into *karmakanda* and *brahmakanda* (VS bhasya) is not valid

83 DHARMADEVA *Veda hı ısvarıya jnana kyon?* (Hındı) *Vedavanī* 21 (5) Mar 69, 14-17

84 DHARMADEVA *Vedotpattı kaba aur kaise?* (Hındı). *VJ* 21 (3-4), 1972, 25-28 32

85 DHARMAVIRA *Veda apauruseya hai* (Hındı) *Vedavanī* 15 (3), Jan 63, 9 12 15 (4), Feb 63 9 11

86 DIKSHIT Somasundara *Vedasvarupam ISC Souvenır*, 1972, 68 70, 93

particularly from the ritualistic pt. of v ew

87 DIWAN CHAND *Veda adesa* Kanpur, 1962

Rev M KULASHRESHTA, *VJ* 11 (11) 54

88 DUBE, Srıprakasa *Vaidıka darsana* (Hındı) *VJ* 16 (6), Aug 67, 37 39

89 DUMEZIL G Notes sur le bestıaire cosmıque de l Edda et du Rg Veda *Melanges F Mosse*, 1959 104 112

cosmic cattle

90 DVIJENDRANATH *Ko 'yam vedah? mantrabrahmanayor vedatvam na va?* *GKP* 14 (1) 22 24

Veda primarily the Mantras not *Br*

91 DVIJENDRANATH *Veda tatha kramıl a vikasa sıddhanta* (Hındı) *Vedavanī* 14 (1) Nov 61, 39-41

92 ED *Vedartha kī durgatı* (Hındı) *Vedavanī* 23 (6), Aprıl 71, 7 8

(apropos Vedon men ramakatha in *Rāmāyaṇa ed̄n.a sandesa* of Feb 71 where n the mantra *tte t orje t a* is interpreted as ref to Rama story)

73 DEVARAJ *Mera (veda men) bandara* (Hindi) *GKP* 17 (2), 1964, 186-187

RV X 86 5, *AV* 19 62 1

74 DEVI, Kalavati *Vaidika sahitya men sahakarita aur samgathana* (Hindi) *Tripathaga* 11 (1), Oct 65, 35-37

RV X 191 *AV* V 19 4

75 DHARMADEVA *Vedon ka mahattva* (Hindi) Aryakumar Sabha, Delhi, 48

Rev VISHVANATH *GKP* 15 (6), 229

76 DHARMADEVA *Vedon ka yathartha svarupa* (Hindi) Gurukul, Kangri, 1963, 528

77 DHARMADEVA *Veda ka tritva aur catustva* (Hindi) *Vedavani* 18 (11), Sept 66, 6-12

no of Vedas is definitely four

78 DHARMADEVA *Veda aur sakhaen* (Hindi) *Vedavanī* 19 (1), Nov 66, 64–68

1127 sakhas of the 4 Vedas sakhas are man made, Vedic mantras interpreted and their *viniyoga* explained differently in different sakhas and *Br*

79 DHARMADEVA *Vedanam vaiśiṣṭyam teṣam sphūrtidayakah śarvabhaumasandeśas ca* *GKP* 19, 402 406, 485-490, *Amṛtalata* 4 (2), 36-41, 4 (3), 22-29, 4 (4), 27-34, *R Dravid Fel Vol*, 1971, *Ve* 5 15

reconciliation of *jnāna karma upasanā*, of *śraddhā* and *tarka*, of *dharma* and *vijnana*, life as *yajna*, universal brotherhood, fearlessness, etc

80 DHARMADEVA *Vedon aur brahmana granthon men sambandha* (Hindi) *Vedavanī* 19 (6) April 67, 6 13

mantrabrahmaṇayoh vedanāmadheyam this definition is not universally valid, it is a kind of *pariḥhāṣā* only applicable to specific context

81. DHARMADEVA *Arya vidvanon ke veda visayaka navīna sahitya para eka vihamgamadṛsti* (Hindi) *Vedavani* 21 (3), Jan. 69, 5-8.

82 DHARMADEVA *Maharsı dayananda kī vedarthavısayaka krantı* (Hındı) *GKP* 21 (4), Feb 69, 6 7

(1) Veda is *isvarya jnana* (2) no *anitya* hist in Veda (3) Vedic words *yaugika* or *yogarudhi* (4) Veda teaches monotheism (5(sacrifice=worsh p of god+*dana* (6) bes des sp r tualism Veda also teaches sc ence in rudiments (7) Sayana has not realised the s gnificance of Veda fully his d vis on of Veda into *karmakanda* and *brahmakanda* (VS bhasya) is not valid

83 DHARMADEVA *Veda hı ısvarīya jñana kyon?* (Hındı) *Vedavanı* 21 (5), Mar 69, 14-17

84 DHARMADEVA *Vedotpattı kaba aur kaıse?* (Hındı). *VJ* 21 (3 4), 1972, 25 28, 32

85 DHARMAVIRA *Veda apauruseya a haı* (Hındı) *Vedavanī* 15 (3), Jan 63 9 12, 15 (4), Feb 63 9 11

86 DIKSHIT, Somasundara *Vedasvarupam ISC Souvenır*, 1972, 68 70, 93

particularly from the ritualist c pt. of view

87 DIWAN CHAND *Veda adesa* Kanpur, 1962

Rev M KULASHRESHTA *VJ* 11 (11) 54

88 DUBE, Sriprakasa *Vaıdıka darsana* (Hındı) *VJ* 16 (6), Aug 67, 37 39

89 DUMEZIL, G Notes sur le bestıaire cosmıque de l Edda et du Rg Veda *Melanges F Mosse*, 1959 104 112

cosmic cattle

90 DVIJENDRANATH *Ko 'yam vedah? mantrabrahmanayor vedatvam na va?* *GKP* 14 (1) 22 24

Veda primarily the Mantras not *Br*

91 DVIJENDRANATH *Veda tatha kramıka vıkasa sıddhanta* (Hındı) *Vedavanı* 14 (1) Nov 61, 39-41

92 ED *Vedartha kī durgatı* (Hındı) *Vedavanī* 23 (6), Aprıl 71, 7 8

(apropos Vedon men ramakatha in *Ramayana vedana sandesa* of Feb 71 wherein the man ra *sse trorje tra* is interpreted as ref to Rama story)

93 ED *Vedatatparyavisaye kiñcit* *Sur* 40 (11), Nov 64, 316 317

94 EIS Gerhard *Altdeutscne Zauberspruche* de Gruyter, Berlin 1964, 182+12 tables

Ved c and Germanic magical incantations E has doubts re KUHN s v ew that these are derived from Idg model

Rev Rudiger SCHMITT *Kratylos* 12 97 98

95 EKA DHARMASASTRAPREMI *Samksipta vedaparicaya* (Hindi) *Kalyana* 38 (3) Mar 64 809 815

96 FILLIOZAT Jean La Veda et la litterature Tamoule ancienne *Renou Comm Vol*, 1968, 289 300

97 GANDHI Ram Swarup Sanskrit and esoterism *SP* (ISC) 4, 1972 p 4

(Sk cum English) deals w th mechan cal psychological, and physical aspects of the bod ly machine etc on the basis of Vedic hymns

98 GAURISHANKAR The Vedic sources of Srīmad Bhagavad gītā. *SP* (26 ICO) Suppl , 1964, 18-19

ref to *Vedag ta* (3 mss n Panjab Univ Lib) its author is Śrī Jagannath a Śastri Nyayabhūsana each st of *BG* with corres ponding Ved c Mantras with a comm in Sk. ...

99 GONDA, J [Articles on Veda (pp 1245-46), Vedic and Brahmanic Religion (1247 1251)] *Die Religion in Geschichte und Gegenwart*, 1962

100 GOPA DEV *Kya veda karmapratipadaka hī hai?* (Hindi) *Vedavanī* 16 (2) Dec 63, 22 25

101 GOPAL SASTRI *Veda aur astadhyayī* (Hindi) *Vedavanī* 14 (2), p 19, 14 (4), 15 18

102 GOPALSWAMY AIYANGAR, T K Vātsyayana and his regard for the Vedas *SP* (22 AIOC) 1965, p 156

103 GUHA CHAUDHARI Dvijendra Nath A peep into the Vedic studies *CR* 154, July 60, 65 81

104 GUPTA Anand Swarup *Rudrakṛta gayatrı stutıh*, *Pur* 7 (1), Jan 65, 1 5

(compıled with notes from *Padma P* 5 Sṛṣṭı 17 309 33ɔ) g as ıdentıfied with speech ı e *gāyatrı mantra* g represented ın her anthropomorph c form g ın her cosmıc form

105 GUPTA, Ghanashyam Sımha *Arya ṛsıyon kı dıvya drstı* (Hındı) *Vedavanī* 20 (6), Aprıl 68, 16 17

106 GUPTA Kıshorılal *Vısvavıjnana ka adısrota veda* (Hındı) *Vedavanī* 13 (8), 11 13

107 GUPTA S B Research ın the Vedas *BSSS* 1 (3 4), 1971 72, 13 14

three fields of exıstence *bhūloka* (general electro magnetıc field) *bhuva loka* (gravıtatıonal field) *svarloka* (ınternal field) the r actıve prınc ples respect ely called *kṣarapuruṣa* *aksa apuruṣa* *puruṣottama* *yajna* bas c law of healthy funct onıng of the ınd vı dual the communıty and the unıverse

108 GUPTA Sudhır Kumar *Meghaduta kı vaıdıka pṛstha bhumı aur usa ka samskrtıka sandesa* (Hındı) Bharatı Mandır, Khurja *1954 36*

explaıns Ved c background of some myths re Carmanvatı Balarama Tr pura v jaya etc Kalıdasa s suggestıons and Daya nanda s etymologıes coıncıde

109 GUPTA, Sudhır Kumar *Veda ka svarupa* (Hındı) *Vedavanı 16 (1)*, Nov *63*, 43 *51*

ın Mantras and *Br* the words Ṛk Yajus Saman Trayi prı marıly s gnıfy all knowledge

110 GUPTA Sudhır Kumar Sramana tradıtıon and Vedıc lıterature *Mahavıra Jayantı Smarıka* Aprıl 64

111 GUPTA Sudhır Kumar *Vaıdıkam bhavıkam vaımalyam Trıvıdha*, *1966*

emot onal ıntegratıon as embodıed ın Vedıc vss

112 GUPTA Sudhır Kumar Valıdıty of hıstorıcal and legen dary ınterpretatıon of Vedıc stanzas *SP* (23 AIOC) 1966 3 4

so called proper names (lıke Kanva Ayu Nahuṣa etc) v ere not regarded as proper names ın the perıod of the hymns and the

immediately following epochs there were originally no legends as such in the hymns—legends such as the one coined round the name Śunaḥsepa were framed by later theologians and teachers to explain abstract ideas in a concrete form

113 GUPTA, Sudhir Kumar *Vedanam srstih* *Trividha* 1967

d scusses the authorship of Vedas from both ancient and modern viewpts

114 GUPTA Sudhir Kumar *Vedamantron men vikara* (Hindi) *GKP* 21 (1 2), 1968, 117-122

no modifications no corruptions in the text of the Veda are perceptible acc to Dayananda the lg of the Veda is artificial and regularised it was not the lg of common parlance discusses the views of ESTELLER RAJWADE VISHVA BANDHU

115 HAJARIKA, Bhavendra Nath *Tasmad vedasya vedata Pracyabharatī*, Assam Sk Board Gauhati 1965, 68-72

Sayana s comm is the most efficac ous aid for the understanding of the Veda

116 HARSHANARAYANA *Tattvikam svarupam vedasya* *SS* 24 (2), 1969, 96 140

all Hindu lit (not only Veda) is *apauruseya* *Śruti* is of two kinds Vedic and Tantric *AV* outside the Trayi, Itihasa puraṇa, diff from Veda

117 HAZRA, R C The professional jesters of the Vedic age *IHQ* 38 (2 3), 1962, 190 200

trad of jesters goes back to Vedic times *RV* IX 112 4 *hāsanam upamantriṇah* (Sayana explains *upamantriṇah* as *narmasacivāh*) also *kari* as oblation to *hasa* (*hasāya kar m* *VS* 30 6 20 *TB* 3 4 2), *kāri*=artist or jester

118 INDRA DEVA *Artavamasa nirnaya* (Hindi) *Vedavanī* 24 (5), Mar 72, 3 5

mention of Rtus in Veda particularly *VS* and *TB*

119 ITTIRAVI NAMBUTIRI *Keralesu vedadhyayanasampradayah* VS, Tirupati, 1967 S 46 48

refers to recent situation

120 JAGADEVA SIMHA (ed) *Aryamaryada* 37 (1) Vedāvirbhava visesanka Arya Pratinidhi Sabha, New Delhi

121 JAGANNATHA, Sastri *Vaidika sahitya samiksanam.* *Amṛtalata* 2 (1), May 65, 75 81

122 JAGATKUMAR, Sastri *Maharsi jaimini ka vedavisayaka siddhanta* (Hindi) *Aryamartanda* 50 (19), 1970, 3 5

123 JANAMEJAYA *Rgyajuhsamatharvanani eva veda iti samjña, na brahmanagranthanam, na co 'panisadam* *GKP* 21 (4), 1968, 185-188

mentions evidence derived from popular belief, Yaska, Patanjali, Manu, etc

124 JAYADATTA, Sastri *Vedasya 'pauruseyatvam svatahpramanyam ca* *GKP* 17 (8), 1965, 419-423

125 JAYADATTA *Vaidika samasya samadhana* (Hindi) *Vedavani* 21 (12), Oct 69, 10-12

discusses questions like what is the meaning of *rsi* ? is the mention of *rsi devata chandas* contempotaneous with Samhita ? can every mantra be interpreted from *adhyatmika adhidaivika, adhibhautika* pts of view ? are Vedangas *vedamulaka* ? can we have new knowledge besides Veda ?

126 JHA, Suresh Chandra *Vedah apauruseyah* *Devavani* 5 (1), Jan 68, 6 8

127 JOSHI, Harishankar *Vaidika yogasutra* (Hindi) Chowkhamba Sk. Series, Varanasi, 31+420

an attempt to offer a new interpretation of Veda

Rev Satyapal GUPTA, *VJ* 16 (12), 50–51

128 JOSHI, Hemchandra God as the author of the Vedas *JGJRI* 22 (3-4), 1966, 177-192 (Also in *SP*, 26 ICO, 1964, p 138 · " Iśvara as the author of the Vedas ")

Udayana's refutation (in *Nyayakusumanjali*, ch 2) of the Mimāṁsa view that *sabda* (Veda) is eternal and that there is no author of the Veda

129 KAKA RAM, Sastri *Vedah* *SP* (21 AIOC), 1961, p 230

130 KAKA RAM, Sastri *Vedesv itihaso vedanam apauruseyatvanityatvapratipadane anyatamo hetuh* *PAIOC* (22nd Session) 2, 1966, 38-45 (Also in *SP*, 22 AIOC, 1965, 238 239)

. accepts the historicity of some Vedic references .

131 KAKA RAM, Sastri *Vedasya mahattvam* *SP* (23 AIOC) 1966, Part III, p 52

132 KAKA RAM, Sastri *Vedam adhikṛtya* *PAIOC* (21st Session) 3, 1968, 32-44

133 KAKA RAM, Sastri *Vaidikadharmasya vijñanamulakatvam prativyakti vibhinnatvam ca* *SP* (24 AIOC), 1968, 267-268

134 KAPADIA, B H *Vaidika nividono samanya paricaya* (Gujarati) *Svadhyaya* 2 (2), 1965, 169 174

135 KARAMBELKAR, V W *Vedamci mantramayata* (Marathi) *Raupya Mahotsava Smaranika*, Brahmana Sabhā, Karvir, Kolhapur

process by wh Vedic mantras become effective is explained with the help of illustrations drawn from modern sciences

136 KARAPATRA, Swami *Vedapauruseyatvaparīksanasya parīksanam* *Sur* 40 (3 9), 1964

serially

137 KARAPATRA Swami (Hariharananda Sarasvati) *Vedasvarūpavimarsah* *Tripathi Fel Vol*, 1965, S 1-14 (Also in *Sur* 42, 1966, 77 82, 264 285)

138 KASHIKAR C G The traditional Vedic recitations a wonder of memory *BITC* I, 1961

139 KASHIKAR, C G *Mantrabrahmanayor vedanamadheyam* *Vedavanī* 17 (10), Aug 65, 2 4

controverts Yudhisthira s view that Mantra alone is Veda see 297 298 below

140 KASHIKAR, C G *Vedasakhamimamsa* *R Dravid Fel Vol*, 1971, Ved 16-20

sakhas arose on account of the differences in the matter of the *viniyoga* of mantras and of performance of ritual rites

141 KASHIKAR, C G The Veda and the Vedic tradition *Sanskrit and Maharashtra*, CASS Publ, Univ of Poona, 1972, 3-16

deals w th the traditions of Vedic study and Vedic ritual in Maharashtra see *VBD* III 33 14a

142 KASHIKAR, C G *Jñanakosakara ketakara ani veda vidya* (Marathi) *Ketkar Patrika* 2 1972, 75 87

cnt exam of KETKAR s views re various problems connected with Veda

143 KAVIRAJ, Gopinath *Vedanam vastavikam svarupam Sur* 39 (7) July 63, 190 193, 39 (8)

144 KHAN Muhammad Faruq (ed) *Veda aur kurana* (Hindi) Markazi maktaba jammat-e Islami Hindi 1970 viii+168

a collect on of 27 essays

145 KHEM CHAND *Vedon men mantron kī punarukti* (Hindi) *GKP* 21 (4) Feb 69 18 21

146 KINJAWADEKAR, Shripad Sastri Vedic literature *SP* (26 ICO), 1964, 143 144

147 KOBAYASHI Ensho On the Vedic studies by Sri Aurobindo (Jap) *JIBS* 20 (2) Mar 72, 869 874

148 KULKARNI, E D *Vedadhikara* (Marathi) Poona, 1968, 38

discusses questions such as (1) did women study Veda in ancient times ? (2) the need for the study of Veda (3) imp of Ved c mantras and r tual

149 KUNHAN RAJA C *Vedo namottamam kavyam JKU OML* 12 (1 2) 1963, 45-68

— 150 LOHANI Bhaskarananda *Vaidika sahitya aur samskṛti* (Hindi) Chowkhamba Varanasi

151 LOMMEL H [Rgveda and Brahmanas] *Symbolon* (Jahrbuch fur Symbolforschung ed Julius SCHWABE) 4 Basel Stuttgart, 1964 p 156

152 MAHESHWARANANDA Swami *Vedagauravam anadini dhanalaksanam GKP* 20 (1-2), 1967, 44-46

153 MALKANI, G R The authority of Sruti or Revelation *Phil Quart* 34 (1), April 61, 35 38

154 MANOHAR *Saba satya vidyaon ka pustaka veda* (Hindi) *GKP* 18 (1 2), 1965, 85 ff

155 MANOHAR *Srutirmahi eka naya drstikona* (Hindi) *GKP* 21 (7 8), 1969 385 391

in the form of question answer (*RV* VIII 7 20) the way of divinities Vedic *upamā* etc

156 MATURAM *Veda men koi itihasa nahin* (Hindi) *Vedavani* 14 (9), July 62, 9 11

157 MAX MULLER, F *The Vedas* Indological Book House, Varanasi, 1969 xi+152

(1) The Veda and Zend Avesta (2) What is the Veda? (3) Hymns of the Vedas (4) The religion of the Veda (5) Vedic deities, (6) Veda and Vedanta (reprinted from different writings introd by U N GHOSH)

158 MEHARSIMHA *Arya samaja ke dasa niyamon ke sambandha men veda mantron ki khoja* (Hindi) *Vedavani* 16 (10), Aug 64, 9 11

159 MISHRA, Bhagavat Prasad *Vedasamraksanam SS* 13, 69 85

Veda can be preserved thro various traditions

160 MISHRA, Raghuraj *Vedarthavimarsah SS* 18 (4) 17 32

161 MISHRA, Sivadas *Vedah vedangani ca Samskrta-Ratnakara* 29 (9), Sept 67, 23 25

162 MITRASENA *Unnati ke patha para* (Hindi) Bharatavarsiya Vaidika Siddhanta Parisad Aligarh 1970

comments on *AV* VIII 1 4 *RV* II 23 5 I 26 3

Rev B IAVANILAL, *Āryamartanda* 50 15

163 MUKHOPADHYAYA, Sujitkumar *A Critical Study of the Sardulakarnavadana* (from the Brahmanic literary sources) Vishva Bharati Annals XII (Part I Humanities), July 1967, 1-108

the Vedas and their branches, yajnas gotra gayatrī and its origin, etc (App B a collection of gotras)

164 MUMUKSHU, Vedacharya *Anusandhanam* *GKP* 23 (3), 1970, 123-124

research needed about Veda

165 MUNSHI, K M Kulapati Vani *BJ* 17 (17), 21-3-71, p 17

Vedas, Vedic social order, study of the Vedas

166 MYLIUS, Klaus Uber den gegenwartigen Stand und die weiteren Aufgaben der Vedaforschung *MIO* 12, 1966, 329-334

167 NAGARAJA RAO, P The wisdom of the Vedas *I-AC* 14, Jan 65, 5-11

168 NAGASWAMY, R Vedic scholars in the ancient Tamil country as gleaned from the Sangam classics and South Indian inscriptions *VIJ* 3 (2), Sept 65, 192-204

169 NARADEVA *Vedon se hi vedon ko dekho* (Hindi). *Vedavani* 14 (1), Nov 61, 65 68

170 NARAHARIBHATTA *Bharatiyasamskṛteh adharabhutah catvaro vedah* *GKP* 18 (1-2) 1965, 40-43

171 NARAYAN CHANDRA Different varieties of arthavāda and their vidhikalpakatva (Bengali) *OH* 8 (1), 1960

172 NIGAMA SARMA *Vedanam mahattvam* *GKP* 19 (1-2), 1966, 24-28

173 NIRMALANANDAGIRI, Swami Central theme of the Brahmanas, Aranyakas, and Upanisads *Chetana* 7 (7), July 62, 117-120

174 PALEKAR, V K Vedic research *SP* (26 ICO), 1964, 185-186

draws attention to the necessity of overhauling the realm of Vedic research, of revising the methods of Vedic study

175 PALIWAL, Krishna Vallabh *Prof Max Müller aur Veda* (Hindi) *Vedavani* 17 (2), Dec 64, 25 30.

176 PANDEYA, Suryabalı *Kya veda manavakṛta hai* (Hindi) *Vedavani* 19 (8), June 67, 19 24, 34-35

mantrakṛt=seer of the mantra or the employer of mant ritualistically Veda is apauruseya

177 PANDEYA, Tilakadhari *Vedon ka adyatana patha 'mula' hai* (Hindi) *Kalyana* 35 (4), April 61, 862 864

178 PANDIT, M P *Studies in the Tantras and the Veda* Ganesh and Co , Madras, 1964, 146

consists mainly of review notices of some studies in Veda on Purusasukta Nivids, Gayatrī upasana, etc (Tantras have carried out the Vedic imperative of harmony bet matter and spirit) Rev A S GOPANI *BJ* (8 11 64), 69, D GURUMURTI, *AP* (May 65) 232 33, Swami HARSHANANDA, *PrBh* (Aug 65), 357 358 S. RAJAGOPALAN, *Ved Res* 51, 403

179 PANDIT, M P *Mystic Approach to the Veda and the Upanisad* Ganesh and Co , Madras, 127

Rev M K VENKATARAMA IYER, *Pr Bh* 73, 237 238

180 PANSE, G M Universal character of Vedic literature *SP* (ISC) 2, 1972, p 55

181 PANT, Nayaraj Vedic notes (Nepali) *Pūrnima* 3 (Parisista), Kathmandu, 1968

Purūravas Urvasī-samvada, description of morning in the Veda, description of stars nakṣatras, phases of moon, Agastya in the Veda

182 PANT, Sridhar Prasad *Vedanam mahattvam. Divyajyotih* 9 (3), Dec 64, 12-15

183 PARAMESHWARANANDA, Sastri *Ko'sau vedah? Visva-Samskṛtam* 9 (1-2), 1972, 11-17

184 PARANJAPE, V *Bhagavatam vaidikavanmayam ca* SP (25 AIOC), 1968, p 22

185 PARASHARI, Sudevachandra *Veda svarupa-vicarah Visva Samskṛtam* 3 (4), Aug 66, 349 351, 348.

186 PATHAK, R P Vedic teachings *Vedic Light* 4 (5), July 70, 131-132.

187 PATWARDHAN, Ramchandra Pandurang *Veda aur vedadhyayana prakara* (Hindi) *Visvambhara* 2 (2 3), 1964, 76 78

188 PRABHU, R K Five riddles of Vedic antiquity *JOIB* 12 (1), Sept 62, 29 43

> (1) Riddle of Vedic home (2) of Vedic age (3) of Vedic calendar (4) of Vedic gods (5) of Vedic yajnas pre hist Arctic home of Veda=region of 86 1/2 degrees of north latitude all Vedic sacrifices have the background of polar phenomena age of *RV*-civilization, 9751 B C there was only one primary god namely the Arctic sun god

189 PRAKASHAVIRA, Sastri *Vedo khilo dharmamulam* *GKP* 18 (10) 1966, 537 538

190 PRIYAVRATA *Veda ke rsi* (Hindi) *Vedavani* 18 (8), June 66, 11-13

191 PURANI, Ambalal Sri Aurobindo's approach to the Veda VS, Tirupati, 1967, E 4-8

> (mostly quotations from A s *On Veda*) A s interpretation of Veda is psychological and spiritual it brings out mystic import of Vedic symbols A regards Veda as one piece—one subject matter and common form at the end of the paper is given a small list of psychological words used in *RV* (also see *VBD* III 30 51 52)

192. RAGHAVAN, V *The present position of Vedic recitation and Vedic Sakhas* Veda Dharma Paripalana Sabha, Kumbhakonam 1962, 24.

> Rev K K R, *ALB* 26, 292 S P *Ved Kes* 50 78

193 RAGHAVAN, V (ed) *Kanakavali* *ALB* 30, 1966, 141-175

> this work by Narayana of Srimusnam deals with the trad hist. and ramifications of the 4 Vedas incidentally answars some criticism re *SYV*

194 RAMACHANDRACHARYA, C Veda, the source of *darsanas* and maxims VS Tirupati, 1964

195 RAMAMURTI, Sastri *Mimamsakarityaviyadadiprapanco vedas ca nityah, PAIOC* (21st Session) 3, 1968, 61-69

MANYAM *ABORI* 47 105 107 J GONDA, *JOIB* 16 95 97 C G KASHIKAR *VIJ* 4 (1) 105 107 M P PANDIT *Pr Bh* (Aug 67), 359

208 SAMPURNANANDA *An Introduction to Vedic Study* Acad of Comparative Philosophy and Religion, Belgaum, 1969 ix+73

the so called Aryan race home of the Aryans—India date of the Vedas (there are memories in *RV* of a period of 35 000 yrs back from now) Yoga as the key to Vedic interpretation symbolical approach necessary

209 *Caron Veda* with Hindi commentary Samskrti Samsthana, Barelli

8 vols

210 SANKARACHARYA OF KANCHI KAMAKOTI Sri Study of the Vedas *Kamakoti Vani* 4 (9), Sept 72 5 8

211 SANTI PRASAD *Vedo 'khilo dharmamulam Manasamayukha* 1 (1), June 64, 25 27

212 SARMA, K V *Daksinapathe vedapracarah Visva-Samskrtam* 6 (1), 1968 69, 11 18

213 SARMA K V *Daksina bharata men vedon ka pracara* (Hindi) *VJ* 21 (3 4) 1972, 68 72, 75

Hindi version of 212 above

214 SASTRI, Harishankar Veniram *Vedavedangatadupangadhyayanadhyapanavimarsah Sammanasyam* 2 (5) July 66 10 15

215 SASTRI, Raghuvira Simha, BHARATENDRANATH (ed) *Aryodaya Vedanka* Arya Pratinidhi Sabha New Delhi 1966, 272

Rev Chandraprakash ARYA, *VJ* 15 (10) 53 54

216 SASTRI, Sukadeva *Vedanam apauruseyatvam R Dravid Fel Vol*, 1971, *Ved* 1-3

217 SATAVALEKAR S D *Veda kī apauruseyata* (Hindi) *Vedavanī* 14 (1) Nov 61, 81 82

218 SATAVALEKAR, S D *Veda kī mahatta* (Hindi) *VJ* 17 (1), April 68, p 30

196 RAMANANDA Sastrı *Veda aur vısva ke darsanıka sıddhanta* (Hındı) *Vedavani* 17 (1), Nov 64 91 93

197 RAMASVARUPA, Sastrı *Idanım vedavıjñanam avasyakam* *Sur* 46 (5) May 70 117 118

198 RAM GOPAL Presıdentıal address Vedıc Sectıon *PAI-OC* (23rd Sessıon), 1969, 40 46

199 RANADE, R D The Vedas as revelatıons *BJ* 14 (3), 10 9 67, 21-23

200 RENOU, L *La poesıe relıgıeuse dans l'Inde antıque* PUF ' Mythes et Relıgıons ", 8, Parıs, 1942, xv+144

201 RENOU, L Cent ans d etudes védıques *France Orıent*, 1949

202 RENOU, L Vedıc study, ıts hıstory, and ıts future *JORM* 17 (2), 1950 65 83

203 RENOU L La poesıe prımıtıve de l'Inde *Revue française*, 1952

204 RENOU L Le Veda chez Patanjalı *JA*, 1953 427 464

205 RENOU, L Le Veda chez les grammaırıens non panınéens *JA*, 1956, 377 389

206 RENOU, L Les dıvısıons dans les textes sanskrıts *I IJ* 1 (1) 1 32

(I) Vedıc lıt discusses Maṇḍala, Astaka Arcıka, Ithımıka, etc

207 RENOU, L *The Destıny of the Veda ın Indıa* Mot Ban, Delhı 1965, 105

(ed by Dev Raj CHANNA ed s preface v ııı) Engl sh transl of R s *Le de t n du Veda dans l Inde* *Eup* Vol 6 (*VBD* II 31 29) descr bes tl e relat on of Veda to certa n Vedangas, Darsanas, ep cs Puranas ımpact of Ved sm on Śaıvısm Va snav sm Tantrıcısm real extens on of Ved c thought ın post Vedıc Indıa (see also *VBD* III 31 12)

Rev AGEHANANDA BHARATI, *JAS* 26, 151, M D BALASUBRAH

MANYAM *ABORI* 47 105 107 J GONDA, *JOIB* 16 95 97 C G KASHIKAR *JIJ* 4 (1) 105 107 M P PANDIT *Pr Bh* (Aug 67), 359

208 SAMPURNANANDA *An Introduction to Vedic Study* Acad of Comparative Philosophy and Religion, Belgaum 1969 ix+73

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209 *Caron Veda* with Hindi commentary Samskrti Sam sthana, Barelli

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210 SANKARACHARYA OF KANCHI KAMAKOTI Sri Study of the Vedas *Kamakoti Vani* 4 (9), Sept 72 5 8

211 SANTI PRASAD *Vedo khilo dharmamulam* *Manasa-mayukha* 1 (1), June 64, 25 27

212 SARMA, K. V *Daksinapathe vedapracarah* *Visva-Samskrtam* 6 (1), 1968 69, 11 18

213 SARMA K V *Daksina bharata men vedon ka pracara* (Hindi) *VJ* 21 (3-4) 1972, 68 72 75

Hindi version of 212 above

214 SASTRI, Harishankar Veniram *Vedavedangatadupanga dhyayanadhyapanavimarsah* *Sammanasyam* 2 (5), July 66 10 15

215 SASTRI, Raghuvira Simha, BHARATENDRANATH (ed) *Aryodaya Vedanka* Arya Pratinidhi Sabha New Delhi 1966, 272

Rev Chandraprakash ARYA *VJ* 15 (10) 53 54

216 SASTRI, Sukadeva *Vedanam apauruseyatvam* *R Dravid Fel Vol*, 1971, *Ved* 1 3

217 SATAVALEKAR S D *Veda ki apauruseyata* (Hindi) *Vedavani* 14 (1) Nov 61 81 82

218 SATAVALEKAR S D *Veda ki mahatta* (Hindi) *VJ* 17 (1) April 68, p 30

219 SATPRAKASHANANDA, Swami The Vedic testimony and its speciality *Pr Bh* 67 (3-4), Mar April 1962

220 SATYABHUSHANA *Kya veda men itihasa hai ?* (Hindi) *Vedavani* 14 (11), 9 15

no hist of any individual in Veda

221 SCHRADER, F Otto Beziehung zwischen Veda und Edda *Zeitschrift fur deutsches Altertum und deutsche Literatur* 77, 1940, 66 68

222 SEHGAL, S R *Janajnana para vaidika chapa* (Hindi) *VJ* 21 (3 4) 1972, 103 105

integration and family life

223 SHARMA, B R A new approach to the Vedas *Rama nath Jha Fel Vol*, 1968, 349 353

224 SHARMA, B R *Bharatiya samskrti ke mūlasrota—Veda* (Hindi) *VJ* 21 (3 4), 1972 29 32

225 SHARMA, Madan Mohan Authenticity of the Vedic text *SP* (26 ICO) Suppl , 1964, 34-36

226 SHARMA, Munshiram *Veda aur arya* (Hindi) *Vedavanī* 15 (1) Nov 62 25 28

227 SHARMA Munshiram *Vedon ka marmma kya hai ?* (Hindi) *Vedavani* 16 (7), May 64 12-13

four problems of Vedic study (1) no of Rcas (*RV* X. 114 8 mentions 15 000 *ŚPBr* X 4 2 23 mentions 12 000 in *brhat* Vaisnava Agamas mention 16 000) (2) meaning of mantras (3) lg of Veda (4) accentuation and pronunciation (ref to the work of Vaidika Sodha samsthana Kanpur)

228 SHARMA, Munshiram *Vedon ka avirbhava* (Hindi) *GKP* 19 (1-2), 1966, 161-169

Vedas revealed in the *pasyant* stage of Vak Vedas available in *vaikhar* form *madhyama* form gives mental glimpses

229 SHARMA, R C *The Vedas An Introduction* Hoshiarpur, 1967

230. SHASTRI, Ajay Mitra *Alberuni aur veda* (Hindi) *VJ* 21 (3-4), 1972, 141-145

231. SHASTRI, Mularaj *Vedasvarūpam* *SP* (26 AIOC), 1972, p 417

232 SHENDE, N J The Purusa Sukta (*RV* 10 90) in the Vedic literature *JUPHS* 23, 1965, 45-51

> studies the sukta as it occurs in *RV*, *AV*, *VS*, *Kan a sam* *SV*, *TA*, and is ref to in *SPB*, *ĀpŚS* *VaitanaS* *Rgvidhana* *Bhagavata P*

233 SHOBHANATH ' PATHAKA " *Yuganirmana men vedon ka yogadana* (Hindi) *VJ* 19 (10), Jan 71, 9-10

234 SHRIBHAGAVADARYA, Swami *Vedasandesah* *GKP* 20 (1-2), 1967, 3-4.

235 SHRIRAKSHAKA *Veda visayaka samasyaen* (Hindi) *Vedavani* 21 (10), Aug 69, 4-6

236 SHRUTISHILA *Vedartha karane men prakarana ka mahattva* (Hindi) *GKP* 13 (9), 13 15

237 SITARAMA SASTRI *Vedartha vicarah* Govt Sk College, Calcutta, 1961, *ka sa*+309

> (ed with indices by H BHATTACHARYA) discusses various Vedic topics Vedic divinities, Mantra *Br*, etc

238 SIVAKUMAR SASTRI *Vedanam apauruseyatvam* *SP* (26 AIOC), 1972, p 419

239 SIVASANKAR *Veda hī isvarīya jñana hai* (Hindi) *Vedavani* 24 (1), Nov 71, 23-36

240 SMITH, R Morton The spread of the Vyasa Vedas *Pur.* 7 (2), July 65, 221-234

> Purana has list of Vyasa s successors in various Vedas—this list can be coordinated at least with *SV* and *ŚYV*

241 SONATAKKE, N S *Veda va avesta* (Marathi) *TMV Patrika* 7 (6), May 68, 17-19.

242 SRIPADA SASTRI *Lokamanya ke do mahān grantha* (Hindi) *VJ* 11 (5), July 62, 4-6, 8

Arctic Home and *Vedakālanirnaya* by B G TILAK

243 SRIVASTAVA, R S Sri Aurobindo's reflections on the Vedas *DI* 11 (3), No 43, July 71, 1-5

[*The secret of the Veda* by A not yet published, Hindi transl *Vedarahasya* published] the true sense of the Veda concealed in veil of concrete and material figures and symbols and thus protected from the profane and revealed only to the initiated two essential features of Vedic hymns (1) It is the Absolute wh creates the cosmos out of its own being, cosmos represents only its lower nature (2) cosmos is the real creation of the Absolute by its force of *tapas* Maya being conceived as the creative power of the Absolute

244 STAAL, J F *Nambudiri Vedic Recitation.* Mouton. Disput Rheno-Traj V, 's Gravenhage, 1961, 102+figures+map

recitation of *RV*, *YV*, *SV* by N cat of records

Rev L RENOU, *JA* 250, 294 96

245 STAAL, J F *The Four Vedas* New York, 20

introd and notes by S relating to recordings of Vedic recitation made by John LEVY and S Asch Mankind Series, Album No AHM 4126 (see 244 above)

246 SUBBU REDDIAR N The Vedas in Sangam literature VS, Tirupati, 1967, E 111 124

knowledge of Vedas Vedic sacrifices Vedic gods, Vedic influence in general

247 SUBHASH CHANDRA *Katham veda apauruseyah? GKP* 16 (2), Sept 63, 49 54

248 SUBRAMANIA SASTRY, S *Sankarsakandabhasya AORM* 19 (2) etc, 1964

serially

249 SWAMI, Surjandas *Rsi, chanda va devata* (Hindi) *Svaha* 1 (2-3), Jodhpur, Oct 69, 1-24

the word *ṛṣi* used in Veda mainly in 4 senses *asat* (*prāṇa*), *rocanī* (*nakṣatra*) *rupa prāk i ka* (*ādhidaivika*) *atīndriya maulika pranon ke draṣṭā* (*sākṣatkartā*), *mantroṇ ke vaktā* two classes of Ṛṣis.

(1) *sṛṣṭipravartaka*, (2) *vedapravartaka* Chanda is *vāṅmaya* and *prāṇamaya* Devas (1) *28 śaktiyon se yukta śarīradhārī cetana prāṇi viśeṣa*, (2) *manuṣyadeva*, (3) *mantrātmika deva*

250 TATACHARIAR Agnihotram Ramanuja Vedic studies a new approach *Vimarsa* 1 (1), 1972, E 73 75

(1) Vedic Ṛṣi Kavi s conception of a divinity, (2) political division of the community acc to Veda (ref *ŚPBr* 4 1 4 1—6)

251 TOPOROV, V N The Vedas (Vedic literature) (Russ) *Filosof enciklo* 1, Moscow, 1960, 233 235

252 TOPOROV, V N Vedic literature (Russ) *Kratkaja lit. enciklo.* 1, Moscow, 1962, 880 883

253 TRIPATHI, Maya Prasad Geomorphological knowledge of ancient Indians *IHQ* 38 (2 3) 1962, 168 182

(ch 4 of author s thesis *Development of Geographic Knowledge in India* Ancient Period) physiography poetically described in *RV* ref in later Vedic lit

254 TRIPATHI, Vindhyeshwari Prasad *Vedapadarthavimarśah brahmanagranthanam ca vedanamadheyatvasyadhyanam.* *SS* 22 (2), 1967, 150 176

255 TSUJI N *Veda to Upanisad the dawn of Indian civilization* (Jap) Iwanami Shoten, Tokyo, 1967, vi+207+6

an outline of the principal contents of Vedic lit, illustrated with a no of specimens in Jap transl

256 UDAYAVIRA SASTRI *Veda īśvarīya jñana kyon?* (Hindi) *Vedavanī* 16 (1), Nov 63, 20-26

257 UDAYAVIRA SASTRI *Aho vedavyakhyatarah GKP* 18 (1-2), 1965, 37 39

258 UDAYAVIRA SASTRI *Veda evam samkhyadarsana* (Hindi) *Śreya* 2, July 70, 22 35

Vedic sources of Samkhya doctrine (mainly ref to the word *tridhātu* in *RV* also *triguṇa svadhā vṛkṣa ad ti*—all these words denote *mula upādana*

259 UDAYAVIRA SASTRI *Vaidika ṛṣiyon ka mantron se sambandha* (Hindi) *VJ* 21 (3 4), 1972, 33 35, 38

—*kartṛvāda draṣṭṛvāda*—difficult es in both (*Ṛṣi kari nibaddha vaktā hain*)—

260 UDAYAVIRA SASTRI *Veda ki apauruseyata* (Hindi) *VJ* 21 (3 4) 1972, 171-173

261 UPADHYAYA, Baladeva *Vaidika sahitya aur samskrti* (Hindi) Chowkhamba, Varanasi

262 UPADHYAYA, Basudeva Vedic study in early medieval age *JBRS* 47, 1961 163 169

263 UPADHYAYA Gangaprasad *Veda aur buddhivada* (Hindi) *Vedavani* 14 (1), Nov 61, 68 71

264 UPADHYAYA, Gangaprasad *Vedapravacana* (Hindi) Dayananda Brahma Mahavidyalaya, Hisar, 1963, 496

Rev ANON *GKP* 16 (1) 30 32

265 UPADHYAYA, Lakshmi Narayan *Vedanityatvam SP* (26 AIOC) 1972, p 425

266 VAIDYA, R V *Astronomical Light on Vedic Culture* Makarand Sahitya, Bombay, 1964, 8+114

systems of time units in Vedic age sacrificial system in Veda Vedic deities and Naksatras etc

267 VAIDYANATH *Veda tatha prakarana aur punarukti* (Hindi) *Vedavanī* 15 (2), Dec 62, 17 18

yajna, daivata adhyatma (and *n ty et hasa*) are the *prakaraṇas*, no *punarukti* in Veda

268 VAIDYANATH *Vedon ke visayanirdharana para vicara* (Hindi) *Vedavani* 17 (1) Nov 64, 62 63

4 top cs of Veda acc to DAYANANDA *v jnana karma upāsanā jnana*

269 VAIDYANATH (ed) *Vedic Light* International Aryan League Delhi

a journal mainly dealing with Vedic subjects DAYANANDA s pt. of view started in 1967

270 VAIDYANATH *Vaidikam vagvijnanam R Dravid Fel Vol*, 1971, *Ve* 62 68

271 VARADACHARI, V Udayana on Vedas and Darsanas *SVUOJ* 7 (1 2) *1964 (1968), 1-10*

acc to U all schools of thought have their sources to be traced to Veda, but all schools are not equally authoritative

272 VARENNE Jean Mantra vediques dans le Raurava-Agama *JA* 250, 1962, 185 189

273 VARMA, Dhirendra *Vaidika sahitya ke adhyayana ki sthiti* (Hindi) *Vedavani* 17 (1), Nov 64, 90 91

274 VARMA K M Paul Horsch's Die vedische Gatha- und Sloka literatur *VBQ* 32 (2), *1966 67, 192 206*

(rev article) lit wh is not hieratic but wh introduces such subjects as theories of *ātman karma punarjanma* wh runs parallel *to hieratic lit wh is connected with music see VBD* III 38 12

275 VEDAMITRA (ed) *Veda svadhyaya* Veda svadhyaya-mandala New Delhi

(a popular monthly journal in Hindi devoted to Vedic subjects)

276 VEDANANDA, Swami *Sarvavidyanam khanih srutih* *GKP* 19 (1-2), 1966, 21 23

277 VEDANANDA SARASVATI, Swami *Veda paricaya* (Hindi) Govindram Hasananda, Delhi, 1970, 41

(Ārya Samaja pt of view) Vedic lg is the oldest *Br* not to be *included in* Veda (also *not KYV*) Śakhas are *not* Veda there is no hist. in Veda there is natural and scientific order of subjects in Veda

278 VEDAPRAKASH *Vedanam mahatmyam* *GKP* 15 (6), 1963, 213 15

279 VELANKAR H D Vedic studies *BJ* 11 (1), 2 8 64, *36-38*

Vedic Aryans conscious of the one eternal principle *brahman* concepts of *bhakti* and morality not unknown to them no brother sister marriage nor human sacrifice

280 VENKATARAMA SARMA, V *Vaidikah prakrtipathah* VS, Tirupati, 1967, S 5 9,

Saṁh tā Pada and Krama spoken of as Prakṛtıpa has Ghana and Jata as Vıkrt pathas

281 VENKATESWARAN C S Presıdentıal address Vedıc Sectıon *PAIOC* (22nd Sessıon) 1966 151 165

282 VIDYANANDA VIDEHA *The Expositıon of the Vedas* Vol I Ajmer 1964

see *VBD* III 30 96 Englısh transl of H ndı orıgınal publ ın 1957 [Veda s just one vıth 4 sect ons Jnana (*RV*) Karma (*YV*) Upasana (*SV*) V jnana (AV)]

Rev S efano PIANO *EW* 18 (1 2) 226 27 S ddheshwar VARMA, *VIJ* 6 142-45

283 VIDYANANDA VIDEHA *Ratha ka susamcalana* (Hındı) *Sav ta* 25 (1) Feb 72 7 8

explaıns *RV* VI 65 6 *YV* 29 43

284 VIDYASAGAR *Veda aur pura ıa* (Hındı) *Vedavanı* 19 (1) 59 63 (2) 16 21

285 VIDYAVATI *Veda aur hama* (Hındı) *Vedavanı* 15 (1) Nov 62 65 69

286 VIMALANANDA Swamı On the peace ınvocatıons of the Vedas *Ved Kes* 52 (7) Nov 65 304-307

287 VISHVA BANDHU *The Vedas and Sastras A General Vıe v* VVRI V I Serıes 33 1966 32

288 VISHVA BANDHU *Veda aur dayananda* (Hındı) *VJ* 21 (3 4) 1972 5 11

w th ref. to anc ent *apauru ṣya avāda*

289 VISHVANATH *Bala ṛgvedadıbhasya bhumıka* Govındram Hasanand Delhı

290 VOGEL J Ph *The Goose ın Indıan Lıterature and Art* Kern Inst Memo rs No 2 Le den 1962 74+12 plates

(author does not follow *haṁ a* back to Veda *RV* IV 40 5 ıs called *ham a a k* and ıs addressed to Agn Surya Prāna *RV* X. 124 9 descr bes Indra as the wıld gander movıng on celestıal waters—Rev)

Rev S KRAMRISCH *JAOS* 84 475 76

291. WARE, Shridhar Annashastri. *Vedārthālāpanapaddhatiḥ*. *Viśva-Saṃskṛtam* 2 (2), Feb. 65, 107-115. (Also in *PAIOC*, 21st Session, Vol. 3, 1968, 11-24; *SP*, 21 AIOC, 1961, p. 230).

292. YAMATOLA, M. *Veda-svadhyāya*. *VJ* 11 (12), Feb. 63, 39-45.

..discusses *YV* 8. 36, 3 24, 40, *RV* I. 2. 1, IX. 114 3, I 102. 2, *AV* 17. 1. 27, 6 78 3, etc. ..

293. YUDHISTHIRA, Mimamsaka. *Daśame masi sūtave*. *Vedavaṇī*, May 65.

294. YUDHISTHIRA, Mimamsaka. *Vaidika padapathon ka prayojana* (Hindi). *Vedavaṇī* 15 (10), Aug. 63, 4-9.

295. YUDHISTHIRA, Mimamsaka. *Vedanam mahattvam tatpracaropāyaś ca*. Presidential address: Vedaparisad: 12th Rajasthan Sanskrit Sahitya Sammelana, *GKP* 17, 1965, serially. (Also in *Bharatī*, 15. 6, 224-232; *Saṃskṛta-Ratnakara* 27. 3, 34-52, Hindi version in *Vedavanī* 17: serially).

296. YUDHISTHIRA, Mimamsaka. *Veda kā carama lakṣya: adhyatma*. *Vedavaṇī* 17 (12), Oct. 65, 5-8.

. cf. Skandasvamin on *Nir*. 7.5, also Kātyāyana, Yāska

297. YUDHISTHIRA, Mimamsaka. *Veda-saṃjña-mīmamsā*. Bharatiya Pracya Vidya Pratisthan, Ajmer, 1965

..discusses the def. *mantrabrāhmaṇayor vedanāmadheyam*..

298. YUDHISTHIRA, Mimamsaka. *Mantrabrahmaṇayorvedanamadheyam*. *Vedavaṇī* 17 (10), Aug. 65, 4-11.

. apropos 139 above..acc. to Y., this def. is late, it is concocted by *KYV*..

299. YUDHISTHIRA, Mimamsaka. *Vaidika paṭhon kī samasya* (Hindi). *Vedavaṇī* 18 (10), Aug. 66, 6-11.

..(ref. to *RV* I. 105. 18, X. 20. 1, among others)..Vedic *paṭhs* can be preserved only thro. oral trad. .

300. YUDHISTHIRA, Mimamsaka. *Śrīmaddayanandasarasvatīsvamino vedabhasyasya vaiśiṣṭyam*. *GKP* 19 (6), 1967, 325-329.

(1) Veda=only *mantra samh tā* (2) V ıs *apauruseya nıtya*, (3) no hıst ın Veda (4) all Vedıc words are *yaugıka* not *rudha* (5) V ıs *sarvajnanamaya* (6) the essentıal theme of V ıs *adhyatma*, (7) words lıke Agnı Vayu Indra etc denote only the Great God (8) rıtual st c sıgnıficance of V need not be rejected (9) V ıs a delıberate lıt composıtıon (10) no scope ın V for subjects suggestıve of evıl (11) V ıs *svatahpramāna*, (12) *Br*, Vedangas etc can be utıl sed for the ınterpretatıon of Veda

301 YUDHISTHIRA, Mımamsaka *Kucha vısayon para vıcara*
(Hındı) *Vedavanī* 20 (11) Sept 68, 3 5

aghamarsana mantra=rtaṁ ca satyam ca (the word Hındu does not occur ın any cl Sk work except the *Merutantra*, 33rd Prakasa)

302 YUDHISTHIRA, Mımamsaka *Punarukta mantra mımamsa*
(Hındı) *Aryamaryada* (16-8 1970), Delhı

303 YUDHISTHIRA, Mımamsaka *Veda ka samksıpta parıcaya*
(Hındı) *Vedavanı* 23 (11), Sept 71, 3 11

IX LEXICAL WORKS

35 DICTIONARIES, ENCYCLOPAEDIAS INDEXES, ETC

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32. RAMASVARUP *Laukika padyatmaka samskrta sahitya ka vaidika pūrvarūpa* (Hindi) *Visvambhara* 2 (4), 1965, 74-77.

classical metres, *rasas*, figures in Vedic lit.

33 RAM PRATAP *Rgveda men kavya ke vibhinna tattva* (Hindi) *Vedavanī* 17 (2), Dec. 64, 13-16

alamkara, *rasa*, etc

34 RAY, P R. A note on some repetitions in *RV* II *QJMS* 59, 1968, 9 16.

repetit ons n *RV* not necessarily of mag cal import they are bas c factors of the nature of l t creat on indicative of limi ed word stock of Ved c poets also due to s milar ty of themes and to the tendency to m tate anc ent poets

35 RAY P R Concept of *kavya* in Rgveda *SP* (24 AIOC), 1968 p 27

k (in *RV*) knowledge wisdom super or poetry author tr es to show how wisdom came to mean poetry

36 RENOU, L Les vers inséres dans la prose védique *Weller Fel Vol* 1954 528 534

37 SCHMID Wolfgang P Die Kuh auf der Weide *IF* 64, 1959 1 12

(1) in *RV* cow as sim le and metaphor for sacred poetry also dent f ed w th the latter (2) cow s created given by gods (3) she needs a good pasture land and a good cowherd (4) she compla ns about a miserly person (5) pasture land mentioned only in sim les and not in metaphors

38 SCHMITT Rudiger *Dichtung und Dichtersprache in indogermanischer Zeit* OH Wiesbaden 1967 375

seeks to collect and test the material brought forth by scholars s nce Kuhn (1853) for the reconstruct on of ur dg D ch er sprache *RV* taken into account d scusses such words as *avas ka u vacas tak vanas brahman mana n ma ari* etc

Rev J GONDA *L n ua* 23 301 09

39 SCHMITT Rudiger De Darii regis dicto *dahyaušmaiy duruva ahatiy Die Sprache* 16 1970 80 81

cons ders also *RV* II 17 5cd *AV* XII 1 11cd 17ab

40 SHASHI KUMAR Magico religious similes in the Vāsistha Maṇdala *SP* (23 AIOC) 1966 p 6

41 SHASHI KUMAR A study of figures of speech in the Rgveda with special reference to the Vasistha Mandala *SP* (25 AIOC) 1969 367 363

42 TATACHARYA A Ramanuja *Rgvediyah upamah PAIOC* (21st Session) 3 1968 25 31

(over 2000 *upa n s* n *RV*)

42A. THIEME, P. Beseelung in Sprache, Dichtung und Religion. *Paideuma* 7 (4-6), *H. Lommel Fel. Vol.*, 1960, 313-324.

. on personification in poetry and rel. observations on *ita mamārṣati, kūlam pipatiṣati* .

43. TOPOROV, V. N. Analysis of several poetic texts / lower levels (Russ.). Progr. i tezisy docladov., Tartu, 1964, 92-97

..(on pp 96-97, there is an analysis of *RV* X. 125 on phonetic level .

44. TOPOROV, V. N. An analysis of several poetical texts / mostly, on the lower levels (Russ.). *Poetics*, The Hague, Paris, Warsaw, 1966, 61 120.

..in Part 3 of the paper, the author analyses the symbolical use of sound patterns in some Vedic passages.

45. TRIPATHI, Rama Mani. *Vaidika upamaon men laukika upamana* (Hindi) *Viśvambhara* 7 (3), 1972, 8-14.

46. UPADHYAYA, R. The Rgvedic poets *JUS* 7 (7), Sagar, 1958, 161-163.

..the names of the real authors of Vedic hymns can't be generally known now professional poets (*k'n*) and occasional poets..Soma as exhilaration for poets. great respect for poetic art..

47. VAGISHWAR. *Vaidika sahitya saudamini* (Hindi). *GKP* 23 (1-2), 1970, 50 66.

..serially..Vedic rhetoric..

48. VARMA, Mahendra Kumar. *Poetic Beauty of the Rigveda.* S. S. Rai Varma, Damoh, 1963, 244.

..(second ed ; first ed. in 1953) poetic appreciation of *RV* acc to canons of Sk. poetics .description of nature *dhvani* similes *rasa* .

49. VARMA, Mahendra Kumar. Heroism in Rigveda. *Madhya Bharati* 2 (2), Jabalpur Univ , July 63, 91-99.

..*viraras* in *RV* .

50. VARMA, Mahendra Kumar. *Rgrede upamadhyanih. SB* (22. 2. 64), Nagpur, p. 5.

..studies *RV* VII. 18. 4, X. 89. 2..

51 VARMA, Mahendra Kumar *Rgveda ka sahityika mulyankana* (Hindi) *VJ* 21 (3 4), 1972 243 245

52 VARMA, Mahendra Kumar Elements of poetry in Rgveda *SP* (26 AIOC), 1972, 382 383

seeds of *rasa dhvani alaṁkāra* in *RV RV* X 34 (*karuṇa*), VIII 45 4 (*vira*) VIII 96 4 (*bhava dhvani*) I 86 3 (poetic suggestion)

53 VARMA Mahendra Kumar Poetry of the Grtsamadas *CASS Stud* 1 1972, 83 92

54 VELANKAR H D Similes in the Atharvaveda *JAS Bom* 38, 1963, 19 43

analysis of over 325 similes

55 VELANKAR H D Emotional simile in the Ṛgveda *Bh Vid* 25 (3 4), 1965, 1 43

(the main purpose of emotional simile is to bring to the mind of the hearer those feelings and emotions wh are invariably associated with the upamanas adopted in it it is to be distinguished from decorative simile) classified under six heads acc to relationships thought of e g mother and child lover and beloved friend and friend etc emotional similes from *RV* given with English transl and notes indexes

56 VELANKAR H D Kavi and kavya in Rgveda *PAIOC* (23rd Session) 1969, 253 258 (Also in *SP*, 23 AIOC, 1966, 1 2)

(ref L RENOU *JA* 241 1953 180 83) V does not accept R s views fully acc to V kavi primarily signified an individual (divine or human) who had an intuitional knowledge of cosmic matters the words derived from *ku* (=to speak) the speech being prophetic or oracular

57 VELANKAR, H D Word economy and Rgvedic interpretation *PIOC* (26th Session) 3 1 1969, 139 145 (Also in *SP*, 26 ICO 1964, 265 67 *ABORI* 45 1964, 1 18)

see *VBD* III 4 58

58 VELANKAR, Kamal N The cow and the horse in the Ṛgvedic simile *SP* (22 AIOC), 1965, p 243

59 VENKATASUBBIAH, A Some similes in the Rgveda *ALB* 28 (3 4), Dec 64, 161 207

VIII 41 1 29 6 VII 85 1, IX. 94 1 2 IV 21 1, 15 6 I. 92 4, 122.2, X. 68 1

60 VINOD CHANDRA *Vaidika samhitaon men alamkara* (Hindi) *GKP* 20 (6), 345 354.

61 WUST, W Von indogermanischer Dichtersprache Probleme Theorien Pragmatisches *Rema* 12 (1967 68), 1969, 112

Vedic passages quoted and discussed (comparison bet *RV* and Pindar) in the last part, especially on *RV* I 161 9

Rev R SCHMITT *Die Sprache* 17, 67 68

62. WUST, W Zum Problem einer indogermanischer Dichtersprache *SCOAPO* 3, 1969, 251 280

Rgvedic, Gathic Greek examples

63 WUST, W Dichtersprachliche Zusammenhange Zwischen Veda und Pindar *Franz Altheim Fel Vol* (*Beitrage zur Alten Geschichte und deren Nachleben*), Berlin 1969, 24 34

64 WUST, W Von indogermanischer Dichtersprache *Anthropos* 66, 1971, 241 242

(summary of 61 above)

37 METRE, ACCENT, MUSIC, RECITATION

1 ABHYANKAR, K V A new light on the method of the recital of Vedic texts with accents *ABORI* 48-49, 1968, 353 359

the original Udatta tone of the nature of the stress accent was, in a way completely ignored in the utterance of the ancient Vedic Samhitas in verse being superseded by the musically adjusted Svarita and Anudatta tones in wh the later prose Samhitas and some *Br* texts came to be recited

2 ABHYANKAR, K. V Accent in Sanskrit *ABORI* 50, 1969, 41-55

among other points original verse text of *RV* peculiar features of the original text *samhit karana* scrutiny of *Purusasukta* and Pavamanasukta crit. observations on ESTELLER s theory re reading of the text is necessary

3 ABHYANKAR, K V Udatta accent before and after the age of the Veda Samhitas *JOIB* 19 (3), Mar 70, 213 215

when Sk was spoken lg, i e some centuries before Yaska and Panini people spoke accented Sk and the stressed vowel was called Udatta method of recital characterized by 3 tones (U, An Sv) applied to *RV*

4 ABHYANKAR K V *Vedapathanacya atha vikrti* (Marathi) VSMV 1971, 1972, 78 90

5 AMARANATH, Sastri *Vaidika svara-samiksa* (Hindi) Rishikula Vidyapeeth Haridwar, 1964 190

Rev RAM GOPAL, *VIJ* 3, 309 VRAJANANDAN, *VJ* 14, 55 56

6 ANANTHANARAYANA, H S Some problems in Vedic accentuation *IA* (3rd Series) 5 (2), April 71, 55 61

particularly re accent of the verb

7 ARNOLD, Edward Vernon *Vedic Metre in its Historical Development* Mot Ban, Delhi, 1967, xiv+335

reprint of the original ed of 1905

8 BASU, Jogiraj Music dance, and drama in the Vedic age *Pr Bh* 66, May 61, 223 227

ref to ' vocal music instrumental music, dance, drama in Vedic lit these were not only prevalent, but were quite popular

9 BHASKARA RAO, S The Vedic metre VS, Tirupati, 1967, E 35 39

10 BHATTACHARYA Bhabani Prasad Some observations on the utterance of circumflex accent in Rgveda Pratisakhya *SP* (26 AIOC), 1972, p 507

the circumflex arises from a combination of acute and grave syllables into one syllable the first half of this latter is acute and the other half is grave author discusses this and other views

11 BHATTACHARYYA, Nirada Varana *Vaidika svarasya rupa vimarsah* *Pranava Parijata* 14 (3), 1971, 42 45, (4), 1972, 61 64.

12 BHATTACHARYYA, Sivaprasad The Janasrayi Chando vicitı and its author *JOIB* 10 (4) June 61, 409 422

13 BHATTACHARYYA, Sivaprasad Jottings on Sanskrit metrics *OH* 8, 1-34, 9, 35 64

14 BHISE, Usha R The development of the Indian musical scale. *SP* (26 AIOC), 1972, 345 346

> origin of the musical scale of seven notes traceable to the trad of Vedic recitation *sad a r abha* etc, mentioned in Śiksa works, but the earlier counterparts of these notes enumerated in *Tait Prat* as *krusta prathama* etc, the *caturyama* (four original notes) of *Taitt Prāt* identical with the four *svaras* of Vedic recitation (Ud, An, Sv, Pr)

15 BON MAHARAJ Die Einzigkeit der vedischen Lesung *Kairos* 7, 1965

16 BON MAHARAJ The uniqueness of Vedic reading *SPP* 7 (1), Feb 67, 1-13

> see 15 above also see *VBD* III 34 60

17 CARDONA, G Panini's definition, description, and use of Svarita *Kuiper Fel. Vol*, 448 461.

> see *VBD* III 25 40

18 CHANDRATRE, P D Longer metres in Rigveda *Bull. Chunilal Gandhi Vidyabhavan* 14, 1969, 1 7

> *atichandamsi* Atijagati (52 syllables), Śakvarī (56), Atiśakvari (60) Asti (64), Atyasti (68), Dhrti (72) Atidhrti (76) indicate that Vedic seers were actuated by spirit of experimentation as they evolved longer metres out of comparatively shorter ones

19 CHATTOPADHYAYA, Amar Kumar *Vaidikasvaralocanam* *SSPP* 50, 111 118, 173 178, 206 211, 231-239

20 CHAUBE, Brajavihari *Satapathabrahmana ki svara-prakriya* (Hindi) *URSHS* 3, 1968 69 61-73 (Also in *SP*, 24 AIOC, 1968, 9 10 " *evam usaki svarankana paddhati*)

> in *ŚPBr*, only 2 accents Udatta and Anudatta, no Svarita, Ud, wh results from the combination of Ud and An, is called *bhasika svara* An marked with a horizontal stroke below the syllable, Ud. left unmarked

21 DANIELOU, Alain *Die Musik Indiens Platte I Veda Rezitation und Gesang* UNESCO Collection A Musical Anthology of the Orient Barenreiter Verlag, Kassel Wilhelmshohe

• Rev Fritz BOSE *Mundus* 3 (3) 226 27

22 DESHPANDE G T On the accent of the vocative *NUJ* (H) 18 (2), Oct 67

23 GANAPATI SASTRI Hebbar *Eka svaramimamsa* *ABORI* 51, 1970 (1971), 210 212

see *VBD* III 1 45

24 GONDA J The *Anustubh* stanzas of the Rgveda *ALB* 31 32, 1967 68, 14 51

describes the composition and syntactic structure of *anuṣṭubh* stanzas in *RV*

25 GOSWAMI O *The Story of Indian Music* Asia Publishing House, Bombay

RV and *SV* chants discussed nature and extent of influence of pre Aryan and non Aryan cultures on Aryan musical culture

26 GUPTA, Sudhir Kumar Conception of metre in the Ṛg veda *SP* (26 AIOC), 1972, 353 354

word *chandas* and names of metres primarily ref to some cosmic phenomena *chandas* from *chad* (=to cover) or *chand* (=to please) might have signified creation yielding the sources of development pervasion and delight

27 JHA Sukheshwar Elucidation of the salient feature of the *svaritiya udatta* *SP* (26 AIOC), 1972, 355 356

28 JHALA, G C Kampa in the accent system of the Ṛg veda *JAS Bom* 41 42 1966 67, 43 45

possibility of independent Svarita being followed by another independent Svarita *RV* VII 21 9

29 KRISHNASWAMI S Drums of India through the ages *JMA* 38, 1967, 72 82

30. KURYLOWICZ, J Indo European metrical studies *Poetics, Poetyka, Poetika*, Warsaw, 1961, 87 ff

analysis of Vedic and Greek lengthening shows that there can be no question of any IE tendency towards metrical lengthening

31. LADDU, S D The laukika, vaidika, and yajnika accentuation with the Munitraya of Sanskrit grammar. *Dandekar Fel Vol*, 1969, 93 111

(1) sacrificial utterance was in parts specialised Vedic Sk. and in parts specialised spoken Sk , (2) utmost accuracy in pronunciation and accentuation required in sacrifice, (3) at some (probably early) stage, Mantras might have been recited with *traisvarya* in sacrifice, (4) the so-called *ekasruti* in sacrifice was probably a uniformly loud voice employed in the recitation of Vedic Mantras, (5) by the time of Panini, *ekasruti* mode of recitation optionally extended to the utterance of Vedic Mantras even outside the sacrificial context, i. e , in daily lesson

32 MISHRA, Gopal Chandra *Vaidikī svarabhaktih Samskrta Samjīvanam* 24 (6), Sept 63, 7 8

five kinds of *svarabhakti* mentioned in *Yajnavalkya Śikṣā* Karinī, Kurvinī, Harinī, Harini, Hamsapada discusses these

33 MISHRA, Videha. A critical study of the Vedic accent. *JBRS* 53, 1967, 1-16.

34. MITRA, Arati Some observations on the epithets of the Vedic and Sanskrit metres *SP* (26 AIOC), 1972, 70-71

etymology of *gāyatrī* and *uṣṇih*

35 MUKHERJI, Amulya Dhan Rhythm in Sanskrit syllabic metres *JAS Ben* 7 (3 4), 1965 (1968), 143 162

metrical trad in Old Aryan (148 49), basic features of Indo-Iranian metres (149 50) (similarity bet I I and old Greek metres) .

36. MUKHERJI, Amulya Dhan Rhythm in uneven syllabic metres in Sanskrit *JASBen* 11, 1969, 68 88

ardhasamavrtta or *viṣamavrtta* metres (5 more imp., among them)—their prototypes to be found in those Vedic metres in wh vss. of disparate length are combined to form stanzas perhaps it was from Tristubh that these metres originated, but there are difficulties in accepting this view

37. MUNISHWAR DEVA, Sastri *Vedartha karane men* [illegible] *ka mahattva* (Hindi). *VJ* 21 (3-4), 1972, 56-58.

38 MYLIUS, Klaus Die Identifikationen der Metren in der Literatur des Rgveda *WZKMUL*, GsR, 17 (2–3), 1968, 267-273

metres are identified with gods ritual concepts, *varnas* human body and limbs animals and minerals geographical and astronomical objects etc fully tabulated

39 NAYAK Hariprasad *Bharatiya samgita ki aitihasika parampara* (Hindi) *Samgita*, May 68 Hathras

40 NIJENHUIS E Wiersma te *Dattilam* A compendium of ancient Indian music (Introduction, translation, commentary) Orientalia Rheno Trajectina, XI, Leiden, 1970, viii+477+34 pp of music examples

(thesis) comm explains the terminology of ancient Indian music with ref to, among others Vedic lit

41 PARANJAPE, S S *Bharatiya samgita ki ruparekha—vaidika kala se gupta kala taka* (Hindi) *Nadarupa* 2, BHU, Jan 63, 61 69

42 PARANJAPE, S S *Bharatiya samgita ka itihasa* (Hindi) Chowkhamba Rashtrabhasha Granthamala 9, Varanasi

(from Vedic times to the age of the Guptas)

43 PRAJNANANANDA, Swami Music materials in the Puspa-sûtra *Nadarupa* 2, BHU, Jan 63 Part II 34 42

Puspasutra (=Samapratisakhya) written by Pu parsi Audavraji comm by Ajatasatru (commences from 5th Prapathaka), *Puspa sutra* contains ten Prapathakas the 9th deals with Samaganas the second section of the 9th Prapathaka is most imp for music materials author gives a resume of that section

44 PRAJNANANANDA, Swami Orchestra and chorus in ancient India *JMA* 35, 1964, 88 102

description of Mahavrata in *ŚS* wives of priests used to sing songs in chorus to obtain offspring Hotr on the swing unmarried girls used to dance round the sacrificial fire, with waterpitchers wh were to be emptied (cf J GONDA, ' Ascetics and courtesans , *ILB* 25 78 79)

45 PRAJNANANANDA, Swami *A Historical Survey of Indian Music*. Anandadhara Prakashan, Calcutta, 1965, 500.

opening ch deals w th mus c in Ved c age ch 2 with music in the *Naradiya sik a* (see *VBD* II 37.22 *Sang ta o samsk ti*

Rev T S PARTHASARATHY *JMA* 25 140-42)

Rev V R *JMA* 37 213 14

46 RAGHAVAN, V *Nadayoga* Morris College of Hindustani Music, *Silver Jubilee* Vol , Lucknow, 1952, 25 26

on the Vedic origin and sacred associations of music

47 Raghavan, V Vedic chanting, music, dance and drama. Orient Longmans *Proc of Intern Seminar on Trad Cultures in SEA*, 1960, 168 178

48 RAGHAVAN, V Samaveda and music *JMA* 33, 1962, 127 133

explains the structure and plan of *SV* and its sections deals with deta ls of saman singing Kauthuma and Jaiminiya styles of singing as seen in diff parts of south India relation of samagana *to Indian music*

49 RAMAKRISHNAN, T S The music in the chant of Samaveda hymns *JMA* 38, 1967 59 62

50 RARATE, V R *Kya samaveda kī lupta ganaparampara punarujjivita ho sakatī hai?* (Hindi) *Vedavanī* 24 (7), May 72, 3 5

51 RAY, R L Centres of Vedic music *Nadarupa* 2 BHU, Jan 63, 54 60

52 SCHLINGLOFF Dieter *Chandoviciti* Berlin, 1958, 72+8 tables

see *VBD* II 27.5

Rev H. BERGER *ZDMG* 111, 231-32 Rita TATICCHI, *EW* 12 273

53 SHASTRI A D Svarita *Bull Chunilal Gandhi Vidyabhavan* 14 Aug 69, 37 38

samaharah svaritah—this def does not apply to enclytic sv but *only to independent svarita*

54 SHIVARAMAIAH, B K The three dimensions of Rgvedic versification *SP* (26 AIOC), 1972, 378 379

(1) a set no of syllables (2) a somewhat fixed order in the alternation of light (*laghu*) and heavy (*guru*) syllables (3) pitch accent

55 SIHLER, Andrew Sievers Edgerton phenomena and Rigvedic metre *Lg* 45 (2 1), June 69, 248 273

metrical configuration alone is sufficient to account for such facts as that *RV* words beginning with a single consonant followed by a light first syllable (a short vowel + a single prevocalic consonant e g *karati prthu* etc) are found to occur only rarely in positions where they follow a word ending with a light syllable most (or perhaps all) of the original *gamati* types of data are insignificant as evidence supporting the SE theory

56 SRIVASTAVA, Dharmavati *Pracina bharata men samgita* (Hindi) Bharatiya Vidya Prakashan, Varanasi, 1968, 300

hist of Ind music from Vedic times to Gupta period, presented in its cultural and sociological aspects ch I describes music in Vedic times including chanting of Samaveda dancing various musical instruments

Rev Omkaranath SARMA *BJ* (19 5 68) 68

57 STAAL, J F *Nambudiri Veda Recitation* Mouton, 1961, 102

see *VBD* III 34 244

Rev A MINARD *IIJ* 6 302 03

58 TRIPATHI, Chabinath *Chanda vyavastha mahattva evam prayojana* (Hindi) *Saptasindhu* 13 (10), Oct 66, 25 35

Panini Yaska *Up* have discussed various theories re origin of metres

59 VARADARAJAN, B Music in the Sama Veda VS 1967, E 50 58

see *VBD* III 9 13

60 VARADARAJAN, Brinda Ancient music the music of the Sāma veda and the songs of the saivite and vaisnavite saints *BITCM* 1, 1967, 22-45

sāmagana saman-chant technique of lit. and chanting explained

61 VEDAPATI Sastri *Yajñakarma men mantroccarana evam adhunika svaravada* (Hindi) *Vedavani* 13 (3), Jan. 61, 13-18

62 WALIMBE, R. S *Pracina bharatiya svarasastratila svaramandala* (Marathi) *Samskrti Sugandha* 1970, 191 218

63 WELLESZ, Egon *The New Oxford History of Music*, Vol I Reprint, 1960

see *VBD* II 37 50

Rev W STAUDER, *Oriens* 16 309-12

64 YUDHISTHIRA, Mimamsaka *Vaidika Chandomimamsa* Ramlal Kapur Trust, Amritsar

65 YUDHISTHIRA, Mimamsaka *Vaidika vanmaya men prayukta svarankana prakara* (Hindi) Bharatiya Pracyavidya Pratisthana, Ajmer

Rev BHAGAVADDATTA, *GKP* 18 (11) 594 612

66 YUDHISTHIRA, Mimamsaka *Vaidikasvaramimamsa*, with Hindi commentary Bharatiya Pracyavidya Pratisthana, Ajmer, *1965, 57*

see *VBD* II 37 53 65 above is the Hindi title of this also see *VBD* II 37 54

38 LITERARY FORMS LITERARY CRITICISM

1 ALSDORF L The Akhyana theory reconsidered *JOIB* 13 (3), Mar 64 195 207

discusses earlier theories on the subject old Akhyana vss. quoted from the store of popular Akhyana poetry were put to magical use by the secondary addition of an appropriate spell what was incorporated into *RV* was not an original Akhyana but this secondary magic combination this magic sukta might and probably wd be recited without the prose portions

2 ALSDORF, L The *akhyana* problem reconsidered *PICO* (26th Session) 3 1, 1969, 14-20 (Also in *SP*, 26 ICO, 1964, p 50)

Samvadasuktas OLDENBERG s *akhyana* theory (rejected by HERTEL and VON SCHROEDER who characterised Samvadasuktas as dramatic pieces) GELDNER sponsored ballad theory (lyrical poems with epical subjectmatter and dramatic layout) CHARPENTIER regards Ss as pieces of epic poetry not needing any additional prose L finds O s theory *fundamentally sound* acc. to L we

have in *RV* a certain no not of orig nal Ākhyānas but of Akhyana stanzas quoted for special reasons and in some cases and in various ways adapted to their new *RV* setting see 2 above

3 BENEGAL, S *A Panorama of Theatre in India* ICCR, New Delhi, 1968, vii+132

4 BHAGVAT, Durga The riddle in Indian life, lore, and literature *Folk lore* 7 8 1963

5 BHAGVAT Durga *The Riddle in Indian life and Literature* Popular Prakashan Bombay 1965, xxxi+135

ch 2 The Vedic Riddle

6 DANGE Sadashiv A *Rgvedatīla suktī (mhanī ') ani lokanīti* (Marathi) *Navabharata* 19 (12), Sept 66, 19 28

see *VBD* III 4 11

7 FATAH SINGH *Sahitya aur saundarya* (Hindi) Sanskriti Sadan, Kotah, 134+11

pr nciples of aesthetics in Vedic lit (among other top cs)

8 FATAH SINGH *Kamayanī saundarya* (Hindi) Bharati Bhandar, Allahabad 1966 317

(3rd ed) l t and philosoph apprecat on of A from the pt of v ew of Veda

9 FEISTEL Hartmut Ortwin *Das Vorspiel auf dem Theater Ein Beitrag zur Fruhgeschichte des klassischen indischen Schauspiels* Tubingen Univ, 1969, 151

(dissertat on)

10 GUPTA, Anand Swarup Purāna, Itihāsa, and Ākhyāna *Pur* 6 (2), July 64, 451 461

P I A —all ed subjects since early Vedic times (1) P and I found used somet mes together (*ŚPBr* X 5 6 8 *Ch Up* III 4 1 2 VII 1 2) somet mes separately (*AV* XV 6 10 11 *ŚPBr* XIII 4 3 12 13 *Gopatha* I 10 *BAU* II 4 10) in *AV Br*, and *Up* I and P seem to denote particular kinds of passages in *Br* (acc to Sayana on *ŚPBr* XIII 4 3 I = cosmological myths P = stories like that of Purūravas and Urvaśī, Śankara on *BAU* II 4 10 reverses Sāyana s def) in earl er periods, P connoted stories, whether imaginary or factual, later, a distinction came to

be made P = mythical, I = factual four clear stages (1) P included I also (*AV* and some *Pur*), (2) P and I as distinct (some Vedic and Pur passages), (3) I included P (*Kaut Arth* I 5), (4) P tended to include L and all other subjects of human interest

11. Horsch, Paul Vedische Gathas und Ślokas *WZKSA* 6, 1962, 1-14 (Also as a brief report in *ZDMG* 111, 1961, 398-399)

see 12 below

12. Horsch, Paul *Die vedische Gatha und Śloka Literatur.* Francke Verlag, Bern, 1966, vii+516

(see *VBD* III 33.24) as basic materials for his research, H. has collected from *Br* and older *Up* all the anonymous stanzas explicitly labelled as Gatha or Sloka by the texts themselves (also those, the authorship of wh is ascribed to mythological beings) threefold purpose (a) to investigate more exactly than heretofore the relation of Vedic G Ś lit. to Buddhism and Jainism, (b) to indicate the after-effect of this lit. genre on Hinduism, (c) to inquire into the origin, i.e, the institutors of G vss. acc. to H., these anonymous fragments of stanzas, wh originated mostly in secular and popular circles, already contain the rudiments of later Hindu lit., show many associations with the new turn of thought emerging about the middle of 1st mill. B C, and forms as it were, the missing link bet. Brahmanism and Śramanism H. emphasizes that the ultimate source of both epic and drama is intimately connected with G lit., wh, in its turn is derived from the non hieratic or unorthodox sphere such as the Ksatriya milieu or the Vratya community

Rev G Buddruss, *Mandus* 4 (4), 315 16, E. Frauwallner *WZKSA* 11, 210 11, M. Mayrhofer, *Die Sprache* 14 (2), 187 88, M. A. Mehendale, *VIJ* 5 (2) 218 220, L. Renou, *JA* 254, 307 11, George von Simson, *Erasmus* 19, 647 50, N Tsuji, *IIJ* 12 (1), 27 34, J C Wright, *BSOAS* 31 (2), 449

13. Indu Shekhar *Sanskrit Drama its Origin and Decline* Or Rh.-Tr, VII, E J Brill, Leiden, 1960, xxviii+214+9 plates.

seeks to spotlight the non Aryan elements wh. may have helped in the birth of Sanskrit drama

Rev M Hara, *Toyo Gakuho* 44, 610 15, E. Sluszkiewicz, *Rocz. Or* 23, 140-44, P Thirugnanasambandham, *TC* 11 (2), 201-03

14 INDU SHEKHAR Drama *Cultural Forum* 6 (2), Jan 64, 65 68

contribution of the refined and cultured pre Aryans born of pre Aryan parentage nurtured by epic trad adopted by Śudras and other lower ranks Sk drama met with disapproval of the priestly class therefore had stunted growth

15 JACQUOT, Jean (ed) *Les theâtres d'Asie* CNRS, Paris, 1962, viii+308+plates

pp 7 48 about Sk theatre —RENOU classical theatre of India —J AUBOYER characteristics of Indian dramaturgy —A -M ESNOUL, ' the basis of classical Ind theatre —K M VERMA some religious elements in Indian theatre —BAKE

Rev C J D *BSOAS* 26 237, W KIRFEL, *OLZ* 1963 596 98 G LOBSINGER *As Stud* 17, 57 58 Rita TATICCHI *EW* 13 (4) 388-89

16 KARAMBELKAR, Usha *Samvada sukte* (Marathi) Nava-*bharata*

Agastya Lopa (April 69) Sarama Pani (Sept 69) Vṛṣakapi (June 70), Yama Yami (April 71) Pur Ur (June 71) (from Ph D thesis *The Rgvedic Dialogues A Study* Univ Nagpur)

17 MISRA, Vidyaniwas Foundations of Sanskrit poetics *A N Jha Fel Vol*, 1969, 375 393

complex concept of *vak* as embodied in *RV* and *Br*

18 PARIKH Rasiklal C *Ananda Mimamsa* (Gujarati) MS Univ., Baroda

three lectures on aesthetics and lit crit Up concept of Ānanda doctrine of *bhuma*

19 PRASAD, Jayakishan *Samskrta Natya Sahitya* (Hindi) Vinod Pustak Mandir, Agra, 1969 228

20 RAY, P R Concept of Kavya in the Rgveda *Dandekar Fel Vol*, 1969, 177-180

see *VBD* III 36 35

21 RENOU L Sur le genre du sûtra dans la littérature sanskrite *JA* 251 (2) 1963, 165 216

22 VON SCHROEDER, L *Mysterium and Mimus im Rigveda* Kritische Untersuchung und literar historische Darstellung der

dialogischen und dramatischen Lieder, Saṁvādas, im Rigveda. 1972, 501.

..reprint of ed. of 1908, Leipzig..

23. SEN GUPTA, D P. Laughter in sacred literature. *VBQ* 29 (1), 1963-64.

24 SHARMA, Bhavani Datta *Vede sahityikatattvam. Samskṛta-Sammelanam*, Bihar, July Sept. 70.

25. SYRKIN, A Ya Some aspects of the study of humour and examples from ancient Indian literature (Russ.) *Programma* .., Tartu, 1964, 35-37.

. traces of humour in Veda e g Maṇḍūkasūkta in *RV*

26. SYRKIN, A. Ya Contribution to the study of humour in ancient India (Russ.). *Materialy po istorii i filologii Tzentr. Asii*, No. 3, 1968, 66-78.

. mentions, among others, *RV* IX 112, X 86, etc

27. THIEME, P. Das indische Theater. *Fernöstliches Theater*, ed by H. Kindermann, Kröner Verlag, Stuttgart, 1966, 21-120

28. THIEME, P. Les origines du théatre Indian. *Annales de la Faculté des Lett. et Sci. Hum. d'Aix*, 41, 1966, 269-289.

29. UPADHYE, A. N. *Bharata men varnanatmaka kathā-sāhitya* (Hindi). *Anekānta* 22 (6), Feb. 70, 266-275.

. serially first instalment .(Hindi transl by K. VANTHIA of U 's introd to his ed of *Bṛhatkathākośa*)..Vedic and related lit...

30 *Vaidikavānmaye kavyaśastrasya mūlanvesanam. Samskṛta-Bhavitavyam* 18 (19-20), Aug. 68, p 5.

XI. LINGUISTIC STUDY

39. LINGUISTIC STUDY OF THE ṚGVEDA.

1. ATKINS, Samuel D The RV *dyaus*-paradigm and the Sievers-Edgerton law, *JAOS* 88 (4), 1968, 679-708.

(ref *Lg* 11 Siever s law and IE weak grade vocalism by EDGERTON) there are many aberrent cases in *RV* to S E law one of the most puzzling is that of *dyaus* and its forms A sorts out and accounts for the occurrence of exceptions to the law in this parad gm

2 BENVENISTE, E Note additionelle *BSL* 55, 1960, 18 19

(appendix to RENOU Les dérivés abstraits en *tat* et *tati* du Ṛgveda *BSL* 55 10 17) acc to B *tati* also in Iranian, therefore Indo Iranian

3 DEVASTHALI G V Prakritism in the Rgveda *Proc of the Seminar in Prakrit Studies*, Univ of Poona, 1970, 199 205

variations in the *RV* lg in its various aspects discussed w th ref to Hemacandra s *Sabdānuśāsana* (Pariśiṣṭa)

4 DURR, J A Die Zusammensetzung bei den Infinitiven und Gerundien im Rgveda *Schubring Fel Vol*, 1951, 11-18

5 ELIZARENKOVA, T Ya *The Aorist in the Rgveda* (Russ) Izdatel'stvo vostočnoj literatury, Moscow, 1960, 151

description of d fferent structural types of the aorist in *RV*, of the actual frequency of forms of the paradigms of different aoristic types, and of the parallel funct on ng of more than aoristic stems from the same verbal root study of mutual relations bet. the modal and non modal augmented and non augmented forms of the aorist as well as bet the aorist and other verbal forms capable of express ng the mean ng of past tenses an attempt to analyse the or gin of different structural types of the aorist in the *RV* by means of internal reconstruct on as a result of this internal reconstruction the idea of co-existence in the verb of the *RV* of two systems the one devoid of the oppos tion of tense hypothe t cally interpreted as the oppos t on of an action connected with an agent (injunctive) to an impersonal state (perfect) and the other characterised by the oppos t on of grammatical tense (Also see On the problem of the tenses in OI A in Summaries of Papers by USSR delegation 25 ICO, Moscow, pp 21 8 below)

Rev F B J KUIPER *I IJ* 5 245 46

6 ELIZARENKOVA, T Ya Znacheniye osnov prezensa v Rigvede *Yaziki Indiyi*, Moscow, 1961, 91-165

the mean ng of the present stems in the *RV* by comparing the non-systematic elements of verbal forms in *ṚV*, E comes to

the conclusion that tense and aspect oppositions of the later period were preceded by oppositions of active verbal forms to passive verbal forms description of the formal structure and semantics of the ten present classes of the verb in *RV*, and of their mutual relations

7 ELIZARENKOVA, T. Ya On the linguistic aspect of the translation of the Rgveda (Russ) *Istorija i kultura drevnej Indii*, Moscow, 1963, 101-117

not all the aspects of the lg of *RV* can be adequately reproduced by means of modern lgg (e g the injunctive of the verb, the ambivalent meaning of a part of laxis etc) in some cases, the transl of *RV* hymns into modern Western lg wd remain ambiguous

8. ELIZARENKOVA, T Ya On the problem of the development of tenses in Old Indo Aryan (the Rgveda) *PICO* (25th Session) 4, Moscow, 1963, 167-174

the category of tense had not yet become completely grammatised by the time of *RV*, this is proved by the neutralisation of tense opposition in a considerable no of forms as well as by the non obligatory use of the augment and a lesser distinctive power of tense as compared to mood an indirect support is provided by the evidence of the abundance of nominal phrases in *RV* as well as cases of absolute use of prefixes and of omission of the verb (see 5 above)

9 GONDA, J *Epithets in the Rgveda* Mouton Disp Rheno-Traj IV, 's Gravenhage, 1959, 270

Rev R HAUSCHILD, *OLZ* 1963, 387 89

10 GONDA, J *The Aspectual Function of the Rgvedic Present and Aorist* Mouton Disp Rheno-Traj VII, 's Gravenhage, 1962, 286

G s primary concern is to establish the aspectual uses of *RV* aorist indicative as opposed to imperfect, studies this question in the context of IE lgg generally, compares Rgvedic situation with that in *Br* and Paninian Sk. acc to G the aorist often refers to special cases, single objects or details isolated occurrences, it is not rarely used in connection with processes wh , tho durative in nature, are viewed without regard to duration the imperfect often emphasizes the idea of continuance, the chief interest in a past process being in its development or unlimited continuity, as opposed to aorist, imperfect expresses 'variety , 'vision', frequency, heterogeneity, 'perspective', simultaneity .

Rev R AMBROSINI, *SSL* 3, 90 98, T ELIZARENKOVA, *OLZ* 60 (1965), 391 95, H FLACELIERE, *Kratylos* 9, 151 55, W P LEHMANN, *JAOS* 84, 457 59, Charles MALAMOUD, *IIJ* 8, 64 67, L RENOU, *JA* 250, 308 09, J C WRIGHT, *BSOAS* 27 (2), 499

11 HAMMERICH, L L Wenn der Dualis lebendig ist *Die Sprache* 5, 1959, 19-26

(considers *mitrā* for Mitra and Varuna, *ahanī* for day and night)

12 HOFFMANN, Karl Retroflexes in *RV* VIII. *WuS* 21, 1940, 149 ff

13 KAPADIA, B H The composition of infinitives and gerunds in the Rgveda *JBomU* 31 (2), 1962, 25-34

(English transl of 4 above)

14 LEHMANN, W P On the reading of some *ya* suffixes in the Rigveda *Kuiper Fel Vol*, 1968, 39-45

(1) *iya* after resonant or obstruent plus laryngeal, (2) *iya* after laryngeal plus resonant/obstruent, (3) further occurrences

15. MANESSY GUITTON, J *Les substantifs en -as- dans la Rk Samhita Contribution à l'etude de la morphologie védique* Publ. de la Section des lang et litt 8, Facult des Lett et Sci hum, Univ. de Dakar, Dakar, 1961, xx+286.

(1) problèmes de vocalisme, (2) thèmes à suffixes complexes, (3) questions d accentuation, (4) esquisse semantique et conclu sion

Rev J FILLIOZAT, *JA* 250 (3) 462 65, A MINARD, *BSL* 58 (2), 50 56, W P SCHMID, *IF* 69, 67 70

16. MANESSY-GUITTON, J Les adjectifs simples en -*as*- dans la Ṛk-Samhitā. *IIJ* 7 (4), 1964, 259 83

• (14 adj considered)

17. MISHRA, Hari Mohan Secondary nominal suffix -*ita* in the Ṛgveda. *SP* (23 AIOC), 1966, p 28

18 PISANI, V. Subjunctive of future in Ṛgveda? *ALB* 31-32, 1967-68, 12-13

• *kariṣyáḥ* (*RV* IV 30 23, I 165.9) in the second passage, it is *kariṣyā* not *kariṣyaḥ*, thus, only one occurrence of *kariṣyáḥ* (IV.

30 23), is it subj of future? acc to P, it is 2nd sing optative of aor the strange rubric, "subj of the future ', shd. be cancelled from *RV* grammar

19. RASTOGI, Motilal. *Samavaśa sandhi* in the Rgveda. *BPSC 6*, Oct. Nov. *66*, *1-18*

the term sāmavaśa sandhi occurs in *Rk Prat*, it means lengthening of a short vowel (excepting *r*) before the following consonant, wh. is also known as *pluti*, its main purpose is to make up the metrical deficiencies in Vedic mantras, where the orthographic quantity is different from the metrical (phonetic) quantity *Saunaka, following Śakalya, has, thro his treatment of S, helped* us a great deal in understanding and appreciating the musical cadence of Vedic mantra, its imp and working in the modulation of the quantities .

20 RENOU, L Langue et religion dans le Rgveda : quelques remarques. *Die Sprache* 1, 1949, 11-17

. (see *VBD* II 39 16) multi-significance of verbs *ti, ā bhr, pū*

21. RENOU, L Les dérives abstraits en *-tat-* et *-tati-* du Ṛgveda. *BSL* 55, 1960, 10-17.

semantically not exchangeable later *-ta-* takes over the function of *-tati-* (see 2 above)

22 RENOU, L Sur l'utilisation linguistique du Ṛgveda. *BSL* 61 (1), 1966, 1-12

(ref to words like *padbhih padbhih* word haplology *bodhi-edhi, yoktra yojana, dīdhiti, vipra vip*)

23. SGALL, Petr Die Infinitive im Rgveda *Acta Univ Carolinae: Philologica* II *(Or Prag* 1), 1958, 135 268

Rev A MINARD, *BSL* 38 (2), 44, W P Schmid, *IF* 63, 201 04

24 SHARMA, B R Usage of genitive as Karaka in the Rgveda. Pan. Sem, Kurukshetra Univ, 1972, pp 6 (typed)

. (*six Karakas generally assigned to six vibhaktis, excluding the* genitive) in *RV*, gen is used as Karaka having direct relation with the verb, particularly, *as bhaks, pā, vid, cit budh, juṣ, ī bhikṣ, ā dā, nir vid, nam* (these usages not covered by *Aṣṭādhyāyī*) .

25 SHIVARAMAIAH, B K The independent circumflex in Rgveda *H YJMU* 22 (1), Sept 62, 1-8

peculiarities of Svarita in general, of Jatya Sv in particular

26 SIHLER, A Word-initial semivowel alternation in the Rigveda *Lg* 47 (1), 1971, 53 78

27 TOPOROV, V N About some problems of Old Indian toponimic studies (Russ) *Toponimika Vostoka*, Moscow, 1962, 59 66 (Also TOPOROV, " About the studies in Old-Indian toponimics " (Russ), *Sov po topon vostoka*, Moscow, 1961, 9 13)

analysis of a no of Vedic toponyms and hydronyms in connection with the problem of localization of *RV*

28 VEKERDI, J On polymorphic presents in the Rgveda *AO* (*Hung*) 12 (1-3), 1961, 249 287

majority of dimorphic or polymorphic present stems in *RV* display no semantic difference (as has been frequently assumed), in cases where such diff still exists it refers mostly to voice and not to aspect frequent poetic improvization of accessory verbal forms unknown to the spoken lg shows that the lg of *RV* is by no means primitive or natural but a liturgical literary lg with old traditions accessory present forms don t go back to an earlier stage and are rather ephemeral phenomena polymorphism itself, as a tendency, had existed already in the IA period and may have originated in the uncertain mode of present formation that can be observed, presumably in the later stage of IE development

29 VEKERDI J On the participle *isnant* in the Rigveda *AO* (*Hung*) 23 (3), 1969, 377 378

in Vedic, (1) certain forms of some phonetically similar but semantically d fferent verbal roots get mixed up (e g *kṣayati*=he possesses *kṣeti*—he stays, *kṣayathāh*—you stay), (2) in Sam texts, participles are formed from a stem d ff from the finite verb forms (e g from *vaste* we have *usana usamana vasana*) both these phenomena exemplified n *iṣṇant*-(from *iṣ*=to send to desire) acc to V the present *iṣṇāti* and part *isnant* (wh appear only in Vedic period and there too in later parts) must not have been a living formation but one of the artificial peculiarities of the liturgical and poetic style of hymns

40 Linguistic Study of Other Vedic Texts.

1 Acharya, A. S The anusvara and anunasikya in the Taittirīya Samhitā. *BDCRI* 29, 1968 69 (1970), 1 6

> *anusvara*=a nasal to be produced after a vowel *nasikya*=nasal : a nasal sound different from *yama* and *anusvara*, *yama*=nasalized tenseness of a stop consonant (four types mentioned in *Prāt* voice less unaspirated, voiced unaspirated voiceless aspirated, voiced aspirated) *anunāsikya*=nasalization

2. Acharya, K. C Linguistic remarks on some words in the first Kanda of the Paippalāda samhita of the Atharvaveda *Proc AICL* 1, 1971, 96 99.

3 Ananthanarayana, H S *Studies in the Language of the Taittirīya Brahmana* Univ of Texas, 1962

> doctoral dissertation (xeroxed copy in CIIL Libr, Mysore) a study of intonation contours with a ch considering the recons truction of intonation contours for Proto-IE proto Sk. must have had a word tone system, that is contrasted pitches only on the stressed syllables and not on the unstressed syllables

4 Ananthanarayana, H S Perfect forms in the Taittirīya Brahmana *BDCRI* 25, 1966, 32 41

> statistical analysis of perf and imperf in *TBr* (from 3 above)

5 Ananthanarayana, H S A frequency study of verbal prefixes in the Taittiriya Brahmana *JOU* (G J Vol), Hyderabad, 1968, 87 109

6 Ananthanarayana, H S *Verb Forms in the Taittiriya Brahmana* DCRI (S J Series 60), Poona, 1970, xvii+368

> Part I Verb-forms occurring in *TBr* acc to the various systems of roots arranged alphabetically Part II Verb forms themselves arranged alphabetically, Part III 1 relative frequency of forms of Present, Perfect, Aorist, and Future, Part III 2 list of alphabetically arranged verb forms with attached pre verbs
>
> Rev G Cardona, *JOIB* 21, 248-49 C G Kashikar, *IL* 32, 79-80, S D Laddu, *VIJ* 9 (1) 199 203

7 Dharmadhikari, T N Phonetic peculiarities of the Maitrāyanī Samhita. *SP* (24 AIOC), 1968, 12 13

8 FRENZ, Albrecht Uber die Verben im Jaiminiya Brāhmana Univ Marburg, 1966, xx+98

(see *VBD* III 15 12) primarily a morphological and lexicographical study

9. GUPTA, Sudhir Kumar *Brahmanon men prapta nirvacanon ke prakara aur paryaya yojana* (Hindi) *GKP* 19, 1966, 73-99

(see *VBD* III 18 9) classifies and studies etymologies and word-equations in *Br*

10 HARTMAN, C G *Emphasizing and connecting Particles in the thirteen principal Upanishads* Annales Academiae Scientiarum Fennicae, Ser B, Tom 143, 2, Helsinki, 1966, 180

api, u uta eva kila khalu ca, nu, vāva, vai, sma, svid, ha—these particles and their various combinations studied from the pt of view of etymology and pre *Up* significance classifies their use by their significance and their position in the sentence (A. FURST had concluded that the Up lg had no real individuality acc. to H. the various combinations of particles give to the *Up* an almost unique position in the hist development of the lg) some archaic features relate them to the preceding Vedic period but they also have several usages in common with cl Sk. (philos. sections of *Up* contain more particles than the hist. and metrical portions)

Rev H BERGER *Kratylos* 13 187 88 J GONDA *Lingua* 20 98-101 R HAUSCHILD *OLZ* 65 (1970) 290 91, Ch MALAMOUD *La linguistique* 1968 (2) 149 51 M MAYRHOFER, *WZKSA* 11, 209 10 M. A. MEHENDALE *Erasmus* 19, 404 05 R ROCHER, *JAOS* 88 565 66 D SCHLINGLOFF *IF* 72, 321, L A. SCHWARZSCHILD *IIJ* 12 (1) 34 35

11 ICKLER *Untersuchungen zur Syntax und Wort stellung der Chandogya Upanisad* Univ Marburg

doctoral diss

12 KULKARNI, E D Linguistic peculiarities of the Gṛhya sūtras *PICO* (26th Session) 3 2, 1970, 819 829 (Also in *SP*, 26 ICO, 1964, p 57)

phonology morphology, syntax, lexicography

13 MEHENDALE, M A Upanisadic etymologies *Bh Vid* 20-21 (Munshi Indolog Fel Vol.), Jan 63, 40-44

Mundaka 2 1 5 *puruṣa—pu* (*puman*) *ru* (*retas*) *sa* (*sincati*) Up etymology insp red by current pronunciation *yajna* (pronounced *yadna*)—*yat+na* (*punāti*) some etymologies mply that all nouns are derived from verbs peculiar identifications lead to 'unorthodox etymology e g *yajus* from *yuj*

14 MEHENDALE, M A Evidence for the affricate pronunciation of the cluster *ts* in the Maitrāyanī Samhita

see *VBD* III 10 17

15 MORGENROTH, W Die Sprache der Chandogya Upanisad *Istorija i kultura drevnej Indii*, Moscow, 1963, 223 234

16 PALSULE, G B A case of a *v* glide in the Taittirīya Brahmana *SP* (26 AIOC), 1972 p 367

TBr 2 4 4 4 contains the form *pro varata* P regards it as derived from *pro ārata* with a *v* gl de developing bet. the two (Sayana takes *varata* as imp 2 pl act of the root *r* with *ava* [*va*] ANANTHANARAYANA gives *vārata* under *vr* to cover)

17 RAMANATH *Vaidika samhitaon men vyatyaya ki samasya* (Hindi) *GKP* 21 (1 2), 1968, 65 71

mentions 11 kinds of *vyatyayas* (*sup tin upagraha* etc)

18 SCHRAPEL, Dieter *Untersuchung der Partikel* IVA *und anderer lexikalisch syntaktischer Probleme der vedischen Prosa nebst zahlreichen Textemendationen und der kritischen Ubersetzung von Jaiminiya Brahmana 2* 371-373 (*Gavamayana I*) Univ Marburg, 1970, xiii+85

doctoral dissertation photoprint

19 WECKER Otto Der Gebrauch der Kasus in der alteren Upanisad Literatur

20 YUDHISTHIRA, Mimamsaka *Yajurveda men prayukta* *ādi cihnon ka svarupa aur uccarana* (Hindi) *Vedavanī* 24 (7), May 72, 7 10

41 STUDIES ON VEDIC LANGUAGE

1 ANANTHANARAYANA, H S Evidence for plus juncture in old Indo Aryan *SVUOJ* 12 (1-2), 1969, 1-11

.. evidence from *TBr* ..

2 ANANTHANARAYAN, H S Intonation contours in Vedic a hypothesis *VIJ* 8 (1 2) 1970 48 66

an attempt to determine the intonation morphemes of Vedic Sk. (normal intonation contour and ' emphatic intonation contour)

3 BALASUBRAHMANYAM M D An accentual problem in Panini and the Veda apropos of the word *hayana* *BDCRI* 25, 1966, 43 58

see *VBD* III 25 12 (1) acc. to P s description *h* is a primary derivative stem conveying the sense of *vr hi* and *kala*, and the vocable is a paroxytone (2) the vocable not attested in *RV* and *SV* in other extant accented Vedic texts the word is oxytonised *AV* knows only the sense ' year *MS KS ŚPBr* register the meaning a species of red rice (3) I I / IE evidence shows that *h* probably a lost Vedic vocable might have originally denoted winter in I I period

4 BHATTACHARYA, S A study of the meaning of *lin* *JKUOML* 12 (1 2) 1963, 6 16

meaning of *lin* in Vedic injunctions like *yajeta* acc to Prabhakara *krtisadhyata* in relation to Apurva is the meaning of *lin* acc to Kumarila it is *vaktr abhiprāya*

5 BHAWE S S Vedic language and Panini *SP* (26 ICO) 1964, 69 70

P s grammar is highly useful for interpreting Vedic lg three objections (1) P never wrote a grammar for Veda (2) P s treatment of Vedic lg is cursory and therefore inapplicable to it (3) modern Vedic grammars like those of WHITNEY and MACDONELL are quite adequate therefore no necessity of studying P these objections are answered by B

6 BISWAS, A T S Prakritism in Vedas *SP* (25 AIOC) 1969, 208 209

bekanata (*RV* VIII 66 10) *baku a* (I 117 21) *l buja* (X 10 13) *galda* (VIII 1 20) etc —these are to be treated as Prakrit or Desi words wh were current in the folk speech during the Vedic times

8 BOPP, F *Uber das Conjugationssystem der Sanskrit sprache in Vergleichung mit jener der griechichen, lateinischen, persischen, und germanischen Sprache* 1971, 358

reprint of 1816 ed (with memorials by K J WINDISCHMANN)

9 BRAHMAMUNI, Swami " ", " " *ity anayor namasvaru-poccaranani Vedavani* 19 (12), Oct 67, 31 32

(see *VBD* III 40 20) as used in *TV* these are not indepen dent *varnas* they are two types of *anusvara*

9A CARDONA, G Greek *heisa* and Sanskrit *satsat* *Lg* 31 (1), 1963, 14-16

discussion of the correlations *yaksi* / *yaksat* *vaksi* / *vaksat*, *satsi* / *satsat*

10 CARDONA, G The Vedic imperatives in *si* *Lg* 41, 1965, 1 18

forms such as yaksi from yaj are to be classed in the s aorist system not to be considered as archaic athematic present forms (ref 51 and 70 below)

11. CARDONA, G The Indo Iranian construction *mana (mama) krtam* *Lg* 46 (1), Mar 70, 1 12

mana krtam in Old Persian must be classed as a passive construction (not a possessive one) this accords with facts of Avestan and Indic Ir *manā krtam* Ind. *mama k tam* arose thro contact bet. nominal and verbal syntactic patterns as a variant of older I I construction in wh agent was denoted by instrumental nominal form

12 DRESSLER, Wolfgang Vedisch *dive dive* und die idg Iterativkomposita *Brandenstein Comm Vol* 1968, 39-47

pointing to examples in Hittite and Mycenaen Gk. as well as to the relatively large no in Vedic texts D posits these cons tructs for PIE these are compounds and the favoured case was locative

13 ELIZARENKOVA T Ya Nasalisation and its role in the history of development of the Indo Aryan languages *Kuiper Fel Vol*, 1969, 299 306

Vedic examples *drmh brmh*—forms from these with nasal infix Vedic sandhi *sam+yati* < *sayyati*

14. GONDA, J *Four Studies in the Language of the Veda.* Mouton : Disput Rheno-Traj III, 1959, 194

(1) on amplified sentences and similar structures in the Veda, (2) the meaning of Vedic *bhūṣati* (*bhū*=to make a person or thing prosper, to add strength to, to favour), (3) why are *ahiṁsā* and similar concepts often expressed in a negative form ? (also *abhaya amṛta*, etc), (*hiṁsā* belongs to Nature, *ahiṁsā* is anti na ture), (4) the original sense and etymology of Sk *māyā* (*māyā*= incomprehensible insight, wisdom, judgement, and power enabling its possessor to create something or to do something ascribed to mighty beings *māyā* is essentially one, that is to say, all its aspects have structural similarities, derived from *mā*=to measure, to create, to form)

Rev G BUDDRUSS, *Oriens* 16, 368 70, T BURROW, *JRAS* (1960), 94 96 F EDGERTON, *Lg* 36, 120 25, R HAUSCHILD, *Kratylos* 6, 162 65, M MAYRHOFER, *OLZ* 1961, 524 28, A MINARD, *IIJ* 4, 160 63, G PENSA *EW* 12, 191 92, J PUHVEL, *JAOS* 81, 321 25, J C WRIGHT, *BSOAS* 25 (2), 415

15 GONDA, J *Enkele opmerkingen over syntaxis en versbouw voornamelijk in het Vedisch* MKNAW-Letterkunde, n r. 23, 3, Amsterdam, 1960, 27

see *VBD* III 36 11 13 (also "Enkele opmerkingen over woordvorming *BTLVNI* 100, 1941, 127 172) (cf "Syntax and verse structure in Vedic , 24 ICO, 1959, p 534)

16 GONDA, J The unity of the Vedic dative *Lingua* 11, 1962, 141-150

(scholars at variance re the central function or most essential char of dative) acc to G, the Vedic dative is in principle the case assumed by a nominal form when it refers to the "object in view , this function implies a marginal position of the object (thing) with regard to that wh the sentence states to exist, to be qualified, or to take place

17 GONDA, J *Old Indian* E J Brill, Leiden, 1971, xii+230

(Handbuch der Orientalistik Zweite Abteilung, 1 Band, 1 Abschnitt) concentrates mainly on Vedic lg , phonology, noun verb, syntax and style, vocabulary, etymology, general introd surveying Old Indian studies as a whole

18 GUPTA, Sudhir Kumar *Dayananda sarasvatī ke nirvacanon aur arthon ka eka adhyayana* (Hindi) *Vedavanī* 12 (7), 1960,

19 GUPTA, Sudhır Kumar *Dayananda bhasya ke katıpaya nırvacana* (Hındı) *Vedavanı* 13 (4), 14 (1)

20 GUPTA, Sudhır Kumar Monosyllabıc orıgın of the Vedıc language *JGJRI* 19, 1962 63, 47-94 (Also ın *SP*, 26 ICO, 1964, 114 15)

21 GUPTA, Sudhır Kumar *Kımartham arthanıtyah parī kseta?* *Amṛtalata* 1, Aprıl 64 and July 64

monosyllabıc or gın of Vedıc lg necessıtated thıs devıce to brıng out the full ımport of a Vedıc word

22 GUPTA, Sudhır Kumar *Vaıdıka bhasa ka ekaksarī mula* (Hındı) Report of the Summer School of Hındı Teachers Rajasthan Unıv, Jaıpur, 1965

23 GUPTA, Sudhır Kumar *Vaıdıka bhasa ka svarupa* (Hındı) *GKP* 18 (1-2), 72 84, 48

Vedıc lg embodıes ın ıt characterıstıcs of all the maın famılıes of lgg of the world ıt ıs the oldest of all Indo Hıttıte lgg, falls bet Devabhaṣa and Lokabhaṣa

24 GUPTA Sudhır Kumar *Samhıtaon men upalabdha nırva canon ke prakara* (Hındı) *Vısvambhara* 3 (2), 1965, 33 42

eleven types of etymology

25 GUPTA Sudhır Kumar *Vaıdıka bhasa ke naırukta adhyayana kī ruparekha* (Hındı) *Vısvambhara* 3 (4), 1966, 4 (1 2), 1967

among other thıngs traces hıst of etymologıcal studıes ın Indıa (from *RV* to present day) and the west

26 GUPTA, Sudhır Kumar Nature and scope of etymology ın the context of Vedıc words *URSHS*, 1967 68, 61 89 (Also ın *SP*, 23 AIOC, 1966, 22 23)

(ref to 77 below) modern concept of etymology dıffers wıdely from the Ind an one ıts approach ıs l ngu stıc wh flows ın two dıre ct ons phonology and semantıcs ıt ıs not very helpful for the ınterpretat on of Vedıc words may be used only as corroboratıng ev dence the very exıstence of IE lg ıs doubtful Indıan etymology attaches secondary or no ımp to phonetıc developments

27 GUPTA, Sudhır Kumar *Vaıdıka bhāsā ka vıkasa* (Hındı) *GKP* 20 (1 2), 1967, 181 192

traces development of Vedıc lg from ıts monosyllabıc form

28 GUPTA, Sudhır Kumar Law of palatalızatıon · a rethınkıng *IA* (3rd Serıes) 5 (1), 1971, 17-22

29 HOFFMANN, K Dıe Ortsnamen Paranthese ım Altpersıschen und Vedıschen *ZDMG* 110, 1960, 64 73

30 HOFFMANN, K Der vedısche Typus *menamenam* *KZ* 76 (3-4), 1961, 242 248

(from *JBr*)

31. HOFFMANN, K Der vedısche Prekatıvtyp *yesam, jesma. MSS* 20, 1967, 25 37

32 HOFFMANN, K *Der Injunktıv ım Veda Eıne synchronısche Funktıonsuntersuchung* Carl Wınter Idg Bıblıothek 3 Reıhe (Untersuchungen) Heıdelberg, 1967, 298

ınjunctıve=unaugmented aorıst and ımperfect forms ın general, ın whatever sense they are used (H suggests the name 'memoratıv) ınj occurs profusely ın *RV* must be regarded as a grammatıcal category lıke any other, the maın functıon of ınj ıs ' Erwahnung (wh ıs to be contrasted wıth "Berıcht ' wh ıs the maın functıon of ındıcatıve) acc to H, aorıst ınj (wıth *mā*) ıs used when the ıntentıon ıs to prevent an actıon wh has not already taken place whıle the present ınj ıs used to ınhıbıt an actıon wh ıs already under way the latter ıs also used to express general rather than partıcular prohıbıtıons the use of ınj as a general or habıtual present ıs very common ın the Veda also dıscusses use of ınj forms ın the statement of past events, and modal uses of ınj

Rev T BURROW *JRAS* 1969 86 87 G CARDONA, *Kratylos* 15, 47 51 G FERRARI *SSL* 9 228 34

33 ILLOP, P O [the oppositıon of Vedıc aor and ımperf ıs to be regarded as purely aspectual] *Mappy Comm Vol*, Moscow, 1935

34 KAPIL DEVA ' *Catvarı vak parımıta padanı' ıty atra bhartrharıh Vısva Samskrtam* 3 (2), Feb 66, 144 ff

RV I 164 45, IV 58 3, *Atr* 13 9

35 KOCHERGINA, V Word compounding in Vedic Sanskrit Faculty of Philology, Moscow Univ , 1951

36 KUIPER, F B J The genesis of a linguistic area *I IJ* ; 10 (2 3), 1967, 81 102

> *Indianization of Indo Aryan, influence of Dravidian and Muṇḍa*, discussion of cerebral problem (entire RV-evidence examined attestation of a word in *RV* does not go against possibility of adoption, in *RV* II VII, there occur about 35 words of foreign or doubtful origin wh contain a retroflex *RV* VIII shows traces of a more profound non Aryan influence it has 12 new foreign words with retroflexes in *RV* I and X the newly introduced foreign words number 38, *AV* has 50 new borrowings) (in early Vedic times the distinction bet Aryan and non Aryan had a socio rel, rather than an ethnic char) traces found in *RV* of a puristic counter movement in *PV* three unpredictable innovations are found to occur viz a new set of phonemes and two new traits of sentence structure (one connected with a new gramm category, i. e gerund and the other with a completely new use of inherited *iti*) role of Dravidian in this connection is undeniable Appendix *iti* in the *RV*

37 KURYLOWICZ, J Un mirage de la grammaire comparée *BSL* 59, 1964, 1-10

> different places of accent of prefigured verb forms in Veda, Gk, Iran, Lith, and Russ

38 LEUMANN Manu Uber *u* und *yu*-Adjektive des Altindischen *Renou Comm Vol*, 1968, 467-478

39 LIENHARD, Siegfried Dal sanscrito vedico al sanscrito classico *Dal sanscrito all'hindi*, Venice Rome, 1962, 9 31

> Rev V MILTNER, *Arch Or* 32, 477

40 MAKAEV, E A Nominal declension in Vedic and Sanskrit (Russ) *VJa* 6, 1964, 94-101

> problem of hist stratification of the grammatical and phonological features of Vedic and cl. Sk. with the purpose of defining general IE and aims

41 MAKAEV, E A *The language of the oldest Runen-inscriptions a linguistic and historical philological analysis* (Russ) Acad Sciences, USSR · Inst for Linguistics, Moscow, 1965, 156.

M compares the structure of Runen lg with that of Sk (ref to Bhart hari) acc to Indian grammar ans sentence is the basic unity word is secondary this view is supported by Vedic Saṁhitas

Rev Wolfgang KRAUSE *IF* 71 338 41

42 MAKAEV E A Archaismen und Innovationen im Vedischen *Kuiper Fel Vol* 1968 32 38 (Original Russian version in *Jaz Indii* 1968, 391 400)

stresses the imp of a careful distinction bet arch and innov in Vedic lg for the determination of its place among IE lgg

43 MAYRHOFER, M Uber Kontaminationen der indoiranischen Sippen von ai *taks tvaks*, **tvars* *Morgenstierne Fel Vol*, 1964 141 148

44 MAYRHOFER, M Uber spontanen Zerebralnasal im fruhen Indo arischen *Renou Comm Vol* 1968 509 517

RV sthūṇā man sthāṇu AV and *Br guṇa dhānikā pan tanj anu oni pan phaṇ* (*mani sthūṇā sthāṇu*—in these cases cerebral must be spontaneous less certain are *nyūna tuna* also *vinā* discusses in more detail *pāni* and *tanj* alludes briefly to a similar development of the group *nd*) see *VBD* III 42 36

45 MEHENDALE, M A *Some Aspects of Indo Aryan Linguistics* Univ of Bombay 1968 xi+123

lecture 1 Yaska and Panini (P older than Y) lecture 2 Lg of *Br* and of Yaska (also discusses Vedic pronunciation internal reconstruction)

Rev M S BHAT *JBomU* No 75 384 86 G CARDONA *Lg* 48 171 79 KASHIRAM SHARMA *Bhaṣā* 9 (4) 194 95 V MILTNER *ArchOr* 40 86 Stella SANDAHL FORGUE *JA* 258 381 83 B SCHLERATH *Kratylos* 14 212 13 Siddheshwar VARMA *VIJ* 8 251 56

46 MINISSI N Il vocalismo del protoario *Pagliaro Fel Vol* 3 119 138

47 MORGENROTH Wolfgang The so called traces of laryngeals in Vedic Sanskrit *PICO* (26th Session) III 1 1969, 123 126 (Also in *SP* 26 ICO 1964 p 170 full paper included in Papers of GDR delegation to 26 ICO)

. (laryngeal theory can be generally defined as a theory of IE phonemes, wh have remained partly only in Hittite and wh are lost in all other IE lgg) sums up features of Vedic Sk. that are explained by laryngeal theory, and concludes that it is possible to explain all the features of Vedic Sk. without the help of laryngeals

48. NARA, Tsuyoshi Shortening of the final vowel of instr. Sg. *-ena* and phonology of the language of Saraha Doha. *BPSC* 4 (1), 1963, 1-9.

influence of Vedic lg

49. NARTEN, J. Formüberschneidungen bei ved *√vŕśc-vṛj*, *√ṛh* (*bṛh*). *MSS* 14, 1959, 39-52.

. exact interpretation of the aor. forms *s* aor of *vṛśc* and *vṛj*, *sa* aor of *vṛh*

50. NARTEN, J. *Entstehung und Ausbreitung der sigmatischen Aoriste in der vedischen Literatur*. Erlangen-Nürnberg Univ , 1962, 378.

. doctoral dissertation . polycopy

51. NARTEN, J. *Die sigmatischen Aoriste im Veda* OH, Wiesbaden, 1964, 311.

. language historical and philological treatment of the subject . indexes of aor. forms arranged under various Sk. roots., full discussion of interpretative difficulties (author presents a new explanation of Sk. seventh aor., type *adhukṣat*)..

Rev R. HAUSCHILD, *OLZ* 1968, 70-71, L. RENOU, *IF* 70, 216 21, J C. WRIGHT, *BSOAS* 29 (1), 167 68.

52. NARTEN, J. Über die vedischen Belege von *mīv*. *MSS* 18, 1965, 53 60.

..(*mīv*=to move or to set in motion : *RV* X. 10 11. *kāmamūta*).. *ā mīv*, *prati mīv*..

53. NARTEN, J. Ai *jambha-*, gr *gomphos* und Verwandtes. *KZ* 79 (3-4), 1965, 255-264.

..1 *jambh*=shatter, smash, 2 *jambh*=tear, show teeth, *jambhya*= molar tooth, grinder .

54. NARTEN, J Das altindische Verb in der Sprachwissenschaft. *Die Sprache* 14, 1968, 113-134.

draws attention to the urgent necessity of ai (specially Vedic) verb material being worked upon and got ready so that it adequately serves the purposes of linguistics

55 NARTEN, J Zum ' proterodynamischen " Wurzelpräsens *Kuiper Fel Vol*, 1969 9 19

Vedic evidence the I I root * *stu* shows * *stāu* in singular active forms but * *stau* /*stau* in plural active and all middle forms

56 OERTEL, Hans On some genitival constructions in Vedic prose *R Dravid Fel Vol* 1971, E 80 89

VBD I 98 14 reprinted

57 PATYAL, H C On the modal forms of the simple future in the Veda *JUPHS* 31, 1969 81 85

58 RAM GOPAL The suffix *tati* in the Vedic language *IA* (3rd Series) 5 (2), April 71, 99 102 (Also in *SP*, 24 AIOC 1968, 24 25)

totality or ' entire range is the predominant sense conveyed by the verbal noun *tati* (from root *tan*)

59 RANADE H G Brahmanic interpretation and languages of the Samhitas and Brahmanas *SP* (24 AIOC), 1968 26 27

60 RENOU, L Le futur dans le Veda *BSL* 56 (1), 1961 6 14

(ref AVERY *JAOS* 10 p 312) particularly implies ' reality and not modality

61 RENOU, L Remarques generales sur la phrase védique *Kurylowicz Fel Vol*, 230 234

62 RYSIEWICZ, Z Un cas de supplevitisme védique *BPTJ* 9, Wroclaw / Krokow 1952 171-174

63 SAMARPANANANDA Swami *Veda men apatya pratyaya* (Hindi) *Vedavanī* 17 (1) Nov 64 55 56

64 SARMA, Ladukeshwar Sathapathi Characteristics of *ṛ* as a complete sound and as an anaptyxis *SP* (ISC) 4 1972, p 25

65 SCHRAPEL, D Untersuchung der Partikel *na*

see *VBD* III 40 18

66. SEN, Sukumar. Compound verb in Indo-Aryan. *IL* 27 (Supplement), 1968, 61-65.

..four types : (1) substitute for a verb root (*rūcam akrata, RV*), (2) expressive of continuous action (*vibhajan eti, RV*), (3) substitute for past and future tenses (*gamayam cakara, AV*; *mantra. yām āsa, ABr.*); (4) substitute for optative and imperative moods (*ramayām akah*, rare in Vedic prose)..

67. ŠEVOROŠKIN, V. V. Cyclical processes in the Indo-Aryan languages (Russ.). *JaIPNC*, 377-383.

68. SHYAM KUMAR, Acharya. *Mūlam saṁskṛtam evam vaidikabhaṣotpattivijñānam*. Bharatiya Vidya Prachar Samiti, 1965, 288.

69. SOLTA, G. R. *Gedanken über das -nt- suffix*. SBÖAW, philos.-hist. Kl. 232 (1), 1958-59, 47.

..-*nt* im Arischen (pp. 23-25) : *jarant, bṛhant*, etc.

Rev : F. B. J. KUIPER, *Lingua* 8, 446-47.

70. SZEMERÉNYI, Oswald. The origin of the vedic imperatives in -*si*. *Lg* 42 (1), 1966, 1-6.

..(in *RV* about 150 forms in -*si*, formed from 23 roots are used as imperative second sing.).. acc to S, these so called imperatives are simple 2 sg. *s* aor. subjunctives, they are shortened at an early date from the full form in -*sa* -*si*, wh. led to their formal isolation, though systematically they contd in their earlier role, including their ability to be used in relative constructions demanding the subj ; it follows, therefore, that the -*si*- forms can t be projected as such into IE, and especially not as original infinitival forms.. (see 10 above)..

71. THIEBEN, L. Cercetari de linguistica indo-ariana. *SCL* 18 (6), 1967, 672-766.

72. THOMAS, E. J. Some linguistic superstitions. *Philologica* 1, 1921-22, 96-101.

73. TIBILETTI, Bruno M. G [Über ai Suff. *-oka-*]. *RIL* 99, 1965, 251-308

Rev C DELLA CASA, *RSO* 44 (2), 174 ff

74 TOPOROV, V N The problem of the nature of the locative in Old Indo Aryan (Russ) *KSINA* 62. Jazyki Indii, Moscow, 1964, 166-183

discusses the diversity of syntactic functions of the Vedic locative case, and its tendency to become a *casus generalis*, describes the locative case by means of distinctive features (see author's *The locative case in Slavonic language* Moscow, 1961, 380 it contains remarks about Vedic loc case and constructions with *abhi*, *api*, *apa*)

75 TRIPATHI, Ramadeva *Lokanuśrayanī vaidika bhasa* (Hindi) *Parisad Patrika* 6 (4), Jan 67, 29-34.

76 TURNER, R L Early shortening of geminates with compensatory lengthening in Indo Aryan *BSOAS* 33 (1), 1970, 171-178

dū na a (*RV*), *svadhitiva* (*RV*) the process of simplifying a consonant group or shortening a long consonant with accompanying lengthening of the preceding vowel wh had begun in the pre Sk stage, was contd throughout the hist of Indo-Aryan

77. VARMA, Siddheshwar Letter (15-5 1965) in the Appendix to "Nature and scope of etymology in the context of Vedic words" by S K Gupta *URSHS*, 1967 68, 81-89

V s observations on G s Yaskīya nirvacana", *Vedavāni* 17 see 26 above

78 VARMA, Siddheshwar Studies in Sanskrit usage I Vedic usage of the verb *śak-* *VIJ* 7 (1-2), 1969, 22-24

poetical usage of *śak*, *śak* as a trans verb (from 'be able' to 'give')

79 VIDYANIDHI, Sastri *Vedasabdanam anekarthapratyayanaśaktimattvam* *GKP* 19 (1-2), 1966, 6-7

80 WRIGHT, J C The so-called injunctive *BSOAS* 33 (1), 1970, 184-199.

[J AVERY (1885) Vedic 'unaugmented verb forms', commonly styled 'injunctives', cd be used in a present sense as well as

the preterite and modal senses confirmed by the later usage K. HOFFMANN The unaugmented forms distinguish aspect, but not *tense or mood their negative content is summed in the term* ' memorativ ' GONDA A hard and fast line bet. aor and pres. stem seems to have been wanting in the case of injunctive indifferent with respect to time and modality ELIZARENKOVA (paraphrasing RENOU) The injunctive—an unmarked and neutral mood possesses a wide range of modal meanings, ' tenseless , it is more accurately for the most part indifferent to distinctions of tense aspectually, it can be treated as expressing both perfective or imperfective action and state] W seeks to show that RENOU s view can no longer be considered to offer any confirmation of the view that the un augmented verb-forms can fulfil the role of a present tense and must therefore be indifferent as regards tense (many *RV* passages quoted and transl.) also discusses the prospective subj , un augmented imperfect in relative clauses, un augmented imperfect with dependent un augmented aor

81 ZWOLANEK, R. *Vayav indras ca Studien zu Anrufungsformen im Vedischen, Avestischen, und Griechischen* MSS Beiheft N F 5, Kitzinger, Munchen, 1970, viii+90

parts of invocation forms , asyndese, dvandva comitative instrumental, elliptical ways transition to *vāyavindraśca* also considers *indraśca vāyo*

42 STUDIES ON SANSKRIT LANGUAGE.

1 ABHYANKAR, K V Euphonic combination of *r* and *l* with *ṛ* and *ḷ* *IL* 26, 1965 (1967), 1-7

*vowels ṛ and ḷ include in them the consonants r and l respec*tively, wh are completely merged in them, long *ṝ* and long *ḹ* have two *r* and *l* consonants making one *kala* and the vowel element making one *mātrā*

2. ADONI, D L *Bhāratīya arthavicāracī pūrvapīṭhikā* (Marathi) VSMV 1968, 1969, 64 81

semantics in India ref. in *RV*, *Nir* (1 2) also later gramm. texts

3 ADRADOS, F R. Sanskrit and Indo-European *SP* (ISC) 2, 1972, 36 37.

4 AKLUJKAR, Ashok Sanskrit and the linguistic sciences. *SP* (ISC) 2, 1972, p. 46.

5 ALEKSIDZE, E G Mesto častic otricanija v predlozenii v sanskrite (Russ) *Jaz Indii* ('Nauka"), Moscow 1968, 331 339

6 ALEKSIDZE E Augmentative or intensive particles in Sanskrit (Georgian) *Achvlediani Fel Vol*, 1968, 375 383

7 AL GEORGE Sergiu La fonction revelatrice des consonnes chez les phoneticiens de l Inde antique *CLTA* 3, 1966 11 15

8 AL GEORGE, Sergiu L Inde antique et les origines de structuralisme *SP* (10 Intern Congress of Linguists) Bucharest, 1967, p 10

9 ALLEN, W S Indo Aryan *Phonetica* 4, 1959, 33-36

10 AMBIKE Susheela *The syntax of sentence connections in early Sanskrit literature* Univ of Delhi 1970 5+113

(M Litt diss) on *atha uta ca tu vā hi* app on *iti*

11 ANDERSON S R On Grassmann s Law in Sanskrit *Linguistic Inquiry* 1 (4) 1970, 387 396

12 BACCARANI, Anna La filosofia de linguaggio A proposito di un recente libro indiano *Quaderni* 7, 1962-63 119 122

ref R C PANDEYA *The Problem of Meaning in Indian Philosophy* Varanasi 1963

13 BALADEVA SIMHA *Sesasya karakatvavicarah Visva Samskṛtam* 4 (3), May 67, 240 246

14 BANDOPADHYAY Pratap Assimilation in Sanskrit *CR* 177 (2), Nov 65 (1967) 146 156 (Also in *SP*, 22 AIOC, 1965 107 108)

attempts to show how different varieties of this phenomenon have worked in the formation of words and their combinations in Sanskrit

15 BASU, D N Feminine affix (*a*)*nt* in Indo Aryan *SP* (24 AIOC), 1968 p 171

-*ān* appears to be a case of double affixation

16 BENVENISTE, E Fondements syntaxiques de la composition nominale, *BSL* 62 (1), 1967, 15-31.

discusses (among others) Vedic *devatā-d andvas dyāvāpṛ hivī*, *pitarāmātā ā, m t āvaruṇā* also *na. ajvara mahā dhana mahā-vīra*

17 BERNELLE A L indo aryen *Vie Lang* 118 1962, 12 20+4 fig

18 BETH A *Variatieverschijnselen in het oud Indisch* Utrecht Univ Thesis 1943

19 BHATTACHARYYA, Rabindrakumar Role of Sanskrit sounds as found in Latin *CR* (NS) 2 (1) 1970 61 72

20 BHAYANI H C Samskṛta pratyaya otya gujarātī oca ' (Gujarati) *Svadhyaya* 1 (4) Aug 64 390 393

(*tya* used in Vedic and cl. Sk. for forming adj leaving aside a few exceptions not applied to nouns or pronouns)

21 BIDYANANDA Concept of a suffix in Indo Aryan *JBRS* 49, 1963 189 196

22 BIDYANANDA Some aspects of apophony in Indo Aryan *PICO* (26th Session) 3 2 1970 801 806

(apophony *apaś ut* quantitative ablaut metaphony—*anuśruti* qualitative ablaut) deals with the alternation bet vowels and semi owels P 1.3 1 *bhū. dayo dhātavaḥ* author seeks to establish that (1) Pāṇinian *bhū* is an apophonic variation in the weak grade along with *bhū* and that (2) the formation of *bhū* is in conformity with formations in apophonic variations of the other semi vowels

23 BISWAS, Asutosh An examination of some so-called non Aryan loan words in Sanskrit *JUG* 13 (1) 1962, 33-40 (Also in *SP* 21 AIOC 1961 155 156)

rejects Dravidian origin of *ulūkhala a.a pa d b ta* etc.

24 BISWAS Asutosh *Bhagavata Purana A linguistic study particularly from the Vedic background* Vishveshvarananda Book Agency Hoshiarpur, 1968 428

25 BLOCH Jules *Application de la cartographie a l'histoire de l'indo aryen* Imprimerie Nationale Paris 1963 viii+81+20 maps.

(ed. C. CAILLAT and P MEILE)

Rev C CAILLAT *BSL* 59 (2) 39-44

26 BLOCH Jules *Indo Aryan (from the Vedas to modern times)* Adrien Maisonneuve, Paris 1965, ix+336

English transl of *VBD* I 95 2 by A MASTER English ed. largely re used by the autl or (includes corrigenda provided by 8 scholars short ndex)

Rev H BERGER *ZDMG* 119 (2) 391 92

27 BRAHMAMUNI Swami *Avyayarthanibandhanam* Pratapasimha Trust Karnal 1967, 49

28 BROUGH J Theories of general linguistics in the Sanskrit grammarians *TPS*, 1951, 27-46

29 BROUGH J Some Indian theories of meaning *TPS*, 1953, 161 176

30 BURLAKOVA M I The "phonologisation" of cerebrals in ancient India (Russ) *Strukturno Tipologiceskie Issledovanija* 238, Moscow, 1962 60 69

31 BURROW T Some Dravidian words in Sanskrit *TPS* (1945) 1946, 79-120

32 BURROW T Loan words in Sanskrit *TPS* (1946), 1947, 1-30

33 BURROW, T Shwa in Sanskrit *TPS*, 1949, 22 61

34 BURROW T *The Sanskrit Language* Faber and Faber London, 1965 426

second ed of *VBD* II 42 10

35 BURROW, T Sanskrit *Current Trends in Linguistics*, Vol 5, 1969 3 35 (including bibliography)

36 BURROW, T Spontaneous cerebrals in Sanskrit *BSOAS* 34 (3) 1971, 538-559

cerebralization is not only spontaneous but also sporadic and un predictable) BAILEY suggests that fission of one sound into two took place early in IA beginning in Vedic age therefore no possible influence of Prakrits the case of cerebrals being due to loan words from Dravidian or some other non IE sources does not stand in some cases where Dravid explanation has been previously proposed a more satisfactory explanation now available from IE side (discusses from this pt. of view many words like *maṇḍ*, *paṇḍita* etc.) (see *VBD* III 41 44)

37 BYKOVA, E M (ed) *Ja..jki Indii Sbornik statej* 'Nauka", Moscow 1961, 411

V A. KOCERGINA (13 90) Some traits of compound words in Sk. (see *VBD* III 41 35) T Ya. ELIZARENKOVA (91 164) The present tense in *RV* (see *VBD* III 39 6) Rev Ch MALAMOUD *BSL* 59 45 47

38 CAMPANILE, Enrico Sul futuro perifrastico dell'antico indiano *Pisani Fel Vol* I 187 204

39 DELLA CASA, C Una forma inedita di participio sanscrito *supant* *AGI* 52 (2), 1967 (1968) 143 147

40 CHANANA, D R. Rabstvo v drevnej Indii po palijskim i sanskritskim istocnikam Moscow, 1964

41 CHARUDEVA, Sastri *On the function and use of the preposition in Sanskrit* Panjab Univ

42 CHATTERJI, Suniti Kumar The pronunciation of Sanskrit *IL* 21 1960 61 82. (Also in *La Maitre Phonétique* 97, 1952, 2 ff)

consideration of sounds of Sk. acc to old Paninian standard indication of the various present-day types of pronunciation for each of these sounds

43 CHATTERJI Suniti Kumar Some thoughts on Sanskrit *BRMIC* 22 (2), Feb 71

44 CHATURVEDI, Ramadhin *Sanskṛtabhāṣāvijnānam* Chowkhamba Vidyabhavan, Varanasi, 1964, 28+116

45 COWGILL, W On the origin of the Indic *eṣ* precative *MSS* 25, 1969 27 38

apropos *VBD* III 41 31 ..

d alects (only 2 proto IE words ha e circumvented this OIA channel and have turned up later in the vernaculars *pard* and *g-tha*) unusual ins ghts into proto II are yielded by the linguist cally as well as geograph cally intermed ary Dard c and Kafiri dialects (MIA features occur in late Ved c texts also sporad cally in *RV* *k m p rusa*)

Rev M MAYRHOFER *D e Sprache* 13 (1) 84b-87a.

55 EMENEAU M B Onomatopoetics in the Indian linguistic area *Lg* 45 (2 1) June 69, 274-299

(IA has undergone from the beginning of its presence in India an Indian zation thro contact w th Dravidian and probably with other lg fam l es—J BLOCH) E introduces a new instance of structural d ffusion ono as a structural trait of the Indian l nguist c area

56 EMENEAU M B Sanskrit syntactic particles—*kila*, *khalu* *nunam* *I IJ* 11 (4) 1969 243 268

material from *RV* *AV* *ŚPBr* *BAU* *ChUp* taken into account

57 ERHART, A Zur Endung der 2 Person plur medii *Sbor Praci filos Fak Brnenske Univ* 15 (11) 1966 79 82

Sk *dhvam*

58 FABELO, T D El Sanscrito no es la primera lengua de la humanidad *Univ de la Habana* No 173 May June 65, 45 93

59 FAIRBANKS Gordon H Comparative Indo-Aryan *Current Trends in Linguistics* Vol 5 1969, 36-45 (including bibliography)

60 FATEH SINGH The contribution of Sanskrit to world culture *Samskṛta Kalpataru* Jaipur 1972

61 FRANCISCO Juan R Sanskrit loan words in the Philippine languages *ALB* 24 (3-4) Dec 60 153 172

62 GHATAGE A M Pronunciation of Sanskrit clusters with *h* *ALB* 25 1961 103 105

cons ders Pan VIII 3 23 27

63 GHATAGE A M *Historical Linguistics and Indo-Aryan Languages* Univ of Bombay 1962 vi+158

46 DANGE, Sadashiv A Vowel shortening and the Sanskrit sandhi VSMV, 1969, 211-217 (Also in *SP*, 25 AIOC, 1969, p 189)

in sandhi the difference bet. short and long vowels is nullified at the joining of vowels

47 DANGE, Sadashiv A "Root-germinants" in the Sanskrit language (*ghas ad*) *IA* (3rd Series) 5 (1), Jan. 71, 1-5.

suggests that no of roots in Sk. was limited, there are 'cardinal' (=original) roots and those that can be called 'reflex', the latter got generated from the former in the course of time, due to shades of pronunciation examines cognate *ad ghas*, viz *kṣad gras* (all these variants of *ghas* wh has the most original sense of attacking prior to eating)

48 DANGMAN, Joseph Long vowel augments in Sanskrit and Greek aorists *Linguistics* No 35, Sept 67, 7-27.

49 DESHMUKH, P R *Prakrti-Prakrta* (Marathi) *Navabharata* 18 (10), July 65, 34-43

Prakrit is not *vikrti* of Sk, it is earlier than Sk., was, perhaps, lg of IV civil

50 DESHPANDE G. T Import of the term *deva vanī* *NUJ* (*H*) 17 (2), April 67

51 DRESSLER, Wolfgang Altindisch *jh* *Die sprache* 15, 1969, 168-170

52 ELIZARENKOVA, T Ya The problems of diachronic phonology of Indo Aryan languages (opposition of aspiration) *Papers* presented by USSR delegation to 27 ICO, 1967

53 ELIZARENKOVA, T Ya The phonological meaning of the transition from the Old Indo Aryan to the Middle Indo-Aryan stage *Phonologie der Gegenwart*, Phonology Congress, Wien 1966, Proceedings, 1967, 88-99

54 EMENEAU, M B The dialects of Old Indo-Aryan *Ancient Indo-European Dialects*, 1966, 123-138

E argues that the composers of *RV* hymns (1200 1000 B. C.) spoke several dialects, one of wh was ancestral and evolved into cl. Sk., whereas others evolved into Middle and Modern Indic

d alects (only 2 proto IE vords have c rcumvented his OIA channel and have turned up later n the vernaculars *pa d* and *g tha*) unusual ns ghts into proto II are y elded by the l nguisti cally as well as geograph cally n ermed ary Dard c and Kafiri dialects (MIA features occur n late Ved c texts also sporad cally n *RV k m puruṣa*)

Rev M MAYRHOFER *D e Sp ache* 13 (1) 84b 87a

55 EMENEAU M B Onomatopoetics in the Indian linguistic area *Lg* 45 (2 1) June 69 274 299

(IA has undergone from the beginn ng of ts presence in India an Indian zat on thro contact with Dra dian and p obably w th o her lg fam l es—J BLOCH) E introduces a new instance of structural d ffus on ono as a structural t a t of he Indian l nguis c area

56 EMENEAU M B Sanskrit syntactic particles—*kila, khalu nunam* *I IJ* 11 (4) 1969 243 268

material f om *RV AV ŚPBr BAU ChUp* taken into account

57 ERHART, A Zur Endung der 2 Person plur medii *Sbor Praci filos Fak Bri enske Univ* 15 (11) 1966 79 82

Sk *dhvam*

58 FABELO T D El Sanscrito no es la primera lengua de la humanidad *Univ de la Habana* No 173 May June 65, 45 93

59 FAIRBANKS Gordon H Comparative Indo Aryan *Current Trends in Lingu stics* Vol 5 1969 36-45 (including bibliography)

60 FATEH SINGH The contribution of Sanskrit to world culture *Saṁskṛta Kalpataru* Jaipur 1972

61 FRANCISCO Juan R Sanskrit loan words in the Philippine languages *ALB* 24 (3-4) Dec 60 153 172

62 GHATAGE A M Pronunciat on of Sanskrit clusters with *h* *ALB* 25 1961 103 105

cons ders Pāṇ VIII 3 23 27

63 GHATAGE A M *Historical Linguistics and I ido Aryan Languages* Univ of Bombay 1962 vi+158

(Wilson Philological Lectures) Lecture 3 Comparative method and reconstruction of IA Lecture 4 Vedic Sk. and cl. Sk.
Rev C CAILLAT *JA* 251 (2) 287 90 G H FAIRBANKS, *IL* 24 123 26 G R FRANCI *Qu* 8 183 84, H HENDRIKSEN, *BSOAS* 27 458 59

64 GHOSH, Bata Krishna *Linguistic Introduction to Sanskrit* Sanskrit Pustak, Calcutta, 1970

reprint of *VBD* I 101 6

65. GONDA, J On abuse of the term "attraction" *Proc of Classical Assn of South Africa* 8, 1965, 1-10

66 GONDA, J On the use of the absolutive in Sanskrit *Kaviraj Fel Vol*, 1967, 262 265

adds to the examples given by earlier writers (among them from *SS* and *GS*)

67 GONDA J Review of *Studien zur verbalen Pluralitat* by Wolfgang DRESSLER, Wien, 1968 253 *Lingua* 24, 1969, 194-200

(in ch 3 D deals with *sk* Prasentien) G discusses -*c* (*c*)*k* Pr in Sk. he makes an excursus about Vedic verbs *yamati yacchati murcchati gacchat* etc

68 GONDA, J Abbreviated and inverted nominal compounds in Sanskrit *Kuiper Fel Vol* 1968, 221 246

discusses a large no of less common or irregular compounds wh have remained unnoticed

69 GONDA J Sanskrit *Quinto Lingo*, Mar 69, 54-56

70 GRAY, J E B Aspirate sandhi *BSOAS* 27, 1964, 615 619

71 HARA, Minoru *Sansukurittogo* Gengo shūkyo 8, Tokyo, 1964, 22

introductory description in Jap of the Sk. lg

72 HARTMAN, Carl Gustav Development of the Sanskrit particle *api* *Kaviraj Fel Vol*, 1967 271-275

examines use of *api* in *RV* *Up* Epics Dramas fables adverbial use of *api* in *RV* is rare (10 times hardly even as a part of a composition and as a preposition *api* is not very frequent in *RV*, in *Up* the use of *api* has developed considerably

73. HARTMANN, P. *Nominale Ausdrucksformen im wissenschaftlichen Sanskrit.* Heidelberg, 1955.

. *VBD* II, 42. 44

Rev · W. P. SCHMID, *IF* 65, 65 71.

74 HARWEG, Roland. *Kompositum und Katalysationstext vornehmlich im spaten Sanskrit* Mouton: Janua Lingarum, 1964, 164.

. aims at a linguistic description of the nominal compounds from a strictly synchronistic and formal pt of view, by opposing to them the respective semantically equivalent analysed forms (wh. H calls Katalysationstexte) def of word (words are the minimal answers that can be given to certain questions Minimum-Wortfrage Antwort-Korrelate), compounds are words, whose parts can be asked about, but wh constitute an answer as a whole; a word is a compound if it contains more than one contentive.. two aspects in each word "contentives" (lexical) and "functors" (grammatical)

Rev · V MILTNER, *ArchOr* 33, 520 21, A WEZLER, *Mundus* 4, 118 120

75 HAURI, Christoph. *Zur Vorgeschichte des Ausgangs -ena des Instr. Sing. der a Stamme des Altindischen.* Vandenhoeck und Ruprecht, Göttingen, 1963, 143.

ena under the influence of *-ebhiḥ* the forms *ena* and *enā* in Vedic, ending *ā* in Vedic, development of *-ena* in Indic..

Rev Hans VON KAMPTZ, *GGA* 218, 312 17, F. B. J. KUIPER, *IIJ* 8, 67 70, Ch MALAMOUD, *BSL* 62 (2), 22-23, W. P. SCHMID, *IF* 69, 71 72

80 HOFFMANN, K [Predicative adverb in Sk : Sk preverbs in -*a*] *MSS* 1 2, 1952

81 HOFFMANN, K Wiederholende Onomatopoetika im Altindischen *IF* 60, 1952, 254 264

82 HOFFMANN, K Materialen zum altindischen Verben *KZ* 79, 1965, 171-191, 83, 1969, 193-215

anc, *chand* *du*, *path* *mred*, *edhate*, *dīṣṭa* (*dā*), *purāṇi*, *abhinas lihyur*, *ami jaks* (WACKERNAGEL, *AG* IV)

83 INSLER, S Studies about the Sanskrit *ar/r* *IF* 72, 1967, 250-258

84 INSLER, S The origin of the Sanskrit passive aorist *IF* 73, 1968, 312 346

216 forms III sing pass aor encountered within *RV*, well represented over the 10 Mandalas, derived from 41 roots (app study of Avestan *vaozirdm*)

85 INSLER, S The Sanskrit *sa*-Aorist *MSS* 26, 1969, 43-50

suggests modification for part of the explanation given in *VBD* III 41 51 (also see 84 above)

86 INSLER, S On preterodynamic root present inflection *MSS* 30, 1972, 55 64

see *VBD* III 41 55

87 ITIL, A Turkish Sanskrit linguistic contacts at a glance OH *XVII Deustcher Orientalistentag* 1969, Wiesbaden, 1969

88 ITKONEN, T Zur Synchronie und Diachronie der Sandhi Erscheinungen *Virittaja* 3 Helsinki, 1964

89 IYER, S Venkitasubramonia The difference between Bhattoji D ıksita and Narayana Bhatta with regard to certain phonetic observations *VIJ* 8 (1 2), 1970 (1971), 86 102

(1) the duration of Udatta in the Svarita vowel, (2) nasality in *yama*, (3) the quantity of the alternative substitute for *r* in combination with a *savarṇa* (4) the *bāhyaprayatnas*

90 JAYADATTA, Sastri *Sabdasastra men lingatattvanirūpana* (Hindi) *Vedavānī* 19 (3), Jan 67, 10-16

91. JĒGERS, B. Über die Verwandtschaft der Sippe von ai. *panthās* "Weg". *Sprakliga Bidrag* 3 (11), Lund, 1958, 61-86.

92. JHA, Pasupati. *Śabda-śakti-vivekah. Viśva-Samskrtam* 4 (3), May 67, 262-267.

93. JOSHI, Hemachandra. *Samskrta aur hindī ke sarthaka amka* (Hindi). *Bhāsā* 8 (1), Sept. 68, 57-59.

..etymology of numbers in Sk...

94. JOSHI, K. R. *Samskrtabhasayām dvivacanam. SP* (24 AIOC), 1968, p. 178.

..origin of dual in cosmogonical ideology of the Indians, particularly of the Vaiśeṣikas..

95. JOSHI, S. D. Verbs and nouns in Sanskrit. *IL* 23, 1962, 60-63.

96. VON KAMPTZ, H. Zur Vorgeschichte des Ausgang *-ena* des Instr. Sing. der *a*-Stamme des Altindischen. *GGA* 218 (3 4), 1966, 312-317.

.apropos 75 above .

97. KANKAR, Navalkishor. *Pūrvam samskrtabhāsa lokabhasā āsīt. Samvid* 3 (1), Aug 66, 56-61.

Yaska and Panini seem to ref. to Sk having been *vyavahārabhaṣā*..

98. KANKAR, Navalkishor. *Samskrtabhāsa, tasya avaśyakata ca. GKP* 23 (3), 1970, 129-132.

99. KAUSIK, Jagadish Prasad. *Bhāratīya bhasaon kā itihasa* (Hindi) Apollo Prakashan, Jaipur, 1969, 10+3+330+5.

ch. 1· Home of the Aryans Saptasindhu, ch 2 Vedic and cl. Sk...

100. KELKAR, C. B. *Samskrtabhāsayām havarnah. SP* (26 AIOC), 1972, p 154.

101. KERNS, J. Alexander, SCHWARTZ, Benjamin. Some duals and optatives in Sanskrit. *JAOS* 85 (2), 1965, 205-206.

102 KIRFEL, W Die Lehnworter des Sanskrit aus den Substratsprachen und ihre Bedeutung fur die Entwicklung der indischen Kultur *Lexis* 3, 1952-53, 267-85

> *VBD* II 42 53 (ref to BURROW and KUIPER) words in the field of natural phen, minerals metals plants animals (derived from Proto Munda or Proto Dravid Aryans adopted from the natives the names of plants, etc, with wh they had not been familiar Dravid region must have extended far into North India at the time of Aryan invas on

103 KOCHERGINA, V A O nekotorikh slozhnikh slovakh Sanskrita *Yaziki Indiyi*, Moscow, 1961

> a detailed investigation in Tatpurusa, Karmadharaya, and Bahuvrihi compounds

104 KOTULKAR, M V *Arthavadadhaturapratyayah pratipadikam* *Surabharatī*, 1967 56-58

105 KUIPER, F B J Zur Kompositionellen Kürzung im Sanskrit *Die Sprache* 7, 1961, 14 31

> remarks on the voc sg *devǐ* voc du in -ǎ etc, explained as on account of loss of laryngeal considers *tuvigri papri, susuti* etc

106 KUIPER, F B J The Sanskrit nom sing *vit* *I-IJ* 10, 1967, 103 125,

> excursus on BURROW s theory of PIE *TK* < *Sk. kṣ*

107 KUNJUNNI RAJA, K Allophones of the dental nasal in Sanskrit a fourteenth century discussion *SVUOJ* 5 (1-2), 1962, 12 14

108 LADDU, S D A pre Patanjalian grammatical observation. *IA* (3rd Series) 2 (4) Oct 67, 40 41

109 LEHMANN, W Ph Inferences on the Proto IE verb system based on internal analysis of Sanskrit (Russ) *VJa* 2, 1961, 24 27 (Original in *PICO*, 25th Session, Vol IV, Moscow, 1963, 163 166)

110 LEUMANN, Manu Merkmale des Sanskrit als Brahmanen sprache und als Kunstsprache *As Stud* 18 19, 1965, 207-215

111 LEUMANN, Manu Zu den lautlichen Fernwirkungen im Altindischen *Kuiper Fel Vol*, 1969, 53 59

d scusses dissimilation and haplology in Sk

112 MAHADEVA SASTRI, K Vedic and classical Sanskrit VS, Tirupati, 1967, E 59 61

ref to Dravidian influence on the evolution of IA lgg

113 MALAMOUD, Ch Le probléme du nombre Sanskrit *Bull de la Faculte des Lettres de Strasbourg*, 43 (6), Mar 65

114 MANESSY GUITTON, J Observations sur les adjectifs en *u*- à propos de Skr *uru*- *Word* 19 (1), April 63 31-38

115 MANESSY GUITTON J De la composition à la dérivation les ' derives ' sanscrits en *-ac-*, *ic-*, *-uc-* *Proceedings of the 9th Congress of Linguists*, 1964, 818 826

116 MANESSY GUITTON, J Les noms sanscrits en *-nas-* *I IJ* 8 (3), 1965, 171-196

117 MANSION, J *Esquisse d une histoire de la langue sanscrite* Geuthner, Paris, 1931

Rev J NOBEL *DLZ* 55 (1934) 1738 41

118 MAYRHOFER, M Neue literatur zu den Substraten im Altindischen *Arch Or* 18, 1950, 367-371

119 MAYRHOFER, M Goten in Indien und "*-i-* Umlaut" *Zeitschr f deutsches Altertum* 89, 1958, 289 290

120 MAYRHOFER, M Seitenfullsel [* *ios*- im Indo arischen] *KZ* 76 1959, p 159

121 MEHENDALE, M A Two notes on internal reconstruction *IL* 27 (Supplement) 1968 53 56

reconsiderat on of HOENIGWALD s rule of internal reconstruction *illustrations from Sk parad gms*

122 MIKKOLA, Eino *Die prapositionale Hypostase Apostase und Metabase im Lateinischen Griechischen und Altindischen*

see *VBD* III 45 164

Rev J GONDA *Forum der Letteren* 1965 48 50 *Mnemosyne* S IV, 18 (4) 405 07

123 MIRONAS, R The principal traits of historical and comparative phonetics of Sanskrit and Lithuanian (Lithuanian) *Liet T S R aukst Mokyklu Mokslo Darb, Filos* 29, 1968 55-66

124 MISHRA, Hari Mohan, Sanskrit and semantics *SP* (ISC) 2, 1972, 47-48

125 MISRA, Vidhata *Aksara samamnaya* *SP* (23 AIOC), 1966, p 188

trad enumerations of the *varnas* found in different Sk. works

126 MORESCHINI QUATTORDIO, Adriana Sintagmi nominali predicativi in indiano antico e in celtico *SSL* 5, 1965, 50 64

127 MORGENROTH W Zur Stammabstufung der altindischen Nomina auf *-añc-* *WZUG* 9, GsR 4 / 5, 435 440

(cf *ArchOr* 27, 1961, 575 581 'Das Paradigma der altindischen Nomina auf *-anc-* by M also a short resume in *ZDMG* 111, 408) M mentions 45 forms

128 MRINALKANTINATH Declension of Old Indo Aryan *pathin* *SP* (24 AIOC) 1968, 180 181

it is non heteroclitical as the forms in the paradigm are vowel gradational and analogical

129 NAG, B C Inner beauty and vitality of Sanskrit *IR* 65 (6), June 66, 255 256

130 NARA Tsuyoshi Historical changes of the verbal systems of Indo Aryan languages *JAAS* 3, Tokyo, 1970, 1 11

131 NARAYANA RAO, K S Research note addendum on the initial cluster *dv* and *sr* in Sanskrit *Speech Monogr* 30 (3), 1963, p 307

132 NRISIMHADEVA, Sastri *Sandhikarmani vicaravimarsah* *GKP* 14 (7), Feb 62, 228 230

133 NRISIMHADEVA, Sastri *Varnon ka sthana, prayatna, tatha pratyahara viveka* (Hindi) *GKP* 17 (5), 1964-65, 306 310

134 PANDEY, Kapil Deva Syntactical significance of case-endings in Sanskrit *Prajña* 10 (2), Mar 65, 223-227

135 PARIENTE, A Nota a los futuros sinteticos del antiguo indio *Emerita* 33 (1), 1965, 23 46

future synthetical in Sk.

136 PATHAK, G S Sanskrit, the living language of India *TTDJ* 19 (2), Feb 68, 17-20

(breadth of outlook in Vedic period, truly remarkable ref to "hymn to earth in *AV*)

137 PATHAK, J R. *Bhuvadayo dhatavah (1 3 1) Surabharatī* 4, 1966, 25 27

138 PETERSON, M *Verbs of speech in Sanskrit* Moscow Univ

139 PINNOW, Heinz Jurgen Sanskrit–Eine Sprache ohne Vokal phoneme? Vorschlage zur Erstellung des Phonemsystems des Altindischen *Folia Linguistica*, 1969, 255-306+17 tables

a structuralist study of sound position in Sk (summary in *Anthropos* 66, 245 46)

140 PORIZKA, Vincene Deictic demonstratives in Indo Aryan Notes on some special uses *Arch Or* 31, 1963, 198-215

141 RAY, Punya Sloka The vowels of Sanskrit *Word* 20 (3) 1964, 353 359

at the time of its codification Sk. was a syllable tone lg without vowels

142 RENOU, L La théorie des temps du verbe (d' apres les grammairiens sanskrits) *JA* 248, 1960, 305-337.

143 RENOU, L La linguistique sanskrite et quelques-uns de ses problemes *Kratylos* 6 (2), 1961, 113 121

144 ROCHER, L L'aspect verbal en vieil indien *RBPh* 36, 1958, 118 127

145 SALUS, Peter H On the origin of the dvandva *Orbis* 12, 1963, 551-554

considers the views of G MEYER, DELBRUCK, H PAUL, HIRT, EDGERTON (dvandvas arose out of the elliptic dual) (1) How ancient are IE dvandvas ? acc to S all branches of IE have either nominal or adjectival dvandvas, therefore, this type of compound arose in the parent lg (EDGERTON seems to believe that devata dvandvas are the oldest, S thinks that compounds with ' teens are oldest) (2)How did they arise? the relationship of dvandvas with *amreditas* (distributive in nature) is apparent

146. SALUS, Peter H The types of *Amredita Orbis* 14 (1), 1965, p 37.

two basic types of reduplicating compounds (*amredita*) (a) those that express intensification, (b) those that express distribution (e g *pañcapañca*=" five each ")

147. SASTRI, Bhudeva *Sabdon ke vyakaranika vargikarana ka vyavaharika evam dārśanika ādhara* (Hindi). *Gavesanā* 1 (1), Jan. 63, 56 60.

Yāska classifies words on the basis of the relations wh subsist bet words and their denotative and connotative meanings, in English and Hindi grammars, classification of words is based on their functions, these two classifications are not contradictory but complementary

148 SASTRI, Indrachandra *Pamjabī aur prācina samskṛta* (Hindi) *VJ* 13 (7), Sept 64, 33-36

149. SATO, M S Das Problem des Passivs zwischen dem Sanskrit and dem Tibetischen *JIBS* 18 (2), Mar 1970, 55 62

150 SCHMID, W. P [*-yu* " wunschend " als zweites Kompositionsglied] *IF* 62, p 226

151. SCHMID, W. P. Zum Problem *krnoti-karoti* *IF* 65 (3), 235-248.

152. SCHMID, W P Lit *kláusti* " fragen " und das altind Futurum *IF* 67, 1962, 1-15

153 SEN, Sukumar Zetacism and Rhotacism in Germanic, Italic, and Sanskrit. *IL* 25, 1964

154 SEN, Sukumar Sanskrit in Bengal and Bengali. *IL* 33 (2), 1972, 123-127.

. OIA was introduced in Eastern India not at some post Vedic epoch, but at a pre Vedic or early Vedic stage Asuras (=elder brothers of Devas), who were pushed away to the east (as described in the *Brahmanas*), are reminiscent of pre Vedic or early Vedic Aryan settlers in the East (i e outside Brahmanical Aryandom)

155. SEN GUPTA, Sailendra Nath. Unadi suffixes and words derived with such suffixes. *JASBen* 6 (3-4), 1964

156. SEN GUPTA, Sunil. Transformation of *jana*, an Old Indo-Aryan morpheme and its polyfunctional characteristic in New Indo-Aryan. *Z. Phonet. Spw. Kommunik-Forschung* 20 (3), 1967, 247-250.

157. SHAHIDULLAH, M. The Indo-Aryan parent speech *IL*, Dec. 59.

158 SHARMA, Janakinath *Samskrta bhasa aur usakā ṭīkā sahitya* (Hindi). *Bhasā* 10 (1), Sept. 70, 70-75.

159 SHARMA, Manohar. *Loke vede ca Varada* 4 (2), Rajasthan Sahitya Samiti, Bisau, April 61.

160. SHARMA, R K. Visarga in Sanskrit. *Emeneau Fel. Vol*, 1968, 307-309.

. *visarga* in Sk may be treated as a separate phoneme rather than as an allophone of *s* or *h*

161. SHUKLA, Lakshmishankar G. *Puspitah phalitah vāksamamnayah. Surabharatī* 7, 1969, 39-43.

deals with *varnas*

162. SIDDHANTASHASTREE, Rabindrakumar Sanskrit sounds unchanged in other languages. *CR* 177 (3), Dec 65, 229-264

(Aryans were indigenous people of Northern India, migrated to other countries from there, their original lg was an early form of Sk; not much different from Vedic Sk. IE is figment of imagination) Sk, Persian, Gk, Latin, etc considered long lists of words given

163. SIDDHANTASHASTREE, Rabindrakumar. Role of Sanskrit sounds as found in Persian *CR* 179 (3), June 66 (1968), 237-262.

164 SIDDHANTASHASTREE, Rabındrakumar Persıan as a carrıer of Sanskrıt sounds to other languages *CR* 181 (1), Oct 66, 13-19

earlıest mıgratıon of Aryans from their home ın Indıa to other countrıes took place more than 10 000 yrs ago Persıan as a medıum bet Sk and Aryan lgg of Europe author demonstrates thıs thro varıous lısts of words

165 SIMONSSON, Nıls Audumbarayana's theory of sound *OS* 10, 1961 (1962), 22 30

(re the ınterpretatıon of the Nir passage *ındrıyanıtyaṁ vacanam*, etc by LIEBICH STRAUSS SARUP BROUGH) author gives his own ınterpretatıon acc to Audumbarayana, what ıs uttered resides ın *ındrıya* sound ıs not an ephemeral affaır of the ındıvıdual but somethıng much more comprehensıve

166 SINGH, Baldeva *Padapadarthasamıksa* Unıv of Kurukshetra, 1969, 27+287

deals wıth fundamental prıncıples of word formatıon ın cl. Sk. acc to Panın an system

167 SINGH, J D Allophones of *v* and *y* ın Sanskrıt *Emeneau Fel Vol*, 1968, 310 312

y the voıced palatal frıcatıve ıs realızed phonetıcally as 'fortıs' ınıtıally and ın a few other lexıcally controlled envıronments elsewhere the lenıs varıety occurs

168 SINGH J D The bases of Sanskrıt phonology *KURJ* (Arts and Humanıtıes) 2, Jan 68, 107-115 (Also ın *PICL* 8th Sessıon Bucarest, 1971, 145 153)

169 SINHA, Radha Mohan *Samskrta sahıtya men upasargon ka bala* (Hındı) *Bhasa* 11 (2), Dec 71, 59 65

170 SIVANARAYANA *Astı kr̥ñır bhauvadıko na va? Vısva Samskr̥tam* 5 (2) Feb 68, 183 186

171 SLUSZKIEWICZ, E Uwagı w kwestıı spolszczanıa wyrozow sanskrychkıch *Przeglad Orıentalıstyczny* 4, 1969, 383 385

172 SPEIJER, J S *Sanskrıt Syntax* E J Brıll, 1968, x+402.

with an ıntrod by H. KERN reprınt of 1886 ed

173 SREEKRISHNA SARMA, E R *Die Theorien der alten indischen Philosophen uber Wort und Bedeutung, ihre Wechselbeziehung, sowie uber syntaktische Verbindung* Marburg Univ , 1954

doctoral dissertation (also by the same author 'Syntactical meaning—two theories *ILB* 23 1959 41-42)

174 STAAL, J F Sanskrit and sanskritization *JAS* 22 (3), May 1963, 261 275

175 STAAL, J F Indian semantics I *JAOS* 86 (3), 1966, 304-311

rev of K. KUNJUNNI RAJA *Indian Theories of Meaning* Madras, 1963, R C PANDEYA, *The Problem of Meaning in Indian Philosophy*, Delhi, 1963

178 STAAL J F Sanskrit philosophy of language *Current Trends in Linguistics* Vol 5 1969 499 531

179 STRUNK Klaus Neue Gesichtspunkte zu Genesis und Struktur von Nasalprasentien nach art der ai 7 Klasse *KZ* 83 (2) 1969 216 226

d scusses among others Sk forms l ke *punat* *rnot* *p nak* *yunakt* (5 9 7 *ganas*) see *VBD* III 45 244

180 SUBRAMANIA IYER K A Sanskrit and the philosophy of language *SP* (ISC) 2 1972 43 44

181 SVENNUNG J *Anredeformen Vergleichende Forschungen zur indirekten Anrede in der dritten Person und zum Nominativ fur den Vokativ*

Rev J GONDA *L ngua* 9 (1) 101 105

182 TARAPOREWALA Irach J S *Sanskrit Syntax* Mun Man , Delhi 1957 vii+91

183 THIEME P [Futur und Desiderativ im Altindischen] *ZDMG* 111 1961

184 TIWARI Bholanath *Samskrta bhasa men prayukta kucha pracinatama videsi sabda* (Hindi) *JGJRI* 25 1969 567 572

Sumer an Aeg an Uralian words

185 TOPOROV, V N IVANOV V V *Sanskrit* (Russ) Izdatelstvo vostocnoj literatury Moscow 1960 133

a br ef sur ey of Sk grammar from the structural s pos tion cons ders Ved c lg and Sk the r relat onsh p e c

Rev Ch MALAMOUD *JA* 250 153 158 V M LTNER *A hO* 30 177 78 A MINARD *BSL* 58 (2) 47 50

186 TOPOROV V N About some analogies in the works of ancient Indian grammarians of the problems and methods of contemporary linguistics (Russ) *KSINA* 57, 1961 123 133

187 TOPOROV, V N The Old Indian Language *Bol saja Sovet Encikl*

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191 VALE R N Nominal suffix *a* in Sanskrit *BDCRI* 25, 1966 145 147 (Also in *SP* 23 AIOC 1966 169 70 A law about nominal suffixes beginning with *a* in Sanskrit)

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195 VARMA Satyakama *Akhyata aur kriya* (Hindi) *GKP* 21 (11) 540 543 22 (3) 145 148 (4) 187 193

(ch 7 from the author s *Vyakarana darsana*)

196 VARMA Satyakama Divisibility of phoneme and ancient Indian linguists *PICO* (26th Session) 3 2 1970 881 882

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197 VIDYANIDHI *Yathottaram munınam pramanyam* GKP 16 (6 8), 1964, 221-222

198 VOROBYEV DESYATOVSKY, V S *Razvıtıye lıchnykh mestoımenıy v ındo arıyskıkh yazıkakh* Moscow, 1956

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(Hındı transl of T BURROW s *Sanskrıt Language*)

200 WUST, W Antıkrıtısches, II *Rema* 7, 1961, 119-136

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204 ZWICKY, A M Jr Three tradıtıonal rules of Sanskrıt MIT Res Lab Electron , quarterly progress report, 74, 1964, 203 204

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2. AL-GEORGE Sergiu Laksana, grammatical rule ' *JGJKSV* 27 (3 4) 1972, 213 221

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3 ALLEN, W S *Sandhi The Theoretical Phonetic and Historical Bases of Word Junction in Sanskrit* Mouton Janua Linguarum 17, The Hague, 1962 114

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6 ARENS Hans *Sprachwissenschaft der Gang ihrer Entwicklung von der Antike bis zur Gegenwart* Verlag Karl Alber, Freiburg Munchen 1969, xvi+815

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metal names shown to vouchsafe dating IE community before 2nd mill B C not on of Ancient European , Hittite Gk and Indo Ir had left the commun ty before 2000 B C)

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123 RUEGG, D S Rejoinder to B Sheft's Review *JAOS* 82, 1962 65 68

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124 RUEGG, D S On the term *buddhiviparinama* and the problem of illusory change *I IJ* 2, 271-83

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reprint of second ed Berl n 1930 (Band I 1 2) second ed, Strassburg 1906 1911 1916 1916 (Band II 1 3) English transl by Joseph WRIGHT and others Chowkhamba Sk Studies 84 Varanasi

41 BRUGMANN K *Kurze vergleichende Grammatik der indogermanischen Sprachen* 1969, 805

based on 40 above reprint

42 CAMPANILE, Enrico Sull isoglossa *satem* *SSL* 5, 1965, 37-55

43 CARDONA, G *On haplology in Indo European* Haney Foundation Series 1, Univ of Penn Philadelphia 1968 87

C seeks to show that haplology is not essentially separable from regular sound change amenable to formulation in terms of what are called sound laws Ved c group of *yā* femin nes with instr sing in *yā* instead of *yayā* Ved c nfin tives in *tavai* from an or ginal dat ve of a *tu* abstract (*tavai*) and a particle *vai* d scussion of Ved c *si* forms

Rev A BAMMESBERGER *IF* 75 282 84 R S P BEEKES *Lingua* 26 210 14 K STRUNK *ZDMG* 121 327 30 O SZEMERENYI *Lg* 46 140 46

44 CARNOY A Dialectologie proto indoeuropeenne *Orbis* 1 (2) 1952 423 427

45 COLLINDER, B Hat das Uralische Verwandte? Eine sprachvergleichende Studie *Acta Univ Upsaliensis* 1 (4) 1965, 109 180

Indo uralisch s m lar ties and correspo dences

46 COLLINDER B Die indouralische Sprachvergleichung und die Laryngaltheorie *Die Sprache* 13 1967 179 190

answers objections to Indo Uralic hypothes s

47 COWGILL, W The first person singular mediopassive of Indo Iranian *Kuiper Fel Vol* 1969 24 31

derives early and later Ind an and Iran an forms from one I Ir set

48. DAUGMAN, J. Long vowel augments in Sanskrit and Greek aorists. *Linguistics* 35, 1967, 7-27.

49. DEVOTO, G. *Scritti minori.* Felice le Monnier, Florence, 1958, xxiv+468.

..(1) IE world, (2) IE lgg., etc .

Rev. : A TOVAR, *Emérita* 28, 171 73.

50. DOMBROWSKY, J. Le sens primitif et fondamental du thème verbal *es-* indoeuropéen. *Studia Slavica* 12, 1966, 87-97.

51. DORASWAMI, K. Phonological studies in ancient India and Greece. *KURJ* (Arts and Humanities) 3 (2), Sept 69.

52. DRESSLER, W. Eine textsyntaktische Regel der idg. Wortstellung (Zur Anfangsstellung des Prädikatverbums). *KZ* 83 (1), 1969, 1-25.

. evidence from *OIA* .(cf *AV* 4. 22. 3)

53. DRESSLER, W. Über die Rekonstruktion der indogermanischen Syntax. *KZ* 85 (1), 1971, 5-22.

..several Vedic and Sk. ref ..

54. DURANTE, Marcello. Le spiranti dentali indoeuropee. *Ric. Ling.* 1 (2), 1950, 234-249.

. considers *ṛkṣa, kṣam, takṣ*, etc

55. ECKERT, R. Zu einigen Problemen der indoeuropäischen Stammbildung, *WZHU*, GsR 18 (2), 1970, 309-312.

56. EDELMAN, D. I. *Osnovnye voprosy lingvisticeskoj geografii. Na meteriale indoiranskich jazykach* " Nauka ", Moscow, 1968, 111+1 map.

57. EDGERTON, F The semivowel phonemes of IE, a reconsideration *Lg* 38, 1962, 352-359.

58. EILERS, W., MAYRHOFER, M. Kurdish *buz* und die indogermanische " Buchen "-Sippe *Mitteil. der anthrop. Gesell. in Wien* 92, 1962, 61-92.

59 EILERS, W Stern Planet-Regenbogen Zur Nomenklatur der orientalischen Himmelskunde *Otto Spies Fel Vol*, OH, Wiesbaden, 1967, 92-146

indo-ir words pertaining to this meaning complex

60 EMMERICK, R E *Saka Grammatical Studies* OUP: London Oriental Series, 20, 1968, xvii+367

Vedic taken into account frequently

61 ERHART, A *Studien zur indoeuropaischen Morphologie*. Opera Universitatis Purkynianae Brunensis Fac. Philos, 148, 1970, 183

62 EVANGELISTI, Enzo Una congruenza lessicale latino-indiana (a proposito del *mundus* sotterraneo) *Pisani Fel Vol*, 347-366

mandala

63 FERRELL, J The status of the locative case in IE The consonant stems and the endingless locative *PICL* 10 (4), 1970, 639 643

64 FRIEDRICH, Johannes, et al *Altkleinasiatische Sprachen* E J Brill, Leiden, 1969, xvi+588

(Handbuch der Orientalistik, I Abt. 2 Bd 1 und 2 Abschn., Lfg 2) III Hittite, Luwian, etc, by A. KAMMENHUBER

65 FRYE, Richard N Historical remarks on the two dialects of the Avesta *J M Unvala Mem Vol*, Bombay, 1964, 30-34

the invading Iranians had a rel similar to that of the Indo Aryans with their faith reflected in Veda, just as there seem to have been Indo Aryans who did not follow the Vedic rel of the majority of their brethren (cf W RAU, *Staat und Gesellschaft*, p 17), so probably there were Iranians who did not follow the majority rel. in Iran (as represented in Younger Avesta), the pre-Zar rel. situation in Western Iran thus wd be resolved into ancient Near Eastern influences *plus* the old Ir rel with the Magi as priests of this fusion later, Z s message was integrated with the rel. of the majority and this became Zoroastrian rel.

66 GEIGER, Bernhard Indo Iranian *ru-, lu-* "to pluck". *S H Taqizadeh Fel. Vol*, Humphries and Co, London, 1962, 70-75

67. GEORGIEV, V. Balto-slavjanskij, germanskij, i indo-iranskij. *Slav F* 1, 1958, 7-26

68. GEORGIEV, V. On the present state of IE linguistics. *PICL* 9, 1964, 738-742.

69. GEORGIEV, V. *Introduzione alla storia delle lingue indo-europee* Edizioni dell'Ateneo, (Incunabula graeca 9), Rome, 1966, vi+477.

(revised and enlarged Italian transl of Russian original publ in 1958, Moscow) during the first neolithic age, Idg tribes lived in middle and south Europe, bet Rhein and Don, our reconstruction can lead us back only to a group of dialects closely related but not fully identical in vocabulary and grammar G stresses close kinship of Balto Slavic with Germanic and explains away, for the most part, its alleged close kinship with Indo Ir Indo Ir chronology palatalization of the velars at the end of the 4th or beginning of 3rd mill B C, delabialization of the labiovelars about 2600 2400 B C, change *e <*a about 2200 2000 B C

Rev G JUCQUOIS, *Le Muséon* 81, 284 87, P Nober, *Orientalia* 36, 96 98, V PISANI, *Lingua* 23, 177 88, G POGHIRC, *Stud Clas Rom* 9, 293 98, J W POULTNEY, *Lg* 44, 334 43, R SCHMITT, *Kratylos* 13, 35-41, D SLUSANSKI, *Rev roum. ling* 13, 253 64

70. GIL, J. *La apofonia en indoeuropeo* E Clas 59, 1970, 1-111.

71. GONDA, J *The Character of the Indo-European Moods*

--see *VBD* II 45 77

Rev J HUMBERT, *BSL* 55 (2), 53 56, E POLOMÉ *RBPh* 39, 555 57, S STATI, *SCL* 12, 282 85, Werner THOMAS *IF* 65, 84 87

72. GONDA, J 'Prolepsis' of the adjective in Greek and other ancient Indo-European languages *Mnemosyne*, S IV, 11, 1958, 1-19

73. GONDA, J Reflections on the Indo European medium I *Lingua* 9 (1), 1960, 30-67, II *Lingua* 9 (2), 1960, 175 193

an attempt to understand the 'basic meaning' of the 'middle voice' underlying the various functions wh as a rule are enumerated in grammars acc. to G, the 'original' or 'essential' function of the medial voice was not exactly to signify that the subject 'performs a process that is performed in himself', but to

denote that a process is taking place with regard to or is affecting, happening to a person or a thing Sk. illustrations

Rev S STATI, *SCL* 12 440 42

74 GORNUNG, B V *Considerations re the problem of the formation of the IE linguistic unity Proto IE components or absorption of substrats* (Russ) 'Nauka', Moscow, 1964, 12

Rev V PISANI *Paideia* 20 26

75 GRANTOVSKIJ, E A Indoiranskoe *kunda-, kunduru / a-, kundaru / a- Jazyki Indii, Pak Nepala, i Cejlona,* Moscow, 1968, 470 482

76 GRONDAHL, F *Die Personennamen der Texte aus Ugarit* Papstl Bibel Inst, Rome, 1967, vii+435

Indo Aryan names (pp 298 ff)

77 GUNNARSSON, J On the IE ' Dental Spirants " *NTS* 24, 1971, 21 82

78 HAHN, E Adelaide *Naming constructions in some Indo-European languages* Philolog Monographs of the Am Philolog Assn 27, Cleveland, 1969 28+222

(in construction like *ās d rājā nalo nāma nāma* originally stood in partitive apposition to *rājā*)

Rev K. H. SCHMIDT *Kratylos* 15 218 20

79 HALL R A On realism in reconstruction *Lg* 36, 1960, 203 206

80 HAMP, E P **-ues* in Indo European *Acta Linguistica Hafniensia* 12 (2), 1969

81 HEILMANN, Luigi Paralleli indiani ai contattifra Indeuropei e Preindeuropei nel Mediterraneo con particolare riguardo all'onomastica *Quaderni* 5, 1960 (1961), 3 12 (Also in *AMCISO* 7 3, 177 188)

82 HENCKEN, H *Indo-European Languages and Archaeology*

see *VBD* II 81 58

Rev L. R PALMER, *Antiquity* 31 (124), 264 68

83. Hiersche, Rolf. Germ. got. tho / an thau ntr. pl.=ai. *tā* (*u*) masc. du. aus idg. *tō* (*u*). *KZ* 78, 1963, 155-160.

84. Hiersche, Rolf. Gab es im Idg. ein *o*-stufiges Präsens? *IF* 68, 1963, 149-159.

..considers *aghaḥ, stanih*..

85. Hiersche, Rolf. *Untersuchungen zur Frage der Tenues aspiratae im Indogermanischen.* OH, Wiesbaden, 1964, xii+264.

..material from Ai. also examined (79 175) considers *kṣā-khyā*; *atiṣṭigh-atiṣṭhigh, vaniṣṭu vaniṣṭhu, nariṣṭā nariṣṭha, stha upasti-abhiṣṭi* ..(the surd aspirates did not belong to PIE system of phonemes; Sk. *skh-, sth-, sph-* represent pre Vedic prakritisms)..

Rev : E. H., *KZ* 82, 154, F. B. J. Kuiper, *IIJ* 9, 218 27; W. Meid, *Die Sprache* 12 (1), 99 101.

86. Hoenigswald, H. M. A contribution to Indo-Iranian phonology: the voiceless aspirates. *PICO* (25th Session) 2, Moscow, 1963, 324-326.

87. Hoenigswald, H. M. Evidence for laryngeals (Indo-Iranian). *Evidence for Laryngeals* ed. by Werner Winter, Janua Linguarum, Series Maior 11, Mouton, The Hague, 1965, 93-99.

88. Hoffmann, K. Av. *daxma-*. *KZ* 79, 1965, p. 238.

. *d* = grave (to be derived from idg **dhmbh*, ' to bury ') .. (cf. Vedic *takman* from **tapman*)

89. Hoffmann, K. Zu den altiranischen Bruchzahlen. *KZ* 79, 1965, 247-254.

90. Hoffmann, K. Ap. ** dadauva-*. *KZ 79, 1965*, p. *300*.

91. Hoffmann, K. Drei indogermanische Tiernamen in einem Avesta-Fragment. *MSS* 22, 1967, 29-38.

..Vedic correspondences..

92 Hoffmann, K. Zum Optativ des idg. Wurzelaorists. *Kuiper Fel. Vol*, 1968, 3-8.

..the Gāthic optatives *varəzimāča, srəvīmā, zaemā* fit into the general IE verbal system also ref to Vedic forms like *syāma, syāta, bhūyāma, taviṣṭha*..also *RV* forms : *akarma, aganma, agāma*, etc. ..

93 HOFFMANN, K Das Kategoriensystem des indogermanischen Verbums *MSS* 28, 1970, 19 41

Vedic verbal system peculiar forms and their use in Vedic . injunctive in *RV*

94 HUDSON WILLIAMS, T A short introduction to the study of comparative grammar (Indo European) Cardiff, 1966, 90

reprint

95 HUMBACH, H Onk adeei bei Homer *F Sommer Comm Vol*, 1955, 92 96

compares Privativlokativ in *RV* *askambhane* (X. 149 1), *avamśe* (II 15 2) *abudhne* (I 24 7), *arajjau* (II 13 9)

96 INSLER, S Studien zum Awesta *IF* 70, 1965, 14 24

97 IVANOV, V V The problem of the centum and satem languages (Russ) *Vop jaz* 7 (4), 1958, 12 23

98 JOSHI, Hemachandra *Do arya bhasaen Khatti aur Mittanni* (Hindi) *Bhasa* 5 (1) Sept 65, 41 45

Chaldean and Mittanian

99 JUCQUOIS, G Termes de parente en indoeuropéen et anthropologie structurale *Muséon* 82, 1969, 213 230

100 KAMMENHUBER, Annelies *Hippologia Hethitica* OH, Wiesbaden, 1961, viii+375

philological study of the Kukkuli texts on horse training .
Rev Rudolf WERNER, *As Stud* 16, 147 49

101 KAMMENHUBER, Annelies Die Sprachen des vorhellenistischen Kleinasien in ihrer Bedeutung fur die heutige Indogermanistik *MSS* 24, 1968, 55 124

102. KARSTIEN, Hans *Infixe im Indogermanischen* Carl Winter, Heidelberg, 1971, 346

103 KAZAMA, Kiyozo On the supposition of PIE *e*, *a*, *o* (Jap) *NagoAR* 11, 1963, 97-118

104 KEILER, Alan R *A Phonological Study of the Indo-European Laryngeals* Mouton Janua Linguarum, Series practica, 76, 1970, 106

105 KERNS, J Alexander, SCHWARTZ, B Chronology of athematics and thematics in PIE *Lg* 44 (4), 1968, 717-719

106 KERNS, J C *The Eurasiatic pronouns and the Indo-Uralic question* Fairborn, Ohio, 1967, 52

107. KIPARSKY, P Tense and mood in Indo-European syntax *FL* 4 (1), 1968, 30-57

Vedic injunctive .

108 KLIMOVSKAJA, G. I Re the repetition of prepositions in some IE languages *UZ TomU* 40, 1962, 91-98

109 KLYTCHKOV, G S A typological hypothesis for the reconstruction of PIE (Russ) *VRJa* 5, 1963, 3-14.

110 KNOBLOCH, J La voyelle thématique *-e-* / *-o-* seraitelle un *indice* d'object Indo Europeen ? *Lingua* 3, 1952 53, 407-420

Sk. illustrations

111. KNOBLOCH, J Wege und Ziele der indogermanischen Sprachwissenschaft. *Lexis* 3, 1952-53, 286 300

112 KOPPERS, Bertha Theodora *Negative Conditional Sentences in Greek and some other Indo-European Languages* Utrecht, 1959, 133

Sk. constructions with objective negation only

Rev Klaus STRUNK, *IF* 67, 102 07, C J RUIJGH *Lingua* 9, 311 13

113 KRAHE, Hans *Indogermanische Sprachwissenschaft* II· Formenlehre Sammlung Goschen 64, 1959, 100+16

(third revised ed)

Rev G CARDONA, *Lg* 36 534 39, L ZGUSTA *Arch Or* 29, 503

114 KRONASSER, Heinz Die Nasalprasentia und Kretschmers objektive konjugation im Indogermanischen *SBOAW* 235 (2), Wien und Koln, 1960

Rev P TROST, *LF* 86, 154 55

115 KRONASSER, H Vorgeschichte und Indogermanistik *Bericht uber das 2 Symposium ost Anthropologen* Horn publ, 1961, 117-140.

accepts assumption of Undg, particularly in view of correspondences in Formenbildung

116. KRONASSER, H Die *nt*- erweiterten Substantiva des Hethitischen. *Die Sprache* 8, 1962, 213 219

formal expression for magical efficacy (cf for similar view E BENVENISTE, *BSL* 57, 44 51, W KRAUSE, *Kretschmer Comm. Vol* I, 191)

117 KUPSH JR., Linzey *The origin of grammatical gerder in IE* Univ of Wisconsin, 1962 128

doctoral dissertation

118 KURYLOWICZ, J *L'apophonie en indo europeen*

VBD II. 45 123

Rev B SCHLERATH, *Oriens* 13-14, 457 58

119 KURYLOWIOZ, J *L'accentuation des langues indo-européens* Pol Akad Nauk 1958, 434

second ed. of *VBD* II. 45 120 (discussion of Vedic *sadhri -anc-*, *prati -anc-*, *visu -anc-*, *anu -anc-*) Indic nominal derivation, nominal compounds, finite verb

Rev J PUHVEL, *Lg* 38 (4), 405 16

120 KURYLOWICZ, J The accentuation of the verb in Indo-European and in Hebrew *Word* 15, 1959, 123 129

VBD II. 45 124 (in Vedic Sk., the personal or finite verbal forms may be stressed or enclitic, the distribution of the two variants or allomorphs being conditioned by the position of the verb in the sentence or by the kind of sentence the relation bet. the primarily unstressed and secondarily stressed forms accounts for a whole series of accentual anomalies hitherto unexplained in Vedic grammar).

121. KURYLOWICZ, J Le gen plur en -(*n*) *am* en indo-iranien. *BPTJ* 21, Krakow, 1962, 93-101

122. KURYLOWICZ, J Probleme der indogermanischen Lautlehre *Innsbrucker Beitrage zur Kulturwissenschaft, Sonderheft 15*, 1962, 107-115

123. KURYLOWICZ, J *The Inflectional Categories of Indo-European* Carl Winter, Heidelberg, 1964, 246

discusses such topics as "Perfect and Voice", "Aspect and Tense", "Mood", etc. seeks to formulate morpho-semantic

laws on the analogy of familiar "sound laws" and to probe the development of the means of expressing the concepts mentioned above..

Rev.: F. R. ADRADOS, *Emerita* 33, 398-400; R. AMBROSINI, *SSL* 4, 137-44, R. HAUSCHILD, *OLZ* 1968, 68-69, W. MEID, *Die Sprache* 12, 103 09; V. PISANI, *AGI* 52, 170 72; J UNTERMANN, *Gnomon* 40, 163-67; J. C. WRIGHT, *BSOAS* 29 (1), 167 68.

124. KURYLOWICZ, J. Un mirage de la grammaire comparée de l'indo-européen : L'accentuation du verbe composé. *BSL* 59 (1), 1964, 1-10.

..Vedic ref.: *ā+gacchati*; *upa+ā+yanti*; *abhi+pra+arc*; *vi+parā+stana*..

125. KURYLOWICZ, J. Les adjectifs thématiques à féminin en -*ī*-. *Kuiper Fel. Vol.*, 46-52.

126. KURYLOWICZ, J. (ed.). *Indogermanische Grammatik*, Carl Winter: Idg. Bibl., Heidelberg; Band II: Akzent und Ablaut, by J. K., 1968, 371; Band III: Formenlehre, Erster Teil; Geschichte der idg. Verbalflexion, by Calvert WATKINS, 1969, 248.

. planned in 4 volumes, in collaboration with several scholars.. (K. relies on Vedic for PIE accent).

Rev.. R ANTTILA, *Kratylos* 15, 37-40, B. BARSCHEL, *WZUH* 21 (1972), 99 102; O. KLIMA, *Arch Or* 40, 81 82

127. LAHOVARY, N. *La diffusion des langues anciennes du Proche-Orient, leurs relations avec le Basque, le Dravidien et les parlers Indo-Européens primitifs.* Ed. Francke, Bern, 1957, 372.

Rev · L ZGUSTA, K. ZVELEBIL, *Arch Or* 29, 127 30

128. LANE, George S. On the formation of the Indo-European demonstrative. *Lg* 37, 1961, 469-475.

129. LAZZERONI, R. Per una definizione dell'unità indoiranica. *SSL* 8, 1968, 131-159.

130. LAZZERONI, R. Considerazioni su *-as* > *-o* in sanscrito e in avestico. *SSL* 9, 1969, 185-197.

131. LEHMANN, W. P. Inferences of Proto Indo-European Verb system based on internal analysis of Sanskrit. *PICO* (25th Session) 4, Moscow, 1963, 163-166.

131A LEHMANN, W P (ed) *A Reader in 19th Century Historical Indo European Linguistics* Indiana Univ Press, Bloomington, 1967 vi+266

select on of 18 writings (transl into English where necessary) giving a survey of the formative phase of IE linguistics (begins with William JONES)

Rev O KLIMA *Arch Or* 39 496

132 LEHMANN W P The development of the proto Indo-Iranian vocalic system *PICO* (26th Session) 3 2 1970 830-833 (Also in *SP*, 26 ICO 1964 149 150)

133 LEROY M Stratificazioni cronologiche nei rapporti fra le lingue indoeuropee *Atti III Convegno Intern di Linguisti* Mailand, 1961 63 79

134 LEVIN, S *The Indo European and Semitic Languages An exploration of structural similarities related to accent chiefly in Greek, Sanskrit and Hebrew* Albany, 1971, 750

135 LIEBERT Gosta Die indoeuropaischen Personalpronomina und die Vokalabstufungstheorie *Stud Ling* 11 1957, 28-43

append x to *VBD* II 45 131 (Rev A DEBRUNNER *Krat* 3 28 35 J PUHVEL *Ig* 35 64 55 W P SCHMID *IF* 65 82-84)

136 LIEBERT, Gosta Analogie oder Erweiterung? Zur Flexion der nominalen *a* Stamme im Indoiranischen *Stud Ling* 41 (2) 1960 95-113

139. LOCHWOOD, W. B. *Indo-European Philology: historical and comparative.* Hutchinson Univ. Libr., Modern Languages, 108, London, 1969, 193.

Rev.: Gordon H. FORD JR, *Lg* 46, 146 49.

140. LOHMANN, Johannes. Der Sinn der indogermanischen Etymologie. *Kratylos* 11 (1-2), 1966, 79-98.

..ref (among other things) to 'die reine Gesinnungsreligion' des Zarathustra..*varna* (in Awesta), *yajña-* and *yasna* "die altarische Sozialreligion" represented thro. Varuna, Mitra, Aryaman, and the concept of *rta..mitya-, arya-, ari-, ārya-* .

141. MAHESHWARI, S. T. *Adi bhāropīya bhāsa men mūlā svara 'e' va 'o' kī saṁdehāspada upasthiti* (Hindi). *Bhasā* 8 (3), Mar. 69, 110-111.

142. MAKAEV, E. A. *Problemy indoevropejskoj areal'noj lingvistiki.* Akademija Nauk SSSR, Moscow, 1964, 58.

..idg. lg. geography..

Rev.. K. H. SCHMIDT, *IF* 70, 80 81.

143. MAKAEV, E. A. On the problems and methods of contemporary comparative and historical IE linguistics (Russ.). *Vop. Jaz.* 14 (3), 1965, 3-19.

144. MAKAEV, E. A. The reconstruction of the IE etymon (Russ.). *VJa* 4, 1967, 26-33.

145. MALLIK, Madhusudan. From Indo European to Indo-Iranian *IPC* 16 (4), Dec. 71, 301-308.

..from 1500 B C., the Indo-Iranians as conquerors entered the Mitanni kingdom..

146. MANESSY-GUITON, J. *Recherches sur les dérivés nominaux à bases sigmatiques en sanscrit et en latin* Univ. Dakar: Fac. des lett. et scien. hum., publ. de la section de lang. et litt., 13, Dakar, 1963, 190

Rev: W. DRESSLER, *WZKSA* 10, 224, J PERROT, *REL* 43, 532-34, R ROCHER, *Latomus* 25, 171-72

147. MARCHAND, J. W. Was there ever a uniform Proto-Indo-European? *Orbis* 4 (2), 1955, 428-31.

. assumption of a uniform PIE, with *little or no dialect mixture*, does not conflict with the reality wh must have existed, such an assumption must lie at the basis of all our reconstruction (E. PULGRAM, "Family tree, wave theory, and dialectology", *Orbis* 2: seems to assume that the existence of a uniform PIE is merely a scholarly myth, so too PISANI, R G KENT, *Lg* 24, 194 insists on the desirability of assuming uniform Ursprache, its non acceptance removes the basis for scientific linguistics)

148. MARTINET, A Non-apophonic *o*-vocalism in Indo-European. *Word* 9, 1953, 253 267

149. MAYRHOFER, M Zu den arischen Sprachresten in Vorderasien. *Die Sprache* 5, 1959, 77-95

. 1 the personal names, 2 the certain material names *of gods* and appellatives, 3 can the ascertained material help in determining the char of west Asian Aryan lg ? (no possibility of Indian migration in that region, west Asian features in Veda are doubtful, "Hurro Aryans' and Indians experienced, in respect of a more or less similar lg, quite different hist developments)..

150. MAYRHOFER, M Über einige arische Wörter mit hurrischem suffix *AIONL* 1 (1), 1959, 1-11.

Hurr *matunni* epithet of God Ea (Lord of wisdom) *RV matutha* (wise) IX. 71 5, *assussani* Ved *aśva śam*

151. MAYRHOFER, M. Altpersisch *Hamatar-* *AIONL* 1 (1), 1959, 13-14

**ham mātar* = Ved *sam mātar*

152. MAYRHOFER, M. Indo-Iranisches Sprachgut aus Alalah. *I-IJ* 4, 1960, 136-149

153 MAYRHOFER, M. Der heutige Forschungsstand zu den indoiranischen Sprachresten in Vorderasien *ZDMG* 111, 1961, 451-458.

154. MAYRHOFER, M ; SCHMITT, R Eine notiz zur altiranischen Namenkunde. *Orientalia* 31 (3), 1962, 313-321.

. *Iohasti* (Avesta) = *aluhiḥ casuḥ* (not *castasthi*)

155 MAYRHOFER, M Altpersische Spane *Orientalia* 33 (1), 1964, 72 87.

. comparisons with Vedic Sk.

156 MAYRHOFER, M " Hethitisch und Indogermanisch " Gedanken zu einem neuen Buche *Die Sprache* 10 (2), 1964, 174-197

with ref to Sk.

157 MAYRHOFER, M Ein arisch hurritischer Rechtsausdruck in Alalah ? *Orientalia* 34 (3), 1965, 336-337

mīdha in *RV* (=strife race victory) **mizdha* in 4 has some legal sense 'reward for arresting a renegade

158 MAYRHOFER, M Indogermanische Sprachwissenschaft heute (in Finnish) *Vir* 1965, Helsinki, 1965, 241 254

159 MAYRHOFER M Zahlwortkomposita des Kikkuli Textes *IF* 70, 1965, 11 13

uartanna (usually connected with *vartana* 'turn) better to be connected with *vartani* in *RV* 'way track the i-endings changed to a endings (e g *daśa+aṅguli=daśāṅgula tri+anjali=tryanjala* -*vartani* to -*vartana*)

160 MAYRHOFER, M Hethitisches und arisches Lexikon *IF* 70, 1966, 245 257

no conclusive evidence for a closer contact bet these idg dialects out of wh. Heth tisch Luwisch and Arisch have arisen also no linguistic ind cations for a commonness shortly before reaching the hist. seat in South Russian region the hist proxim ty of the Hittites and the Indo Aryans of the Hurrian reg on has for a long time not led to the supposed linguistic cultural exchanges, this presumably happened in 14th cent B C when the Aryan lg of Mitanni region had already been consol dated

161 MEHENDALE, M A Two avestan notes *I IJ* 5 (1), 1961, 61 66

1 *v barəthcant-* (*vi+bar* separate vss. or parts of vss with pauses in between cf *vi har* in Sk. ritual texts *ABr* 3 2 35 1, 2 37 1 2 *yāna* (in Avesta request)—Sk. *yā*=to request

162 MERIGGI, P Affinità strutturali fra indeuropeo e altre famiglie linguistiche. *PICL* 3, Mailand, 1961

rejects the poss b l ty of the relationsh p of I lg w h another lg family, at least in genealogical sense

163 MEZGER, Fritz. IE *se-*, *swe* and derivatives *Word* 4 (2), 1948 98 105

sama (in Sk.)

164 MIKKOLA, Eino Die präpositionale Hypostase, Apostase und Metabase im Lateinischen Griechischen, und Altindischen Einige Wirkungsformen der gestaltenden Kraft der Sprache *Arctos* N S 3 1962 55 118

VBD III 42 122

Rev A ERNOUT *RPh* 38 335 J GONDA *FdL* 6 48 50 *Mn* 18 405-06 D M JONES *CR* 15 126-27 F LOCHNER HUTTENBACH, *AAHG* 17 42 43 R ROCHER *Latomus* 23 117 18 K H SCHMIDT *IF* 69 62 63

165 MILEWSKI T Die Differenzierung der indoeuropäischen Sprachen *Lingua posnan* 12 13, 1968, 37 54

phonological and lexical facts

166 MILLER, D Gary *rt*-clusters in Avestan *Lg* 44 (2), 1968, 274 283

Indo Ir *-*rt* is represented in Avestan sometimes as *R* (written *s*) sometimes as *rt* (cf *a, a* <**rta*- or **arta*) many Vedic forms considered (cf L. H GRAY *JAOS* 61 101 104)

167 MIRONAS, R Remarks re the origin of the phonological system of IE *Kalbotyra* 3, 1961, 235 239

168 MISRA Satya Swarup The problem of alternation of aspirates and non aspirates in some IE cognates *SP* 23 AIOC, 1966 p 145

169 MISRA, Satya Swarup *A Comparative Grammar of Sanskrit, Greek, and Hittite* 1968, xvi+155

170 MORGENSTIERNE G [Mitanni languages] *NTS* 13, 1945

expect a much more profound Western As an influence upon I an lg and culture than what we actually find

171 NAERT Pierre La situation linguistique de l aïnou I I Aïnou et indoeuropéen, 2. Nouvelles étymologies *Orbis* 10 (2), 1961, 394 410

(the lg of Ainu in Japan is an IE lg) certain Vedic words *philologically connected with aïnou words*

172 NAGY, Gregory *Greek dialects and the transformation of an IE process* Harvard Univ Press, 1970, 14+200+6

(SIEVERS in OIA, *iya* and *ya* alternate acc to whether the preceding consonant is itself preceded by a heavy syllable—long vowel or vowel plus consonant—or a light syllable—short vowel cf *mitriya satya* EDGERTON, while systematically generalizing this law, proposes what has come to be known as the converse of Sievers Law , stating that *iy* cd not occur where *y* was required e g , after a short vowel plus a single consonant so that an etymological sequence *ati ya* was reduced to *atya*) N shows that this system underwent a crucial change when intervocalic laryngeals were lost ref to Avestan and Vedic (pp 41 ff)
Rev O SZEMERENYI, *Kratylos* 14, 157 165

173 NEHRING, A. Zur Realitat des Urindogermanischen *Lingua* 10, 1961, 357 368

critique of E PULGRAM *Lg* 35 421 ff , *Lingua* 10 18-37 acc to N , reconstructed PIE and real PIE are one and the same

174 NEHRING, A Idg "sechs" *Die Sprache* 8, 1962, 129 131.

175 NEUMANN, Gunter *Indogermanische Sprachwissenschaft 1816 und 1966* Innsbrucker Beitrage zur Kulturwiss , Sonderheft 24, 1967, 35+4 tables

Rev R SCHMITT, *Kratylos* 13, 180 83

176. ONDRUŠ, Š Zur Frage der gemeinsamen Elemente in den indogermanischen und finnisch ugrischen Bewegungs zeitwortern *Kratylos* 11 (1 2) 1966, 112 18

177 PALMER, L R. The concept of social obligation in Indo-European *Latomus* 23, 1956, 258-269

178 PAREL'MUTER, I A [on the original function of the IE perfect] *Vop Jaz* 1, 1967, 92 102

179 PEETERS, Christian A phonemic definition of IE *bh dh gh* AZ 85 (1), 1971, 1-4

in contradistinction of what has been assumed SL does not represent the IE state of the so-called voiced aspirates

180 PETERSON, M Formation of aorist bases in Ancient Indian and other IE languages Moscow Univ

see *VBD* III 42 138

181 PIRJEKO L A *Fundamental questions regarding the Ergative construction, on the basis of Indo Iranian material* (Russ) "Nauka", Moscow, 1968 71

182 PISANI, V L'indoeuropeen reconstruit *Lingua* 7, 1957 58, 337 348 (Also in *PICL* 8, Oslo, 1958, 405 06)

VBD II 45 184 Idg was a Sprachbund formed out of lgg wh d d not or ginally belong together reconstructed Idg represents to a large extent a kind of Ursanskrit ', wh had conquered vast territories and was taken up by other peoples (same view expressed in Rev of BIRWE s *Griechisch arische Sprach bez ehungen* in *AGIt* 41 159 ff, and in Indogermanisch und Sanskrit *KZ* 76 43 ff)

183 PISANI V La question de l'indohittite et le concept de parente linguistique *SLS*, Torino, 1959

Rev L. ZGUSTA *Arch Or* 32 453

184 PISANI, V Sull indeuropeo ricostruito *SLS*, Torino, 1959

Rev L ZGUSTA *Arch Or* 32 453

185 PISANI, V Le ricostruzione dell' indeuropeo e del suo sistema fonetico *AGIt* 46, 1961, 1 11

proto IE represents an aggregate of dialects these dialects wh were independent of one another tended towards unification with the help of isoglossen

186 PISANI, V *Glottologia indeuropea* 1961, xlvi+324

third revised and enlarged ed of *VBD* II 45 177

Rev L ZGUSTA *Arch Or* 34 455

187 PISANI V Concetto storico di indeuropeo *PICL* 3, Mailand 1961, 11 29

188 PISANI, V *Le lingue indeuropee* Studi Gramm e Ling, 5, Milan, 1964, 119

second ed of *VBD* II 45 171 imp features of Sk. (14 20), Indian lg-elements speaks of Proto Sk. to wh. the essential features of individual idg lgg can be traced back

Rev B Rosenkranz, *IF* 70, 78-80, L. Zgusta, *Arch Or* 34, 92 93

189 Pisani, V Relitti "indomediterranei" e rapporti greco-anatolici *AIONL* 7, 1966, 41-51.

190 Pisani, V The reconstruction of IE and of its phonological system from Bopp to Brugmann, and a new view of the problem *IncL* 5, 1966, 16 20

191 Pisani, V La questione indouralica e la parentela linguistica *Paideia* 22, 1967, 121-125

192 Pobozniak, Tadeusz. The instrumental in Gathā, *Folia Orientalia* 7, Kracow, 1965, 119-171

I The IE instr, II OIA instr formal aspects, meanings, III Old Iranian instr

193 Pokorny, J Die indogermanische Spracheinheit *Handbuch der Weltgeschichte* by A Randa, pub Otto Walter, Freiburg, 1954, 397 ff

194 Pokorny, J Gedanken zur Indogermanenfrage *Kretschmer Comm Vol* 2, 1957, 83 85

typological features lead to the hypothesis of Lridg

195 Porcig, V *Die Gliederung des indogermanischen Sprachgebiets* (Russ) Izd. "Progress", Moscow, 1964, 332

Russ. transl. of *VBD* II 45 186

196 Poultney, James Wilson Some Indo European morphological alternations *Lg* 43 (4), Dec 67, 871-882

the sigmatic future and the Vedic infinitive in *-dhyai* derived their *y* from the present formations with stems in *yo*, the genitive sing and dative abl. pl. endings must be otherwise explained..

197 Poultney, James W Some Indo-European final diphthongs *AJPh* 90 (2), 1969, 146 160

the final *ai*, in many instances, arose thru. phonetic alteration of final *ei* before the break up of the IE speech community evidence from OIA .

198 PUHVEL, J The sea in Hittite texts *J Whatmough Fel Vol*, 1957, 225-237

('sea' had great significance for land locked people like Hittites, 'sea much glorified in their texts) hist of *aruna–*, it is a native Hittite word (may have originally ref to 'Black Sea")

199 PUHVEL, J *Laryngeals and the Indo-European Verb.* Univ of Calif Publ in Ling, 21, 1960, viii+79

Rev W COWGILL, *Lg* 39 (2), 248 70, A ERHART, *Arch Or* 40, 79 80, J KNOBLOCH *Kratylos 9, 204*, W THOMAS, *OLZ* 66 (*1971*), 538 41, A TOVAR, *Emerita* 29 (2), 351 52

200 PULGRAM, E Linguistic expansion and diversification. *J. Whatmough Fel Vol*, 1957, 239-252

(three basic ways of linguistic expansion diffusion infiltration, and migration) considers spread and diversification of PIE

201 PULGRAM, E Proto-Indo European reality and reconstruction *Lg* 35, 1959, 421-426

there was PIE, but not 'einheitlich' reconstructed PIE and real PIE need not be and in all likelihood are not the same linguistic item see 173 above

202 PULGRAM, E New evidence on Indo European names *Lg* 36 (2), 1960, 198-202

ref to *VBD* II 45 191

203 PULLEYBANK, E G The Indo European vowel system and the qualitative ablaut *Word* 21 (1), April 65, 86-101

(1) IE vowel system shd be analysed as a two term close open contrast wh one can write as *ə a*, (2) the alternation of close open vocalism was used in IE to express a contrast bet *extrovert* and *introvert* meaning

204 RAMAT, Paolo Gr *ieros*, scr *iṣirah* e la loro famiglia lessicale *Die Sprache* 8, 1962, 4 28

205 RAVINDRA KUMAR *Parasika sahayyena anglabhasayam samskrtasabdanam pravesah* *SSPP* 48 (2), June 65, 28-37.

see *VBD* III 42 164

206 RAVINDRA KUMAR *Grīsiyabhasa sahayyena anglabhasayam samskṛtaśabdanam praveśah* *SSPP* 48 (5), Sept 65, 111-119

207. RAYALL, G. S. *Consonantal Changes in Indic and Romance Languages.* VVRI, Hoshiarpur, 1969, ii+1+6+92.

Rev . Siddheshwar VARMA, *VIJ* 8, 263 67.

208. RISCH, Ernst. Die indogermanische Sprachwissenschaft am IXth International Congress of Linguists *Kratylos* 8, 1963, 11-13

209. ROMANELLI, R. C. O vocabulario indo-europeu e seu desenvolvimento semântico. *Kriterion* 63, 125-170, 64, 107-148

210. ROSENKRANZ, B. Zur indo-uralischen Frage. *Anthropos* 61, 1966, 890-891.

.(summary of an article publ in *AIONL* 7, 1966, 155 179) the relationship bet. Idg and Uralisch is very well documented

211. ROSETTI, A. Sur la structure syllabique en indo-européen. *RLing* 9, 1964, 3-4 (The same in Roumanian : *SCL* 15, 1964, 5-6)

212. RUIJGH, C. J. La fluidité de théories gratuites et le problème du verbe indo europeen. *Lingua* 25 (2), May 70, 200-204.

. apropos 258 below, see 3 above

213. SAFAREWICZ, J. The development of tense formants in the IE verbal system (Russ.) *Probl. indoevr. jaz.*, Moscow, 1964, 13-117.

214. SAHAL, Kanhayalal *Yuropiya bhasaon aur bharata ki aryabhasaon ka abhinna sambandha* (Hindi) *Bhasa* 5 (1), Sept. 65, 68-70.

215. SALUS, P. H. *The compound noun in Indo-European. A survey.* New York Univ , 1963, 92.

. doctoral dissertation .

216. SALUS, P. H. The types of nominal compound of Indo-European. *Orbis* 14 (1), 1965, 38 62.

..ref to Indic compounds.. see . *IBD* III 42 115, 116..

217. SANSPEUR, C. Présents à nasale dans les langues indo-européennes. *AC* 32, 1963, 446-452.

218 DE SAUSSURE, F *Memoire sur le systeme primitif des voyelles dans les langues indo europeennes* Olms, Hildesheim, 1967, 302

reprint of original ed Leipzig 1879

219 SCHERER, Anton Der Stand der indogermanischen Sprachwissenschaft *Trends in European and American Linguistics 1930 60*, Utrecht, 1961, 225 239

(reconstructed Idg not an unrealistic abstraction)

220 SCHLERATH, B Die Gāthās des Zarathustra *OLZ* 1962, 565 589

crit survey of modern attempts at transl

221 SCHMID W P *Studien zum baltischen und indogermanischen Verbum* OH, Wiesbaden, 1963, xii+123

(primary aim of the book is analysis of verbs with a non present *-e stem) ch 4 OIA and Baltic future, ch 6 reconstruction, thro comparison of OIA and Hittite, of the oldest paradigm of e stems

Rev E HOFFMANN *IF* 70 365 69, W R SCHMALSTIEG *Word* 20, 278 82 K H SCHMIDT *Kratylos* 9 148 51

222 SCHMID, W P *Alteuropaisch und Indogermanisch* Akad. der Wiss und der Lit Mainz, Abh der Geistes und sozialwiss. Klasse 1968, Nr 6 18

(criticises some of KRAHE s views *VBD* II 45 108) considers Hydronymie localisation of Idg

Rev F B J KUIPER, *IIJ* 13 126 28

223 SCHMID, W P Indisch Iranische Appellativa und alteuropaische Gewassernamen *W B Henning Mem Vol*, 1970, 376 384

224 SCHMIDT, Gernot Zu den singularischen Genetiven der idg Personalpronomina *KZ* 82 (2), 1968 227 250

OIA evidence

225 SCHMIDT, K H Zum umschriebenen Perfekt in indogermanischen Sprachen *IF* 67, 1962 225-236

(ref BENVENISTE, *BSL* 48 52-62, 54, 46 67)

226. SCHMIDT, K. H. Das Perfektum in indogermanischen Sprachen. Wandel einer Verbalkategorie. *Glotta* 42, 1964, 1-18.

227. SCHMITT, Rüdiger. *Dichtung und Dichtersprache in indogermanischer Zeit.* OH, Wiesbaden, 1967, 375.

. see: *VBD* III. 36 38. (R S.: *Studien zur idg. Dichtersprache*, Saarbrucken diss, 1965).. studies, among other things, idioms and phrases of rhetorical significance, words for 'poet', 'poetry', 'song', etc. .

Rev.: J. GONDA, *Lingua* 23, 301-09, F. LOCHNER-HUTTENBACH, *IF* 74, 199 204, A. SCHERER, *Kratylos* 13 (1), 41-44

228. SCHMITT, Rüdiger (ed). *Indogermanische Dichtersprache. Wege der Forschung*, 165, 1968, 350.

..collection of 23 papers (covering last 100 yrs). A. KUHN, "Indische und germanische Segensspruche", J WACKERNAGEL, "Zum Dualdvandva"; "Indogermanische Dichtersprache", P. THIEME, "Die Wurzel *vat*"..

229. SCHMITT, Rüdiger. Die avestischen adjektivstämme auf *-añc-*. *Kuiper Fel. Vol*, 134-141.

..in old Indo-Ir, a group of at least 47 adj ending in *-añc*; divided into 2 types. (1) *apāñc*, *apāc-*, (2) *pratyañc*, *pratyac*, *pratic-*..

230. SCHMITT, Rüdiger. Die Bedeutung des Sakischen für Indogermanistik und Indo-Iranistik. *Die Sprache* 17 (1), 1971, 50-60.

..apropos 60 above.

231. SCHMITT-BRANDT, Robert. Probleme des indogermanischen Vokalismus. *Kratylos* 11, 166-174.

232. SCHMITT-BRANDT, Robert. *Die Entwicklung des indogermanischen Vokalsystems. Versuch einer inneren Rekonstruktion*, Julius Groos (Wissenschaftliche Bibl. VII), Heidelberg, 1967, viii+163.

Rev.: E. H, *KZ* 82, 156, J. KURYLOWICZ, *BSL* 63, 41 49; L. ZGUSTA, *Arch Or* 37, 277-79.

233. SEILER, H. *Relativsatz, Attribut und Apposition.* OH, Wiesbaden, 1960, viii+213.

Part II relative constructions in Avestan, ref to other idg lgg
Rev K. H SCHMIDT, *ZDMG* 113 325 27

234 SEILER, H Zum verhaltnis von Wort und Satz in indogermanischen Sprachen *Innsbrucker Beitrage zur Kulturgeschichte*, Sonderheft 15, 1962, 163-174

235 SIHLER, A L Proto IE post-consonantal resonants in word-initial sequences Yale Univ , 1967, 355

doctoral diss considerable attention paid to *RV* Sk

236 SIMEONOV, B Aus den Problemen der Protoindogermanistik *Izv IBE* 16, 1968, 233 240

236A SLUSZKIEWICZ, E Some remarks on Sanskrit and Greek absolute genitives *Gonda Congratulatory Vol*, 1972, 196-199

Gk gen abs is parallel to the Sk one, not cognate contrary to the line of development in later Gk , in later Sk. lit the old construction is merely a residuum

237 SOKOLOV S N *The Language of the Avesta* Izd Leningradskogo Univ , Leningrad, 1964, 414

238 SOLTA, G R *Gedanken uber das -nt- Suffix* SBOAW, Philos -hist Kl 232 (1), Wien, 1958, 47

Rev E HOFFMANN *Kratylos* 6, 100 101, F B J KUIPER *Lingua* 8 446 47

239 SOLTA, G R Der hethitische Imperativ der 1 Person Singular und das idg *l*-formans als quasi desideratives Element *IF* 75, 1970, 44 84

ref among others to OIA *-alu* (*sprhayālu śayālu, krpālu*, also *trpala bhrmala peśala*)

240 SPULER, B (ed) *Altkleinasiatische Sprachen*, Brill, 1969

241 STEPANOVA, Z P On the linguistic area of the *ē*- verbs in the IE languages (Russ) *Vop Jaz* 14 (3), 1965, 110 118

242 STERNEMANN, R Das indoeuropaische Verbum in der Darstellung historisch vergleichender Grammatiken seit Franz Bopp *WZHU*, GsR 18 (2), Berlin, 1970, 325-328

243 STRUNK, K *Probleme der idg Sprachwissenschaft nach Brugmann* *Glotta* 43 (3-4) 1965, 199 217

244 STRUNK, K *Nasalprasentien und Aoriste Beitrag zur Morphologie des Verbums im Indo Iranischen und Griechischen* Carl Winter Idg Bibl, 3 Reihe, Heidelberg, 1967, 143

investigation into the close connection bet. the root aorists on the one hand and the forms of the present of Sk. verbs of 9th and 5th *ganas* (e g *prnati–aprat, srnoti–asrot*) see *VBD* III 42 179

Rev F R ADRADOS, *Kratylos* 12, 147 52 T BYNON, *BSOAS* 31 (3), 626 27, J GONDA, *IIJ* 12 (2), 134 37

245 STRUNK, K. Zeit und Tempus in altindogermanischen Sprachen *IF* 73 (3), 1968, 279-311

ref to Vedic Sk.

246 STURTEVANT, E H The Indo Hittite hypothesis *Lg* 38, 1962, 105-110

Hittite as sister of Idg and older than the latter both derived from primitive Indo-Hittite

247 SZEMERENYI, O *Studies in the Indo European System of Numerals* Carl Winter Idg Bibl, 3 Reihe, Heidelberg, 1960, XV+190

(the decads in Tocharian, Aryan, and Balto Slavic—45 66 considers *paktha parktı*, etc)

Rev R. AMBROSINI, *AIONL* 4, 205-09, E BENVENISTE, *BSL* 56 (2), 50 51, M LEJEUNE, *RPh* 36, 276 M LEUMANN *Kratylos* 8, 23 27, V PISANI, *AGI* 49, 150 56, K. H. SCHMIDT, *IF* 67, 82-89

248 SZEMERENYI O Principles of etymological research in the Indo-European languages *Innsbrucker Beitrage zur Kulturgeschichte*, Sonderheft 15, 1962, 175 212

Rev O N TRUBACEV, *Etimologija* (1964) 344-45

249 SZEMERENYI, O *Syncope in Greek and Indo European and the Nature of Indo-European Accent* Ist Univ Orient di Napoli (Quaderni della sezione ling degli annali 3), Naples, 1964, XV+420

(incidentally, study of the Vedic verb *pr*, showing that the earliest forms of the stem *p par*– belong to the verb meaning 'transport' not to the verb meaning 'fill')

Rev G CARDONA *Lg* 43 757 773 J GONDA *Mn* S IV, 20 (4), 449 53 L LUPAS *RRL* 12 (5) 462 64 E PULGRAM, *AIPh* 88, 218 23

250 SZEMERENYI, O Structuralism and substratum . Indo-European and Semites in the Ancient Near East *Lingua* 13 (1), 1964, 1-29

(1) some current notions about the vowel system of IE parent lg are incompatible with structural principles (2) certain changes in the vocalism of some IE lgg wh are at variance with functional considerations, must be ascribed to the influence of a specific contact situation nothing but the normal five vowel system will do for IE development of IE vocalism in Aryan cannot be admitted as a change justifiable within the system it must be due to the influence of the Near Eastern world with wh the Aryan tribes came into momentous contact early in the second mill B C see 8 above

251 SZEMERENYI, O The new look of Indo European reconstruction and typology *Phonetica* 17 (2), 1967, 65 99

252 SZEMERENYI, O The development $s > h$ in Indo-European languages *Die Sprache* 14 (2), 1968, 161-163

(apropos O S Iranica II , *Die Sprache* 12, 190 226 PISANI, Zum Wandel $s < h$ im Iranischen und Griechischen *Die Sprache* 13 206 07) Acc to S (*Die Sprache* 12) OP name of Elam, *Huza* was derived from *Sūsa* whose initial *s* was aspirated to *h* by the borrowing Persians the change can be dated approximately in 8th cent B C and is supported by the Iranian Hindu, also derived about that time from Indian Sindhu the Iranian change can t be connected with the similar change in Gk

253 THIEME The Indo European language *Scientific American* 199 (4), 1958, 63 72

254 TREIMER, Karl Hethitisch nicht indogermanisch *Orbis* 9 (2), 1960, 438 442

255 TRONSKI, I M *The common IE linguistic patrimony* (Russ) Leningrad, 1967, 101

Rev Ed *RRL* 14 (4), 416 20

256 TSREPAIATS, L Sur deux groupes lexicaux inversés de l'indo-europeen (en Serb) *Rec trav fac philos Univ Belgrade* 7 (1), 1963, 54 70

. IE roots *(*a*)*lebh-*, (*a*)*rebh-*, (*a*)*bher-*, (*a*) *bhel-*

257. VERTOGRADOVA, V. V. *Typologie structurale des systèms phonologiques de l'indo-iranien* (Russ.). "Nauka", Moscow, 1967, 129.

258. VILLAR-LIÉBANA, F. L'immobilisme et le problème du verbe indo-européen. *Lingua* 25 (2), May 70, 188 199.

..apropos RUIJGH's review of 3 above..also see 212 above

259. VRACIŪ, A. Asupra raporturilor dintre Hitita si alte limbi indo-europene. *Analele Stiintifice ale Univ. Iasi, Ling.* 16, Iasi, 1970, 9-34.

..(with rés. in French)..Indian evidence considered..

260. WATKINS, Calvert. Preliminaries to the reconstruction of Indo-European sentence structure. *PICL* 9, 1035-1045.

261. WATKINS, Calvert. *Indogermanische Grammatik*: Bd. III: Formenlehre. Erster Teil. Carl Winter: Idg. Bibl.: I. Reihe, Heidelberg, 1969, 248.

..see 126 above..

Rev.: T. BYNON, *BSOAS* 35 (1), 161 63.

262. VAN WINDEKENS, A. J. Ain. *an*–Skr *andha*- et aïn. *anchikara*=Skr. *andhakara*. *Orbis* 11 (2), 1962, 522-23.

263. VAN WINDEKENS, A. J. L'indo europeanité de l'ainou: nouvelles contributions I. *Orbis* 12 (1), 1963, 253-257.

264. WUST, W. Altpersische Studien. Sprach-und kulturgeschichtliche Beiträge zum Glossar der Achämeniden-Inschriften. *Rēma 8-11, 1962-1965, 1-325.*

..ref. to many Vedic, Sk. words .

265. WUST, W. *Von indogermanischer Dichtersprache. Probleme, Theorien, Pragmatisches.*

. see: *VBD* III. 36 61..

266. WUST, W. *Zum Problem einer idg. Dichtersprache.*

..see: *VBD* III. 36 62..

267. WUST, W. Weiteres zur Grundlegung der holothetischen Sprachtheorie. *MAGW* 100, 1970, 369-372

..prehistory and proto IE linguistics..

268 WYATT, W F *Indo European a* Haney Foundation Series 7, Univ of Penn, Philadelphia, 1970, 83

an account of the development of IE vowel system in its later stages (seeks to answer the question did IE vowel system contain 4 distinctive vowels as laryngealists wd have it, or five as suggested by BURROW or six as in trad analysis ?) acc to W, *a* was not only a part of the inventory of IE vowels but it also occurred more frequently and in more positions in individual words than has been previously supposed abundant evidence from Sk

Rev R COLEMAN *Lingua* 28 146 152 O SZEMERÉNYI *Lg* 48, 165 171

269 ZELLER Otto *Problemgeschichte der vergleichenden (indogermanischen) Sprachwissenschaft* Biblioverlag, Osnabrück, 1967, 151

(acc to Z comp linguistics culminates in the work of HIRT, H has definitely proved that the home of IEs is to be found in the great Northern German lowland plain)

Rev J W DE JONG *IIJ* 13 64 65

46 GENERAL LINGUISTIC STUDIES

1 ALLEN W S Relationship in comparative linguistics *TPS* 1953, 52 108

questions the scientific char of Ur lg hypothesis and of comp linguistics (see J ELLIS *Lingua* 7 134 174 rejects A s view)

2 ARENS, H *Sprachwissenschaft Der Gang ihrer Entwicklung von der Antike bis zur Gegenwart* Verlag Karl Alber, Freiburg Munchen, 1969, xvi+816

second revised and enlarged ed (first ed 1955) See *VBD* III 43 6

3 BANERJEE, Satya Ranjan An introduction to historical linguistics A synopsis *Bull of School of Hist and Cult Studies* 1 (1) Calcutta, Jan 65, 14-22

4 BOLELLI, Tristano *Per una storia della ricerca linguistica: testi e note introduttive* Morano, Naples, 1965

Rev V PISANI, *Paideia* 20 299 301

5 CHATTERJI, Sunıtı Kumar Levels of lınguıstıc analysıs *BPSC* 7, Calcutta, 1966

traces the begınnıngs and early development of grammar and gramm scıence ın Indıa plea for a revıval of the spırıt of Panını ın his level of lınguıstıc analysıs as concerned with a lıvıng speech ındependently of ıts past

6 DANIELOU A La théorıe metaphysıque du verbe et son applıcatıon dans le langage et la musıque *Approches de l'Inde,* Les Cahıers du Sud, Parıs, 1949, 151-166

7 GHATAGE, A M Indıan lınguıstıcs *BDCRI* 21 1963, 28-37

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concept of magic as a distinct entity is the factitious result of ethnocentric classification magic shd be included within rel. as one type of the practices of wh rel ritual is composed just as prayer and sacrifice express the belief that the universe is governed by personified beings whom one can reach by words and gifts so magical practices express the belief in human powers as effective forces—the use of such practices in rituals addressed to the gods is not a discordant intrusion of magic into religion will and power of gods as well as of men

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creation myth is a unique means of establishing a rel typology that wd. cover practically all known religions five types of theistic world as represented for the most part in their myths of creation are (1) terrestrial (Chinese), (2) anthropomorphic (Nordic

Germanic), (3) psychological (Greek), (4) spiritual (Indian), (5) cosmogenic the Indian rel. is spiritual – it has a relationship with what it considers real by an experience of it (magical identification') basic to all Indian rel and phil. of the spiritual type is the emphasis on solving the conflicts in human existence and living in proper relationsh p with the underlying spirit this may be simply a life adjustment or a complete ascetic extinction of earthly existence even wisdom and knowledge can have but one purpose, namely, spiritual birth

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(a collection of 8 papers based on field work in India and Ceylon) H in his preface Hinduism and Buddhism are concepts of reality not to be limited in space and time they have more the meaning of categories of the sp rit than that of definite movements that can be located in the parad gm of a system MANDELBAUM *referring to the process of universalisation and parochialisation*, M. points out that the transposition of a particular deity or rite from a 'Sanskritic' to a local setting does not blur the functional distinction bet the two classes of gods—the two are complementary, each serving imp but differing rel purposes KOLENDA analyzes the "rel. anxiety in the Hindu conception of ' fate HARPER "Ritual pollution as an integrator of caste and rel gion '

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65 HORSCH Paul Erotik und Religion *As Stud* 18-19, 1965 362 ff

66 INDRACHANDRA Sastri *Dharma aur usakī vyakhyayen* (Hindi) *Sarasvati susama* 24 (4) Mar 70, 365 408

67 IVANOV, V V Notes on the typological and comparative-historical study of the Roman and Indo European mythologies (Russ) *Uchenyje Zapiski TGU* Trudy po znakovym sistemam, Tartu, 44 75

68 JAMES E O *The Worship of the Sky god* A comparative study in Semitic and Indo European religions Univ of London Athlone Press London, 1963, vi+175

the sky father and the earth mother constituted basic cultic figures in ancient times that there are abundant remains of maternal figures and fewer of sky fathers s in the nature of the case but early rel g ous consciousness was aware of a supra mundane power directly or indirectly creating and living in the sky

Rev J P ASMUSSEN *AO* 28 374 O KLIMA *ArchOr* 34 130 33 W G LAMBERT *BSOAS* 27 157 58 G MENS HING *ZDMG* 113 625 26 E G PARRINDER *Man* (1964) 78 H G QUARITCH WALES, *JRAS* (1964) 80 J P ROUX *RHR* 167, 214 16

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76A KUIPER, F B J Some observations on Dumézil's theory (with reference to Prof Frye s article) *Numen* 8, 1961, 34 45

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78 LING, Trevor *A History of Religion East and West* An introduction and interpretation Harper and Row, New York, 1970, xxx+464+3 maps+1 chron table

' horizontal approach to the hist of rel

Rev R T BOBILIN *PEW* 22 112 13 M WARD *AP* (May 69), 224 25

79 LITTLETON, C Scott *The New Comparative Mythology* An anthropological assessment of the theories of Georges Dumézil Univ of California Press Berkeley, 1966, 242

(D starts from the Durkheimian functional relationship bet social and sacred phenomena arrives at his tripartite division of IE social organization into priests warriors and food producers, i e peasantry and artisans as the keystone of a common ideology, this was a widespread and unique trait in ancient Rome Iran, India and recurred among the early Germans and Celts as a basic characteristic feature D extends his scheme to Scandanavian mythology and folklore D maintains that the function of mythological and theological systems has been to enhance social cohesion demonstrated by linguistic unity manifest in the unique IE tripartite common pattern of mythical beliefs and practices in its original form D establishes the relationship bet lg and culture as a genetic rather than a generic model) L surveys earlier theories estimates D s work and discusses objections to his theories

Rev R P GOLDMAN *JAOS* 89 205 13 E O JAMES *Folklore* 78 148 50 E POLOMÉ *Die Sprache* 15 190 93 J F SZWED *AA* 70 400 01

80 MASUI, Jacques *Le maitre spirituel dans les grande traditions d Occident et d Orient* Hermes 4, Libraire M Js Minard Paris, 1967 304

(ref to Indian spiritual practices *gurus*)

Rev M SCALIGERO *EW* 18 241-43

81 MCCASLAND S Vernon CAIRNS, Grace E, YU, David C *Religions of the World* Random House, New York, 1969, 760+68 plates+4 maps

Rev L ROTHERMUEBER, *JAOS* 91, 330 31

82. McDONOUGH, Sheila. Sense and sensibility; a survey of western attitudes to Hinduism, Buddhism, and Islam as expressed in various editions of the Encyclopaedia Britannica. *JWH* 9 (3), *1966, 769-784.*

83. MENSCHING, G. Religionswissenschaft und Sprachwissenschaft. *Lexis* 3, 1952-53, 240-244.

..(*ref. to TBr. II. 8. 8. 4 · vak as the basis of all creation*)

84. MENSCHING, G. *Das lebendige Wort. Texte aus den Religionen der Völker.* Holle-Verlag, Baden-Baden, 1961, 455.

..third ed...

Rev.: G. LANCZKOWSKI, *ZDMG* 113, 128

85. MENSCHING, G. *Soziologie der grossen Religionen.* E. J. Brill, Leiden, 1966, 343.

86. MEYEROVITCH, E. Inde, Israël, Islam, religions mystiques et révélations prophétiques. Desclée de Brouwer, *1965.*

..French transl. of *VBD* II. 47. 86..

87. MOLÉ, Marian. *Culte, mythe et cosmologie dans l'Iran ancien.* Annales du Musée Guimet, 69, Paris, 1963, xxxi+597.

..in the light of DUMÉZIL's three functions..

Rev.: D. N MACKENZIE, *JRAS 1965, 139.*

88. *Le monde du sorcier.* Ed. du Seuil: Sources orientales VII, Paris, 1966, 393.

..contains, among others, a monograph on magic, sorcery, shamanism, etc., in India..

Rev.. G MENSCHING, *OLZ* 1967, 445-46.

89. MURRAY, Margaret. *The Genesis of Religion.* Routledge and Kegan Paul, London, *1963*, 88.

..(acc. to M, there is strong evidence that the worship of the goddess preceded the worship of the god in many ancient religions)..

Rev.. E. G. PARRINDER, *Man (1963), 123*

90. *Le mythologie primitive et la pensée de l'Inde.* Bull. de la Soc. Fran. de Philos, May-June 1937.

91 *Le naissance du monde sources orientales* Ed du Seuil, Paris, 1959, Vol I, 507 Vol II, 331

myths of creation dream lore

92 Noss, John B *Man's Religions* Macmillan New York, 1969, 640

4th ed of *VBD* II 47 56 early Hinduism passage from ritual sacrifice to mystical union

93 NYBERG H S *Die Religionen des alten Iran* Leipzig, 1938

94 OEDINGEN K Parallelen zwischen asiatischen und europaischen Denken *T Filos* 28 (2), 1966, 339 365

Indian thought and Greek philosophy and Old and New Testament re religious experience

95 OTTO Rudolf *La sacré L'element nonrationnel dans l'idée du divin et sa relation avec le rationnel* Petite Bibliothèque Payot Paris 1968, 238

French transl of 18th German ed first German ed, 1917

96 PARRINDER, E G *A Book of World Religions* Dufour Editions, Chester Springs 1967, 176

97 PARRINDER, E G *Avatar and incarnation* OUP, 1970

98 PARRISH Fred Louis *History of Religion* the destiny-determining factor in the world s cultures Pageant Press, New York, 1965, xiv+279

ancient image of natural world and modern image how it shapes man s belief in human destiny rel as a scientific discipline (evolution of beliefs in Vedism)

Rev A SRIVASTAVA *JIH* 45 822 24

99 PILLAY, K K The temple as a cultural centre *JORM* 29, 1959 60 (1963) 83 94

Hindu temple traced to burial site or hero-stones of old iconic worship in vogue in Harappa period but ruins don t suggest that objects of worship were enshrined no temples in Vedic period

100 PUECH H C. (ed) *Histoire des religions* Vol I Les religions antiques, la formation des religions universelles et les

religions de salut en Inde et en Extrême-Orient. NRF : Encyclopédie de la Pléiade", Vol. 29, Paris, 1970, xxvii+1488.

..(Vedic rel. by J. VARENNE)..
Rev. : J-P. ROUX, *RHR* 180, 161-64.

101. PUHVEL, J. (ed.). *Myth and law among the Indo-Europeans. Studies of Indo-European comparative mythology*. 1970.

102. RAGHAVAN, V. Worship of the sun. *Pur.* 12 (2), July 70, 205-230.

..sun-worship, an international rel. (in 3rd cent. A. D., it rivalled with Christianity to become a world rel.). worship of sun (known as Mitra) : evidence in Boghaz-Koi..solar divinities dominate the Vedic horizon; deeper esoteric worship of the sun in *Ār.* and *Up.*..sun-worship in Egypt..

103. REISCHAUER, August Karl. *The Nature and Truth of the Great Religions.* Charles E. Tuttle, Rutland, 1966, xvii+340.

104. REISS, Joseph. *Language, Myth and Man.* Philosophical Library, New York, 1963, 134.

..(*strange etymologies*)..
Rev. : P. N. MUKHERJI, *Pr Bh* 70, 488.

105. RENOU, L. Cosmogonies et mythologies orientales. *Critique* 16 (156), 1960, 466-472.

106. RINGGREN, Helmer; STRÖM, A. V. *Die Religionen der Völker : Grundriss der allgemeinen Religionsgeschichte.* Kröners Taschenausgabe, 1959, viii+538.

..Idg., Iranian, Indian rel., among others..
Rev. : G. WALLIS, *OLZ* 1964, 263 65.

107. RINGGREN, Helmer; STRÖM, A. V. *Religions of Mankind : Today and Yesterday.* Oliver and Boyd, Edinburgh-London, 1967, xlii+426.

Rev. : J-P. ROUX, *RHR* 175 (2), 243 44.

108. RINGGREN, Helmer. *Fatalistic Beliefs in Religion, Folklore, and Literature.* Almquist and Wiksell : Scripta Inst. Donneriani Aboensis, Vol. II, Stockholm, 1967, 186.

108A ROCHER, R A propos des travaux de M Georges Dumézil *RBPh* 46 (1), 1968, 156 158

notice of 79 above

109 ROSS, Nancy Wilson *Hinduism, Buddhism, Zen An Introduction to their Meaning and their Arts* Faber and Faber, London, 1968, 222+124 plates

(cf *Three Ways of Asian Wisdom H B Z and their significance for the west* Simon and Schuster New York)

Rev A Bharati *JAOS* 88 567 68 T W GERVAIS *AP* 39, 450 51, M SCALIGERO *EW* 18 437

110 SCHOEPS, Hans Joachim *Religionen Wesen und Geschichte* C Bertelsmann Verlag, Gutersloh, 1964, 398

grand oriental religions (169 238)

Rev J P ROUX, *RHR* 169, 229 30

111 SCHOEPS, Hans Joachim *An Intelligent Person's Guide to the Religions of Mankind* Victor Gollanz, London, 1967, xiii+320

treats of Hinduism among others

Rev M. WARD, *AP* (June 67) 273 74

112. SEIDENBERG, A The separation of sky and earth at creation *Folklore* 70, 1959, 477-482 (Part I) 80, 1969, 188 196 (Part II)

linking up of myth, ritual and social organization (key ideas (1) myth and ritual are associated phenomena as RAGLAN says myth is nothing but the form of words associated with a rite, ritual is a magic drama to wh myth is the book of words, wh often survives after the drama has ceased to be performed, the intention of myth is to tell the meaning of rite if we know the rite it will throw light on the myth, (2) the central ancient rite was a creation rite involving the sacrifice of a man a man is killed and the world is created from his body (3) social organization is in origin, organization for the *performance of rites*) *studies* separation of sky and earth in the light of these three key ideas

113 SINGHAL, Jwala Prasad *The Changeable and the Unchangeable in Religion* Woolner Indological Series, 9, VVRI, Hoshiarpur, 1965, x+225

Rev K. KUNJUNNI RAJA, *ALB* 30, 202

114. SLATER, Robert Lawson *World Religions and World Community* Columbia Univ Press, 1963, 299

after examining rel. diversity as seen in Hinduism Buddhism, Islam, Judaism, and Christianity, S thinks that rel. can be constructive helpful forces for the development of a world community

Rev Paul J BRAISTED, *PEW* 15 (1) 76 78

115 SMITH, Wilfred Cantwell *The Meaning and End of Religion A New Approach to the Religious Traditions of Mankind* Macmillan, New York, 1962, v+340

Rev L A. FALLERS, *AA* 69, 120 21

116 SPENCER, H S *The Aryan Ecliptic Cycle* Rajkamal, Poona, 1965, 442

glimpses of Indo Aryan rel. hist from 25629 B C to 282 A D

Rev S M BANERJEE *BRMIC* 20 (5), 137 39, P S SASTRI, *Pr Bh* 73 199 200

117 SPENCER, H S *The Mysteries of God in the Universe* Rajkamal, Poona, 1967, 184

reincarnation and Karma first 4 avataras of Viṣṇu, major Aryan spiritual cycles

Rev S M. BANERJEE *BRMIC* 20 (5) 137 39 P S SASTRI, *Pr Bh* 73, 159

118 SPENCER, H S (*et al*) *Sequel to the Mysteries of God in the Universe* Rajkamal, Poona, 1968, 181

interpretation of key terms in Avestan lit with identical concepts in Veda

Rev S M BANERJEE, *BRMIC* 20 (5), 137 39, M P PANDIT *Pr Bh* 74 167, *Ved Kes* 55, 479

119 SPENCER, Sidney *Mysticism in World Religion* Penguin Books, 363

a ch on Hindu mysticism

Rev A. K BURKE *Indo Iranica* 17 (3) 68 69

120 *Storia delle religioni*, fondata del P Tacchi Venturi, 1970

"Hinduism by J GONDA

121 STROUP, Herbert *Four Religions of Asia* Harper and Row, 1968, x+212

(a primer) Hinduism Buddhism Jainism, Sikhism acc to S, H denies the 'intrinsic worth of the person is 'essentially world rejecting or unworldly

Rev S Cromwell CRAWFORD *PEW* 19 83-84

122 SYKES, Egerton (ed) *Dictionary of Non-Classical Mythology* J M Dent and Sons Everyman's Ref Libr, London, 1962, xxiii+280+16 pages of plates+1 app

contains mythological material from Indian texts (Rev "Myth means that if man has been able to become a hist being in regard to his physical life and his individuality, this is due to an element that transcends them documentation is necessary only for the reconstitution of the structure of the myth not for its acceptability, since its content is untouchable in its transcendence")

Rev M SCALIGERO *EW* 13 (4) 391

123 TEBBE, Walter *Ausserchristliche Religionen Quellenstücke* Vandenhoeck und Ruprecht, Gottingen, 1959, 80

Rev G LANCZKOWSKI *ThLZ* 84 905 06

124 TREVOR, Ling *Die Universalitat der Religion Geschichte und vergleichende Deutung* Paul List Verlag, München, 1971, 541.

(Vorwort and Nachwort by Demosthenes SAVRAMIS) Buddhism, Hinduism, Zoroastrianism, Judentum, Christianity, Islam—dealt with in a parallel manner with ref to hist epochs

Rev Karl HOHEISEL *Anthropos* 66 974 76

125 TRIPATHI, G C Foundations of the Indo European religion. *Darshana Internat* 9 (3), 1969

126. TRIPATHI, G C The Indo European gods of sky. *Darshana Internat* 9 (4), Oct 69, 65-72

main features of *Dyeus and *Ooruenos their char in *RV*

127. TRIPATHI, Mata Prasad Identification of an Avestan deity "Tauru" *SP*, 25 AIOC, 1969, 50-51

to be identified with the Zodiac sign Taurus Vṛṣabha

128 UNGER-DREILING, Erika *Die Psychologie der Naturvolker als historische Grundlagendisziplin* Verlag Herder, Freiburg, 1966, 206.

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Rev. : Otto HUTH, *Mundus* 4 (2), 143.

129. WADIYAR, J. C. *Religion and Man.* Orient Longmans, 1965, x+40.

..lect. 1 : Roots of rel. in Vedic thought, lect 2. religion and values of human life in Hindu thought .

Rev. : S. CHENNA KESAVAN, *Pr Bh* 71, 399, K. KUNJUNNI RAJA, *ALB* 29, 290, M. P. PANDIT, *Ved Kes* 52, 375, P. SHANKARANARAYANA, *BJ* (27 2 66), 66 67, K. R SRINIVASA IYENGAR, *AP* (Jan 66), 39-40.

130. WATTS, Alan W. (ed.) *Patterns of Myth.* George Braziller, New York; Part I. Myth and Experience : (1) Charles H. LONG, *Alpha : the myths of creation*, 1963, xxii+264; (2) Alan W. WATTS, *The two hands of God : the myths of polarity*, 1963, xx+261; (3) Joseph L. HENDERSON and Maud OAKES, *The wisdom of the serpent : the myths of death, rebirth, and resurrection*, 1963, xxiv+262. (Part II : *The human image* : will deal with the father god, the goddess, the hero).

Rev. . Katherine LUOMALA, *AA* 66, 961 62.

131. WIDENGREN, Geo. *Die Religionen Irans.* "Die Religionen der Menschheit ", Stuttgart, 1965.

..French transl of this by L. JÓSPIN *Les religions de l'Iran*, Payot, Paris, 1968, 422..

Rev. : (German) Gustav GLAESSER, *EW*, 16, 374; (French) P. GIGNOUX, *RHR* 178 (1), 76 77.

132. ZAEHNER, R. C. *The Dawn and Twilight of Zoroastrianism.* Weidenfeld and Nicolson, London, 1961, 371.

..parallels with Vedic rel ..

Rev. . J DUCHESNE GUILLEMIN, *I-IJ* 7, 196-207.

133. ZAEHNER, R. C. *Concordant Discord : the interdependence of faiths.* OUP.

. analysis of mystical trad of India, China, Islam, and Christianity..(whereas Indian rel. is mainly concerned with the

ind vidual s release from this world the Confuc ans in Ch na seek to weld time and eternity together in a harmonious human society, theoretically, the two traditions cd meet in Catholic Christi anity)

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1 AGEHANANDA BHARATI The Hindu renaissance and its apologetic patterns *JAS* 29 (2), 1969-70

2 AGRAWALA, V S The Puranas and the Hindu religion *Pur* 6 (2), July 64, 333 364

Pur concepts of var ous de t es based on Vedic rel discusses Brahma V ṣnu Rudra Śiva Śakti Skanda Gaṇesa, etc metaphys cal cosmogonical truths in Vedas recast in the form of Pur legends

3 ALLENDES, M A Relacion entre religion y filosofia en el pensamiento hindu *An Univ Chile* 123, No 135 1965, 131 152

4 ANANTHACHARYA, E *Suparna A Symbol and Suggestion* Bharadwaj Ashram Vijayawada, 1962, xvi+xvi+283

the integral unity of Ved c outlook (*suparna*) is vivification of author s *Vision of Aryan Glory* (1935) (Agni is the central embryon c concept of or ginal existence creative powers of the ultimate waters of real ty *yajna*)

5 ANANYANANDA, Swami *Essentials of Hinduism* Ramakrishna Vedanta Centre, London, 1969, 20

6 ATREYA, B L What is Hinduism ? *Dar Int* 6 (2), April 66, I IV

7 BADAR K Development of religious thought in India *Iqbal* 13, July 64 31 77

8 BANERJEA, J N *Pauranic and Tantric Religion* Calcutta Univ , 1963

introd. discuss on on evolution of rel. systems in ancient India Rev P. K. K. MENON, *JIH* 44, 894-96

9 BANERJEE, A K *Discourses on Hindu Spiritual Culture* Rama Ashram Satsang Publication, Sikandrabad, Vol I, 1967, ix+289, Vol II, 1971, viii+243

> Vol II ancient Śaivism and its contribut on to the spiritual culture of India Yoga, Bhakti *Līlā* etc

10 BANERJEE, P Vedic elements in neo Brahmanism *JAS Ben* 16 (1), 1950, 103 111

> based on arch and ep graph evidence orthodox Vedic practices were widely prevalent, but pure Vedism had no practical or independent existence

11 BANERJEE, P Aspects of Hinduism a study *I AC* 15 (1), Jan 66, 31 45

> (H.—mass of beliefs and practices derived from manifold sources)

12 BAREAU, Andre, SCHUBRING, W, VON FURER HAIMENDORF, C *Die Religionen Indiens III Buddhismus Jinismus Primitivvolker* Kohlhammer, Stuttgart, vi+302+1 map

> Rev P HACKER *OLZ* 63 190 91

13 BARTH, A *The Religions of India* (Authorised translation by J WOOD) Chowkhamba Sk Studies, Vol 25 1963, xxiv+309

> 6th ed reprint

14 BARUA, P R. Early Buddhism and Brahmanical doctrines *JASPak* 12, Dacca, 1967, 1 93

> discusses four items (1) doctrine of *atman* (2) caste (3) Vedic ritual animal killing (4) pos t on of gods acc to B Brahmanical doctrine forms an integral part of early Buddhism as the latter arose out of it partly in rivalry with and partly in modification of existing Br systems of Buddha s day

15 BASHAM A L Hinduism *Concise Encycl of Living Faiths* (ed R. C ZAEHNER) Hawthorne Books, New York, 1959, 225 260

16 BASHAM, A L The rise of Buddhism in its historical context *Asian Studies* 4 (3), Manila, Dec 66, 395 411

> later Vedic period and the beginning of Buddhism

17 BASU, A Der Gottesbegriff in Hinduismus *ZMR* 47, Oct 63, 270-281

18 DE BECKER, Raymond *L'Hindouisme et la crise du monde moderne* Éd Planète L'Encycl Pl, 21, Paris, 1966, 255

19 BENZ E Indische Beitrage zur Theologie der Gegenwart *Zeitschr fur Rel und Geistesgeschichte* 19 (4), 1967

20 BESWICK, Ethel *Tales of Hindu Gods and Heroes.* Jaico Publ House, Bombay, 1960, 288

(meaning of the Cosmic God one in himself but assuming a trinitarian aspect and a plurality of presences in the world).

Rev M SCALIGERO, *EW* 13 (4) 392

21 BHAGAT, M G The origin and development of asceticism in ancient India *Indica* 5, 1968, 65-68

(synopsis of Ph D thesis 1966) from IV civil to the beginning of the Christian era concept of *a* origin of *a*, *a* in various periods, *tapas* and *samnyāsa*

22 BHANDARKAR, R G *Vaisnavism, Saivism, and Minor Religious Systems* Indological Book House, Varanasi, 1965, 167

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23 BHARATI, A Symbolik der Beruhrung in der hinduistisch buddhistischen Vorstellungswelt *Studium Generale* 17 (10), Berlin, 1964

24 BHARGAVA, P L The Aryan conception of divinity through the ages *Mys Or* 1, 1967 68, 15 19, 84-87 (Also in *SP*, 23 AIOC, 1966, 192-93)

25 BHAT, E Shankaranarayana *Hindudharmada Parichaya* (Kannada) Sri Ramakrishna Prakashan Bhagamandala, 648

Rev S V, *Ved Kes* 55 516 17

26 BHATT, Siddheshwar *Smṛtikala men vaidika evam pañcaratra vicaradhara ka sambandha* (Hindi) *NPP* 69 (3), 1965, 403-414.

27 BHATTACHARJI, Sukumari *The Indian Theogony* A comparative study of Indian mythology from the Vedas to the Puranas *CUP*, 1970, xiv+398

I Gods of Śiva group (Varuna, Yama, Nirṛti and Yamī Rudra-Śiva), II Gods of Viṣnu group (Sun gods, Asvins, Indra, Visnu, Kṛṣṇa), III Gods of Brahma group (Bṛhaspati, Tvastr, Prajapati, etc) (acc to B, the organic nature of the sphere of relations bet the gods does not obey the laws of a system, but follows a continual process of unpredictable illumination of the mystic or Ṛṣi or Yogin)

Rev H KRICK, *WZKSA* 16, 207 09, W D O FLAHERTY, *BSOAS* 34, 166 68, M SCALIGERO, *EW* 20, 502 03

28 BHATTACHARYA, D P The position of God in Advaita philosophy *CR* 177, Nov 65, 135-140

29. BHATTACHARYA, G. Monotheism vs polytheism *ALB* 25, 1961, 423-28

30. BHATTACHARYA, S A study of the cult of devotion *ALB* 25, 1961, 587-602

śravaṇa kīrtana, smarana are an adaptation from *Up*, *pādasevā, arcana vandana* from Tantric worship, *dāsya sakhya, ātmanivedana* are positive achievements that prepare the votary to merge his identity into the Infinite

31 BHATTACHARYA, S *The Philosophy of the Śrimad Bhagavata* Vol II Religion Vishva-Bharati, Santiniketan, 1962, xvi+294

(traces origin of Bhagavatism in Vedic lit)

32 BHATTACHARYYA, Naren The Indian mother-goddess. *MR* 111, April 62, 273-278 (Also in *ISPP* 11 4, 1970, 329 398; to be contd)

earth goddess in IV and Vedic lit Sakti Vamadevya-sāman. Vavata and Udgatr, etc

33 BIARDEAU, M Religions de l'Inde *Problèmes et méthodes d'hist des rel*, PUF, 1968, 75 77

34 BIARDEAU, M, ESNOUL, A -M, SHRADDHANANDA, Swami Religions de l'Inde. *Ann Ec prat htes Et* 78, Paris, 1970-71, 150-172.

35 BIARDEAU, M Études du mythologie hindoue *BEFEO* 54, 19 45, 55, 59 105, 58, 17 89

36 BISHOP, Donald H Reflections on Hinduism and contemporary India *Pr Bh* 73, July 68, 310-314

37 BISWAS, Dilip Kumar The cock motif in Skanda worship *JAIH* 1 (1-2), 1967-68, 9 16

cult of Kārttikeya has absorbed influences from the cults relating to Brahman Rudra Śiva Agni Ganga Krttikas Surya association of cock with Kar is due to the influence of solar cult cf *Nir* XII 13 for association bet cock and sun also *TS* V 5 18, *MS* III 14 15 *VS* 24 35

38 BOLLE, Kees W Remarks on bhakti *ALB* 24 (3 4), Dec 60, 113 124

a 'personal element is basic in *bh* *Śvetāśv* VI 23, Sataru driya (*TS* 4 5)

39 BON MAHARAJ Swami Hindu religion *The Gaudiya* 12 (1), Sept 67, 19 22

40 BORSANI, G *Contributo allo studio sulla concezione e sullo sviluppo storico dell'Apsaras* Milan, 1938, x+130.

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Rev W Wüst, *WZKM* 48, 317 18

41 BOUQUET, A C *Hinduism* Hutchinson Univ Library, rel series, London, 1966, 160

3rd ed. of *VBD* II 48 24, 2nd ed, 1962

42 BROWN, John Francis *Hinduism* Hawthorne Books, New York, 1967, 128

(transl from original French)

43 BROWN, W N Mythology of India 227-330

in *VBD* III 47 76

44 BROWN W N La vache sacree dans le religion hindoue *Annales écon, sociét, civilis* 19, July Aug 64, 643 664

45 CHAKRAVARTI, Rasmohan Worship of mothergod *Suma* 3 (Bharatiya Samskriti Vidyapeeth, Bangalore), Mar 71, 19 24.

·46. CHAKRAVARTY, D. N.; CHAKRAVARTY, Usha. Invocation of the rains ranging from the Rig Veda to Rabindranath. *Folklore* 3 (2), Nov. 62.

47. CHATTERJEE, Satis Chandra. Hinduism *SJ Comm. Vol.*, Ind. Philos. Cong, 1950, 119-130.

48. CHATTERJEE, Satis Chandra. *The Fundamentals of Hinduism.*

..*VBD* II. 48. 31..

Rev. : S. CHENNAKESAVAN, *Pr Bh* 71, 38

49. CHATTOPADHYAYA, Kshetresh Chandra. Hinduism. *A. N. Jha Fel. Vol.*, 1969, 275-280.

..H. is the result of long hist process

50. CHATTOPADHYAYA, Sudhakar. Foreign elements in early Hinduism. *QRHS* 4 (4), 1964-65, 175-179.

51. CHATTOPADHYAYA, Sudhakar. *The Evolution of Theistic Sects in Ancient India.* Progressive Publishers, Calcutta, 1962, xv+205.

Rev N K. BOSE, *MinI* 43, 251-52, K. KRISHNAMOORTHY, *AP* (Dec 63), 566 67.

52. CHATTOPADHYAYA, Sudhakar. *Evolution of Hindu Sects.* Mun. Man, Delhi, 1970, xii+216.

..up to the time of Śaṁkarācārya..Vaiṣṇava, Śaiva, Śākta, Saura.. indications of sectarianism in Vedic lit. ..

Rev. : J. VELINKAR, *Indica* 9, 50-51.

53. CHAVARRIA-AGUILAR, O. L. (ed.). *Traditional India.* Prentice-Hall : Asian Civil. Series. A Spectrum Book, New York, 1964, vi+153.

..trad India=India prior to A. D 200 limited to rel and phil. matters contains three essays by F EDGERTON (1) Dominant ideas in the formation of Indian culture, (2) The origins of Hindu speculation; (3) Prehist. of the God of BG..

Rev. W. L ROWE, *AA* 67, 1036-37.

54. CHIDANANDA, Swami The esoteric meaning of the ten avatāras. *BJ* 16 (1), 10-8-69, 108-111.

55 CHOUDHURY, H K D *God in Indian Religions* Prabartak Publishers Calcutta 1971, xii+223

Rev S N PANDE *IPC* 16 (1) 78 79

56 COLOMBO, Augusto *L'induismo nell'India d'oggi* Pontifici Ist Missioni Estere Milan, 1963, 52

57 CORNELIS, H Bulletin de spiritualité indienne *Vie spirituello* (Suppl) 63, 1962 667 675

rev of some new books R C ZAEHNER *Hindu and Muslim mysticism* K M SEN *Hinduism*

58 CUROTTI, Torquato *Le quattro colonne dell'induismo* Erasmo, Rome, 1969, 87

59 DAHLQUIST, Allan *Megasthenes and Indian Religion A Study in Motives and Types* Goteborg, 1962, 320

acc to D Herakles (mentioned by M)=Indra, Dionysos=god and culture hero of primitive non Aryan tribes, probably principal deity of the Mundas D accepts the etymology *vrtra* Gk *órthros* Indra=Kṛṣṇa what seems in *RV* no more than a tendency towards monotheism becomes a fact in *AV* M must have had acquaintance with the world of Veda (Indra committed incest with his daughter Uṣas died at an early age Rock Aornos thrice assaulted and repulsed by Herakles, Aornos=Aurnavābha Vṛtra)

Rev F B J KUIPER *IIJ* 11, 142 46

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distinct role of mythology in the domain of rel cf *Māṇḍūkya Up* (1) myth is a formula that condenses the fundamental values of the world and 'situates' man in it, (2) m abolishes the opposition bet values like good and bad, and proposes to man the acceptance of the totality of values, (3) m does not imply the giving up of reason, but the enriching of it, (4) m attests to the personality of man, (5) m enshrines transcendence..

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198 NIYOGI, Bhavani Shankar. *Bauddha dharmacī vaidika pārśvabhūmi* (Marathi). *Yugavānī*, July-Aug 1970.

199. O'FLAHERTY, Wendy Doniger. The origin of heresy in Hindu mythology. *Hist Rel* 10 (4), May 71, 271-333.

two levels of heresy—orthodox and heterodox explicit heresy within orthodox Hinduism necessity of evil necessity of heresy.. mythology of the origin of heresy (*Maitrāyaṇīya Up* . Bṛhaspati, for the sake of Indra, created doctrine of *avidyā*) Śiva as outcast and heretic

200 ORGAN, Troy Wilson. *The Hindu Quest for the Perfection of Man.* Ohio Univ Press, 1970, x+439.

Hinduism as quest—for reality, for spirituality, for integration; for liberation the ideal of the perfected man the way of thought, of action, of devotion, of discipline human catholicism

Rev John M. KOLLER, *PEW* 21, 340 41, M. P. PANDIT, *Ved Kes* (Nov 70), 323

201. PANDE, Trilochan. Tree worship in ancient India. Folklore 5 (5), Calcutta, May 64.

202. PANDEY, Kapil Deva *Madhyakalīna sahitya men avataravāda* (Hindi). Chowkhamba, Varanasi.

203 PANDEYA, Rajendra *Prarambhika bauddha dharma tatha brahmana dharma* (Hindi) *BAIHA* 1, 1967, 97-100

Buddhism as reaction against Ved c r tual sm and caste system, Buddhist philos — outcome of pre existing Br way of thinking the word *sramana* found in *TĀr*

204 PANDIT, M P Guru sisya tradition *Pr Bh* 68 (7), July 63, 387-393

205 PANIKKAR, K M *Hinduism and the West, a study in challenge and response* Panjab Univ, 1964 53

206 PANIKKAR R Le fondement du pluralisme hermeneutique dans l Hindouisme *Archivio* 1 2 1962 243 269

207 PANIKKAR, R Alqunos aspectos de la espiritualidad hindu *Historia de la Espiritualidad,* Flors Barcelona, 1968, 466 474

208 PARRINDER, E G Recent views of Indian religion and philosophy *Rel Stud* (*G B*) *1* (*1*), *Oct 65, 109 123*

209 PARTHASARATHY, K B Philosophical bases of Bhakti *Pathway to God* 4 (1), Nov 69, 49-59

Ved c origin of B

210 PENSA, C Some internal and comparative problems in the field of Indian religions *Numen* 19 (Supplement Problems and Methods of the History of Religions") 1971

followed by d scuss on

211 PILLAI, Govind Krishna *Hindu Gods and Hidden Mysteries* Kitab Mahal, Allahabad 1960, 126

212 PITT, Malcolm *Introducing Hinduism* Friendship Press, New York, 1955

213 POLITELLA, Joseph *Hinduism* (its scriptures, philosophy and mysticism) Crucible, Iowa City, 1966, viii+122

214 POMERANTZ, G S Le modele religieux europocentrique et les religions paradoxales' de l Inde le Bouddhisme et l'Hindouisme (Russ) *Tartu rikl Ulik Toimet* 201, 1968, 250 265

215 PRABHAVANANDA Swamı *The Spırıtual Herıtage of Indıa* George Allen and Unwın London 1962, 374

(w th the assistance of Freder ck MANCHESTER)

Rev V G NAIR *The Maha Bodhı* 70 (11) 379 81

216 PRITHIPAUL D New problems ın Hınduısm *Pr Bh* 73, Jan 68 8 18

foundat on of H unques ıoned not on of Beıng as the only Real y (Buddhısm stresses Becomıng as the only Realıty) hıstory ceases to be an absolute *saṁ ā a* ıs world of dual ty the Real ıs non dual phenomenal exıstence has an amb valent char so has man *saṁ āra* s not hıst t s a mythworld tımelessness ıs a value temporal exıstence ıs suffer ng *dha ma* must compromıze w th the concrete soc al s tuat on ın wh the H ndu finds hımself trad tıonal subordınatıon of duty to r ght can a Hındu remaın a Hındu ıf he ceases to belong to a caste ? Can he transcend h era rchy for the sake of plannıng res l ence and ınclusıveness— bas c v rtues of H ndu mınd Karma as ord nary actıon ıs natural ınherent ın the b olog cal nature of man N skama Karma s moral act on of the h ghest order

217 PROCAPIO Marıo *Le relıgıonı ındıane* R A D A R Padova, 1968, 67

218 PULLICH Frıts *Brahmanısme og Hınduısme* Gyldendal Copenhagen 1962 133

219 RADHAKRISHNAN S The Indıan approach to the problem of relıgıon *PEW* 9 (1 2) 1959 36 38

220 RADHAKRISHNAN S *Weltanschauung der Hındu* Holle Verlag Baden Baden 1961 153

(German transl of R s *The H ndu V ew of L fe* by Rudolf JOCKEL)

Rev P HACKER *ZDMG* 115 409 13

221 RADHAKRISHNAN S The dıstınctıve character of Indıan rel gıon *BJ* 19 (3) 3 9 1972 25 32

222 RAJAGOPALACHARI C *Hınduısm doctrıne and way of lıfe* Bhavan s Book Unıv Bh Vıd Bh , Bombay 1970 101

3rd re ısed ed.

223. RAJU, P T Religion and spiritual values in Indian thought. *PEW* 9 (1-2), 1959, 38-47 (Also in *ABORI* 40, 302-375)

224. RAMACHANDRA, K *Hinduism in Nutshell* The Rel Digest, Telangania (Ceylon), 1972, 101

225 RAMASWAMI SASTRI, K S The fundamental concepts of Hinduism *KKT* 28 (3-11), *1964 65*

226 RANGANATHANANDA, Swami. Hinduism Part I, *BJ*, 10-8 69, 101-106, Part II, *BJ*, 24-8 69, 30 34

227. RANGANATHANANDA, Swami Contribution of Hinduism to humanity *Pr Bh* 74, Sept 69, 392 399

228 RAU, H Zur Vielarmigkeit der indischen Gotterbilder *Indo Asia*, Stuttgart, 1967, 162-170

229 REGAMEY, C Die Religionen Indiens *Christus und die Religionen der Erde* III (ed Franz KONIG), Herder, Wien, 1961

(distinguishes bet Devas, forces of nature and Adityas, main tainers of over all cosmic order)

230 RENOU, L L'origine du culte des images dans l'Inde *Rev française*, 1949

231 RENOU, L Les religions de l'Inde *Diogene* 21, 1958, 139-144

(rev of *CHI IV The Religions Early Indian Rel Thought* by P D MEHTA, *Aspects of Early Visnuism*, by J GONDA, *The Wonder that was India*, by A L BASHAM, *Beginn der Philosophie in Indien*, by W RUBEN)

232 RENOU, L (ed) *Hinduism* George Braziller Great Religions of Modern Man, New York, 1961, 255 (Also, Washington Square Press, New York, xiii+226)

Part I Introduction general characteristics of H, its origin and hist evolution significant feature renunciation Indian society the intermeshing of societal structure with dictates of rel (H is described as a wisdom rather than as a spirituality)
Part II 37 texts in transl chronologically arranged

Rev E BENDER *JAOS* 82, 414 15 K EUGSTER *Kratylos* 7, 211, P HACKER *ZDMG* 115 409 13, P HORSCH *As Stud* 16, 156, D RIEPE, *PEW* 15, 75 76

233 RENOU L *The Nature of Hinduism* Walker Co Sun book SB5 New York 1963 155

transl. from French by P EVANS

234 RENOU L *L'Hindouisme* Ed Garnier Frères Paris 1967, 300

(see *VBD* II 48 118) R outlines the aspects of H pull ing in diff d rect ons—rel in vardness and purely external forms, popular as well as learned attitude renunciation and achievement

Rev R ta DI FRANCESCO *EW* 20 217 18

235 RENOU L *Religions of Ancient India* Mun Man, Delhi, 1971, x+139

reprint of *VBD* II 48 119

Rev (on 1953 ed) V M BEDEKAR *ABORI* 41 195 98

236 RONCONI P Filippani *Religioni dell India* 2 volumes Ist Univ Orientale Naples 1965 Vol I 249 Vol II, 201

237 ROY S N *Surya upasana ka adi pauranika svarupa* (Hindi) *Bharatiya Sahitya* 8 (2) April 63 27 37

238 ROY S N On the chronological and historical analy sis of a puranic legend on phallic worship *JOIB* 17 (2), Dec 67 123 128

Pur passages don t shed any l ght on the or gin of phallic worsh p gi e a ph losophical garb in order to adjust non Vedic elements n Vedic trad

239 RUBEN W *Die gesellschaftliche Entwicklung im alten Indien Bd 3 Die Entwicklung der Religion* Inst. fur Orientforsch ung der Deutschen Akad der Wiss zu Berlin, 67, 1971, 499

240 SAKSENA S K Hinduism *Stud Gen* 10 1962, 625 632

241 SAMPURNANANDA *Evolution of the Hindu Pantheon* Bh. Vid Bh, Bombay 1963 102

242 SAMPURNANANDA *Hindudevaparivara ka vikasa* (Hindi) Mitra Prakashan Allahabad, 1964 219

see 241 abo e

Rev B IAGA ADDATTA *CAP* 17 291 92

243 SANKALIA, H D The snake in Indian mythology *BJ* *5 (11), 28 12-58, 57 61*

244 SARAN, A K Review of *CIS* 4 *The Eastern Anthropologist* 15 (1), 1962, 53 68

ref mainly to DUMONT s essay on " Renunciation (83 above) (the essay recognizes a fundamental heterogeneity or dichotomy in Indian thought thro the ages)

245 SARASVATI, Chennakesavan The climate of Indian thought *Pr Bh* 71 (2), Feb 66, 60 66

Hinduism, as a rel indebted to the philos background of the people of India it is a combination of social practices and ethical ideals

246 SARMA, D S. *Renascent Hinduism* Bh Vid Bh , Bombay, 1966, 261

247 SARMA, M V Srirama On the advent of Srī Krsna *Ved Kes* 52 (2), June 65 *123-126*

ref to *Kṛṣṇa Up* and *Gopalatāpan'ya Up*

248 SASAKI, Genjun H Sanskritic Hinduism and Peasants Hinduism *The Annual Report of Res in Otani Univ* , 19, Tokyo, 1966

249. SASTRI, D K *The origin and development of ancestor worship in India* Calcutta, 1966

250 SATAVALEKAR, S D *Hindu samskṛteh ekatmakata Amṛtalata* 2 (4), Feb 66, 6 8

251 SCHNEIDER, Ulrich Zur indischen Religionsgeschichte *Zeitschr f ur Rel und Geistesgeschichte* 17, 1965, 169 174

review article on 107 above (discusses among other things, the views of BERTHOLET and FRAUWALLNER)

252 SEN, Amulyachandra *The Hindu avatars suggestions for their historical identifications* Saraswat Library, Calcutta, 26

avatara stories may have originated from reports about the great kings of other lands (Babylon Egypt etc) phonet c s milarities

Rev A BHATTACHARYYA *East* 1 (1), 180-81, N K BOSE, *Min I* 49,113

253 SEN K M *Hinduism the world s oldest faith* A Pelican Book, A515 1961 160

(1) nature and ideas of Hindu schools of thought (2) evolution of Hindu thought (3) collection of extracts from Hindu scriptures

Rev R CAYENNE *BJ* (15 4 62) 81 82 G R FRANCI *QJG* 6 151 52 J GONDA *Tijd voor Filos* 27 802 09 B G ROY *VBQ* 28 (3) 284 85 D M SUBRAHMANYAM *AP* (Nov 62) 515 16

254 SENGUPTA Bratindra Kumar Traditions of New Year in India *Pr Bh* 68 April 63 155 157

year as Vedic deity (*RV* I 164 48) *AV* XII 1

255 SETH S P Hinduism its evolution and interpretation *Hemisphere* 11, Mar 67, 9 13

256 SHARMA B R Hinduism and the Vedas *Saktidipam*, Mangalore 1965

257 SHARMA Munshiram *Bhakti ka vikasa* (Hindi) Chowkhamba Vidyabhavan Varanasi 1969 807

258 SHARMA Srutisila *Bauddhadharmasya vedamulatvam* *Amṛtalata* 4 (4), Feb 68, 17 21

259 SHARPE Eric J *Thinking about Hinduism* Lutterworth Educational World Religions, London 1971, 60+illustr

Rev A. R S *AP* (Feb 72) 84

260 SINGER Milton (ed) *Krishna Myths Rites and Attitudes* East West Center Press, Honolulu, xvii+277

Rev L. S *JAOS* 88 378

261 SINGH Madan Mohan Brahmanism as described in early Buddhist texts *JBRS* 45, 1959, 177 183

262 SIRCAR, D C *Studies in the Religious Life of Ancient and Medieval India* Mot Ban, Delhi 1971 292

Chh 1-3 Origin of Viṣṇu worship from Ṛgvedic to post Gupta period Bhakti in *RV* Ch 6 and 15 on Śakti worship

263 SIVANANDA Swami *Hindu Gods and Goddesses* Yoga-Vedanta Forest Academy, 1963, 215

264 SIVAPUJANA SIMHA *Kṛsnavatara kī kalpana* (Hindi) *Vedavanī* 13 (4), 17-19, (5), 8-11.

K. was not avatara of God

265. SKURZAK, Ludwik Indian asceticism in its historical development *ALB* 31-32, 1967 68, 202 210

(see *VBD* II 48 138) *RV* X 136 (Munisukta) can t be regarded as a source in this context *Br* give no indications *Up* data about ascetics (*BAU* IV 4 22, III 5 1, VI 2 15 *Ch Up* V 10 1, VIII 5 3) *ĀpDS* (II 9 21 22) is the first to mention Parivrajaka and Vanaprastha

266 SLATER, Robert Lawson. Modern comparative studies of religion and the Hindu traditions *ALB* 31 32, 1967 68, 144-151

267 SMITH, R Morton Religion of India death, deeds and after *JOIB* 15, 1966, 273 301

268 SOGANI, Kamal Chand Some religious concepts common to the Upanisads, the *Bhagavadgīta*, and Jainism *Bh Vid* 24, 1964, 32-40

269 SOLOMON, Ted J Early Vaisnava bhakti and its autochthonous heritage. *Hist Rel* 10 (1), Aug 70, 32 48

bhakti in the sense of exclusive adoration to personal deities not a prominent feature of the Veda no genuine *b* in Varuna Vasistha relationship because it is confined to Vasisthas only while *b* has a public char in its availability to all classes and because Varuna s char is too transcendental and passive for *b* origins of *b* cannot also be searched in certain theistic *Up* (like *Svetāsvatara*) origins of *b* may be discovered in aboriginal Indian rel *b*, wh was prior to Vaisnavism was incorporated into the latter (Dravidian goddesses incorporated into Vaisnavism early Vaiṣnavism and Nagas, so too early Vaisnavism and vegetal and fertility symbolism)

270 SPRATT, Philipp The Hindu personality *IR* 64, July 65, 337 41.

271 SPRATT, Philipp *Hindu Culture and Personality* Manaktalas, Bombay, 1966 viii+400

a large sweep phil and ethics sacrifice mythology caste mother fixation, Hindu society etc acc to author the Indian

modal char is not punitive as is that of the Western man it is narcissistic

Rev AGEHANANDA BHARATI *JAS* 26 519 20

272 SRIRAJ The dog in Indian mythology, legend, and history *OT* 5 (2), April 61, 47 60

Sarama in *RV*, Yama s two dogs etc

273 SRIVASTAVA V C Studies in the origins of the solar cult and sect in India *PIHC* (27th Session), 1967, 69-70

(summary) sun worsh p as a cult and sect came to be first established by Epic and Pur periods its antecedents can be traced back to Vedic lit Rohita in *AV* as sun god, but raised to supreme godhead sun worship in later times

274 STAAL, J F Uber die Idee der Toleranz in Hinduismus *Kairos* 4, 1959, 215 218

275 von STIETENCRON, H *Indische Sonnenpriester Samba und die Sakadvipiya-Brahmana Eine textkritische und religions geschichtliche Studie zum indische Sonnenkult.* Schriftenreihe des Sudasien Instituts der Univ Heidelberg, Bd 3, 1966

(D ss Munchen 1965) *Bhavisyapur* and *Sâmbapur* sun-cult thro Samba founding of an Indian sun temple, inviting sun worsh pping Maga Brahmanas from Śakadv pa to India for that purpose

Rev H HUMBACH, *IIJ* 12, 43-47

276 SUBRAHMANIAN, N Hinduism and secularism *BITCM*, 1, 1966, 1 21, 2, 1966, 216 233

moksa-oriented Ind. ph l. is the very ant thesis of secularism wh. means involvement in the temporal Karma theory denies that hist., social reform and economic development are matters of our cho ce H. is bas cally non secular, average Hindu will generally recoil from secularism

277 SUHR, Elmer G Krishna and Mithra as Messiahs. *Folklore* 77, 1966, 205 221

K. carries in his attr butes and activity many features wh can be favourably compared with the ecl pse phenomena author hazards the suggestion that the battle of Kurukshetra l ke other manifestations connected w th the messiah reflects the conflict bet. the moon and the ecl psed sun

278. SUNDARARAJAN, K. R. *Hinduism*. Panjabi Univ., Patiala, 1969, x+128.

279. SURYANARAYANAMURTHY, C. (ed.) *Śrī Lalitā Sahasranāmam*. Ganesh and Co., Madras, 1962, xix+166+30 (Sk.).

..in the preface, ed. brings together the views of scientific philosophers of the West to show that modern scientific thought approximates *Up.* phil...worship of Mother-Goddess in various periods..

Rev.: A. D. PUSALKER, *AP* (Mar.64), 133.

280. SYRKIN, A. Ya. Characteristics of the Hindu pantheon (Russ.). *NAA* 5, 1966, 250.

..analysis of Vedic gods, Indra, Agni, Uṣas, etc.; finds parallels in early Christian pantheon..

281. TAPASYANANDA, Swami. Hindu (Vedantic) idea of god. *Ved. Kes.* 53 (5), Sept. 66, 227-232.

282. TAVAKAR, N. G. *The Gandharvas. The Apsarases. The Yakshas and the Kinnaras.* Bombay, 1971, viii+104.

..G. originally hostile towards the Aryans and their gods, they are not diff. from Nāgas.. A. were truly perfect women of ancient times .K.-cult is foreign..

283. THIEME, P. Beseelung in Sprache, Dichtung, und Religion. *Paideuma* 7 (4/6), 1960, 313-324.

..*VBD* III. 36. 42A..

284. THIRUVENKATACHARYULU, S. *Hindu-Mata-Punaruddharanamu* (Telugu). Masulipatam, 162.

..hist. evolution of H. thro. the ages..

285. TOKARZ, F. Les systèmes "théistes" et "athées" de l'Inde (Polish). *Rocz. Filoz.* 15 (1), 1967, 73-88. (English transl.: "Theistic and atheistic Indian Systems", *Folia Orientalia* 9, 1968, 131-150).

286. TOPOROV, V. N. Parallels to ancient Indo-Iranian Social and mythological concepts. *Kuiper Fel. Vol.*, 108-120.

..definite proximity bet. I-I (specially Ir.) and Slavonic vocabulary for social and rel. concepts. (1) Slavonic reminiscences of

Mitraic terminology, (2) Demon adversaries of Indra and their correspondences in a Russian folk tale. Usyna=Vyamsa..

287. *Traditional Cultures in South East Asia.* Orient Longman (for UNESCO), 269

"Hinduism and Buddhism" by T R V MURTI.

288. UDAYAVIRA *Īśvara ke mukhya nama "om" ka upayoga* (Hindi) *GKP* 21 (7-8), 1969, 395-398

289. UPADHYAYA, Baladeva *Bhagavata-sampradaya* (Hindi) NPS, Varanasi, 680.

290 UPADHYAYA, Baladeva *Bharatīya vāṅmaya men śrī rādha* (Hindi) Bihar Rashtra Bhasha Parishad, Patna, 522.

291. VISHVA BANDHU. Vaidika saṁkalpa sandhya. *VJ* 19 (5), Aug 70, 47 56 (as app).

292 WADIYAR, J C Grass-roots of Hindu faith. *BJ* 13 (23), June 67, 23-24

three fundamental traits of H law of Karma, theory of Puruṣarthas, theory of Avatāras unity in Hindu rel. system brought about thro (1) common scriptures, e g, Veda, etc.; (2) common rel. practices, etc, (3) concept of spiritual progression, (4) respect for higher values of life.

293. WALKER, B *Hindu World An encyclopaedic survey of Hinduism.*

. see. *VBD* III 35 68.

294. WAYMAN, Alex. Climactic times in Indian mythology and religion *Hist. Rel* 4 (2), 1965, 295-318.

established correspondences bet. the decisive times of day, year, etc, and human life.

295. WAYMAN, A Early Bhakti. *Civilization of India Syllabus* (ed. J. ELDER), Univ. of Wisconsin Press, 1965.

. man's relationship to the sacred in the Veda precluded B in the sense of love for the lord, for, in the worship of Varuṇa the mood was of utter helplessness before a mighty feared power ("stern father"). in respect of Indra, mood was solicitation of former comradeship and favours ("indulgent mother")..

296 WEBER, Max *The Religion of India The Sociology of Hinduism and Buddhism* The Free Press, Glencoe, 1960, 392

reprint of *VBD* II 48 145 (notion of charisma)

Rev Dale RIEPE, *JAS* 22, 506 07

297. WHITE, Charles S J Krsna as Divine Child *Hist Rel* 10 (2), Nov 70, 156 177.

enthusiasm of the Aryan pastoralists for cattle two streams of Ind. trad coalesce to provide the context for the imagery of the myth of child K (1) trad wh *views* Visnu *together* with the herds of the early Aryan community, (2) later influences coming with the entry of new tribes into India either Abhiras or Gujars (in this second case, some evidence for the influence of Christian ideas relating of K. to the sun cult may be a hist necessity

298 WOLFF, Otto Die Offenbarungsgrundlage des Hinduismus in ostlichem Denken und westlicher Forschung *Zeitschr für Rel -und Geistesgeschichte* 15, 1963, 196 208

299 YOUNGER, Paul *The Indian Religious Tradition* Bharatiya Vidya Prakashan Varanasi, 1970, 138

Background, Formative Period, Consolidation, Survival IV Civil, Rgvedic civil, *Up* (author s Ph D Dissertation Princeton Univ, 1965 *The Birth of the Indian Religious Tradition Studies in the Indian Concept of Duhkha*)

300 ZAEHNER, R C *Hindu and Muslim Mysticism* Univ. of London, the Athlone Press, 1960, viii+234

Rev T GELBLUM *BSOAS* 25, 173 76, M SCALIGERO, *EW* 13, 78 79, A. SCHIMMEL, *OLZ* 60, 491 93

301. ZAEHNER, R C *Hinduism* Home Univ Library OUP, London, 1962, 272

(it is the very ambivalence of the key concept of Dharma that both gives to H its distinctive flavour and sets up within it a tension that is never wholly resolved)

Rev K. Guru DUTT *AP* (June 63), 265 66, J GONDA, *Tijd voor Filos* 26 (1), 143, M P PANDIT, *Ved Kes* 50, 451

49 VEDIC RELIGION AND MYTHOLOGY.

1. AGRAWALA, V S Vedic symbolism *Bharatī* 6 (1), 1962 63, 95 105

main purpose of Vedic hymns is to state in a symbolical form the truths of cosmic creation Vedic deities may also be explained in terms of central nervous system

2 AGRAWALA, V S *Vamana aur virat* (Hindi) *GKP* 17 (1), 1964, 62 66

3 AMARASIMHA *Ekesvaravada aur veda* (Hindi) *Vedavani* 17 (7), May 65, 12-13

Veda is monotheistic

4 ANANTASUBRAHMANYAM, T G *Rgvede stridevatah Gairvani* 10 (8), 5 8, (9), 17-20

Aditi Dyavaprthivi, S'ta Uṣas Surya Indrani Vak, Ila, Sarasvati, Bharati, Saraṇyu Sinivali, Śraddha, Aranyani

5 APTE, V M Vṛsa Kapi—the ape-man in the Ṛgveda *SP*, 21 AIOC, 1961, 3 4

V = Mṛga constellation the setting sun also called "ape" of Mṛga forming part of the figure of Orion

6 BERGAIGNE, A *Le religion védique d'apres des hymnes du Rig-Veda* Libr Honoré Champion Bibl de l' Ecole des hautes etudes, 36, 53, 54, 117, Paris, 1963, Vol I, xxvi+329, II, 512; III, 370, IV, 145

reprint

Rev P HORSCH, *Ii Stud* 18 19, 397 99

7 BHAGAVADDATTA *Atmasamarpana* Gurukul Kangri Univ , Haridwar, 1953, 175

self surrender of a Vedic devotee to Agni Indra, etc. who is *dāśvān*?

8 BHAGAVADDATTA *Daivyam mithunam*

Rev VIDYANIDHI, *GKP* 16 426

9. BHAGAVADDATTA. *Medhayajña men visnu aur agni ka samanvaya* (Hindi) *GKP* 17 (4), 1964, p 233

RV I 21 1 2

10. BHAGAVADDATTA. *Indragni* (Hindi) *GKP* 17 (4), p. 234.

11. BHAGAVADDATTA. *Indrāvarunau* (Hindi). *GKP* 17 (11), 1965, 605 607.

. *RV* I. 17.

12. BHARATI, H L N Studies in comparative mythology. *Mys Or* 2 (2), Sept. 69, 29-36.

. Vedic and Iranian mythologies

13. BHAT, G. K Vala: a scrutiny. *SP*, 23 AIOC, 1966, 18-20.

.V.=originally the person or the cave that guarded the cow; later transformed into cloud

14 BHATTACHARYA, Bhavaniprasad. *Vaidika mantron ke devataon kā svarūpa aur mahattva* (Hindi). *VJ* 21 (3-4), 1972, 239-242.

15. BIHARILAL. *Vaidika dharma kī sarvabhaumikata* (Hindi). *Vedavānī* 19 (1), Nov 66, 38-41.

16. BLOOMFIELD, M *The Religion of the Veda* The Ancient Religion of India (from Rig-Veda to Upanishads). Indological Book House, Varanasi, 1972, xv+300.

. reprint of 1908 ed .

17. BOSE, A. C. Bhakti in Vedic prayers *BJ* 17 (1), 9-8-70, 129-132.

. Vedic prayers classified acc. to *sāntabhava, dāsabhāva, sakhābhāva,* etc .

18. CHATURVEDI, Giridhar Sarma *Veda men avatāravada* (Hindi). *Kalyāna* 37 (7), July 63, 1011-1013

19. CRAWFORD, S Cromwell. Values and worship in the early Vedic period. *Tapovan Prasad* 10 (5), May 72, 8-13.

20. DANDEKAR, R. N. Vedic mythology. *Hindi Vishvakosha*, Varanasi, 1964.

21. DANDEKAR, R. N. Vedic religion and mythology: a survey of the work of some Western scholars *JUPHS* 21, 1965, 1-53.

22 DANDEKAR, R N Vasıstha as relıgıous concılıator *K R Cama Or Inst G J Vol*, 1969, 237 248

see *VBD* III 32 28 V made specıal efforts to brıng about a compromıse bet. the ancıent Varuna cult and the new Indra cult

23 DANDEKAR, R N Varuna, Vasıstha, and Bhaktı *Wıje sekera Fel Vol*, 1970, 77 82

most of the essentıal features of the classıcal doctrıne of Bhaktı antıcıpated ın Vasıṣtha s hymns to Varuna

24 DANDEKAR R N *Vedatıla vıśvadarsana* (Marathı) *Navabharata*, Jan 72, 22 42

see 25 below

25 DANDEKAR, R N Unıverse ın Vedıc thought *Gonda Gratulatory Vol*, 1972 91-114

from the poınts of vıew of cosmology cosmography, mythology, and ethıcs eschatology see *VBD* III 48 68

26 DANGE, Sadashıv A *Rgvedatıla yatu anı yatudhana* (Marathı) *Navabharata* 17 (10), July 64, 12-16

yātu=a destructıve and always demonıc force, occurs ın contrast with *ṛta*

27 DEVASTHALI, G V *Vaıdıka dharma, vatacala va bhavitavya* (Marathı) *Sahıtya anı Samskṛtı*, Nagpur, 1972, 50 ff

28 DHAVALIKAR, M K. The orıgın of Saptamātrkās *BDCRI* 21, 1963, 19 26

RV testıfies to the exıstence of S ın early Vedıc perıod plastıc representatıon of S ın some IV figurınes author establıshes sımılarıty bet. Rgvedıc and IV depıctıons of S acc to hım S were water-deıtıes (later representıng the seven rıvers)

29 DIKSHIT, Vınod *Ekam sad vıpra bahudha vadantı Samskṛta Saketah*, 15-1 70, p 2

30 DUMEZIL, G Carna (Deesses latınes et mythes védıques, 5) *REL* 38, 1960, 87 100

C, patron of physıcal force the *vıscera* ıdentıfied wıth *pıtu-*, analysıs of *RV* I 187, *pıtubhıj* (I 124 12) ın an Uṣas hymn may ref. to a rıtual performed ın the early mornıng

31. DUMÉZIL, G. Les trois fonctions dans le Rgveda et les dieux indiens de Mitani. *Med. van de Kl der Lett*, Kon. Acad. van België, 5 (47), 1961, 265 298.

..reply to THIEME's crit. in *JAOS* 80, 301 317 (90 below)

32. ELIZARENKOVA, T. Ya An approach to the description of the contents of the Rgveda. *Renou Comm. Vol*, 1968, 255-268.

. main gods of the *RV* described with the help of lists of distinctive requests addressed to each of them, functions of gods can be deduced from these requests contents of the hymns of *RV* can be described by means of a model consisting of two parts an explicative one comprising a no of levels made by oppositions of the corresponding distinctive units, and an appellative one comprising requests—the second part being in accordance with the first one..

33. GANGESHVARANANDA, Swami. *Īśvarasya vedaikavedyatvam. Sūr.* 48, 125-132; 153-162.

34. GNOLI, G. L'Iran e l'ideologia tripartita. *SMSR* 36, 1965, 193-210.

. tripartite ideology in Iran and in Veda .

35. GRISWOLD, H D. *The Religion of the Rigveda*. Mot. Ban., Delhi, 1969.

. *reprint of 1923 ed* ..

36. HILLEBRANDT, A. *Vedische Mythologie* : 2 Bände. Verlag Georg Olms, Hildesheim, 1965, x+1045.

. reprint of 2nd ed, Breslau, 1927 29. 2 vol. in one.

37. IVANESCU, G. Indo-European divinities borrowed from the peoples of the Near East and the Mediterranean (Roum.). *SAO* 3, Bucarest, 1961, 117-127.

. (1) Indra, Tyndareos, Taranos, Donar, (2) Varuṇa, Ouranos; (3) conclusions re the original home of the Aryans .

38. IVANESCU, G. The formation of the Vedic pantheon. *SP*, 26 ICO, 1964, 127-28.

. gods like Dyauḥ and Parjanya inherited from proto-IE tribes; borrowed from the peoples living in Iran and the valleys Syrderia and Amurderia by the proto Aryans are gods like Indra, Varuṇa, Aditi, Viṣṇu, Rudra (Śarva), because the names of these gods

can t be explained thro IE linguistic material author does not accept DUMEZIL s theory but agrees with the view of MACHEK that the IE gods represent the members of a divine court conceived acc to the model of the court of the tribal chief, acc to I, this soc al explanation of MACHEK must be combined with the naturalist c explanation

39 JAGANNATHA *Devatasvarupamimamsa GKP* 19

Sk rendering of Sri AUROBINDO s work serially see *VBD* III 52 10

40 JAIN, Ramachandra The Asura problem *SP*, 22 AIOC, 1965, 223 224

su ā-dr nking Aryans=*suras*, non *surā*-drinkers=*asuras* (=the sramanised devas) Asuras=Purvadevas final cleavage bet. suras and asuras by circa 800 B C

41 JANAMEJAYA *Vaidikayugani dharmikajīvanam GKP* 14 (2), 1961, 38 41

42 JOHNSEN Gosta Varuna and Dhṛtarāstra *I IJ* 9, 245 265

P and K in *MBh.* represent Devas and Asuras a dualistic concept on of the world serpents as related to K. similar names excursus on *MBh* I 108 11 list of Dhrtaraṣṭra s sons correlated w th Vedic rel

43 JOSHI, J R. *Minor divinities in Vedic mythology and religion* Univ of Poona 1970, x+2+581

Ph D thesis typed

44 JOSHI, S B *Aditi va ambhṛnī devī* (Marathi) *Navabharata* 19 (4), 31-40 (6), 1 4, (8), 12-16

Devī-cult is pre Ved c Āmbhṛṇī (Aditi)—superior to all male gods see *VBD* III 50 21-22

45 JOSHI, S B *Devī aditi-ambhṛnī yamcya cadhautaratila tulaneta laksata yenyacya gostī* (Marathi) *Navabharata* 19 (9), June 66, 4-8

Ad ti in *RV* as Rudra s w fe, in *YV* as Viṣṇu s w fe (Mādhva-cult alot e includes Āmbhṛṇīsūkta in its daily worsh p) see *VBD* III 50 21 22

46 KAPUR, Karmanarayana *Vaidika dharma kī viseṣataen* (Hindi) *Vedavani* 23 (4), Feb 71, 3 11

47 KARAPATRA, Swami *Bhajaniyatattve matantarani siddhantaś ca* *Sur* 43 (3)

Vedic Bhakti

48 KEITH, A Berriedale *Religion and Philosophy of the Veda and the Upanisads* Mot Ban, Delhi, 1969.

reprint

49. LAHIRI, Ajoy Origin of demonology in the Rigveda *PIHC* (26th Session)

see *VBD* III 52 15

50 VAN DER LINDEN, C W J *The concept of Deva in the Vedic age* Utrecht Univ, 1954, 131

doctoral dissertation

51 MACDONELL, A. A *The Vedic Mythology* Indological Book House, Varanasi, 1963, 189

reprint

52 MAJUMDAR, Ramaprasad Place of Buddhism, Jainism, and other so called non Aryan cults in the Rgveda *SP*, 23 AIOC, 1966, 20-22

53 MINOCHEHR HOMJI, N D The parallelisms between Mitra-Varuna in Ṛgveda and Mithra-Ahura in Avesta *PAIOC* (21st Session) 2 (1), 1966, 10-13

54 MODAK, B R. Magic in Atharvavedic literature *JKU* (H) 13, 1969, 8 30

55 MOELLER, V *Die Mythologie der vedischen Religion und des Hinduismus* Ernst Klett Verlag, Stuttgart, 1966, 203+73 line-drawings+18 photo

(reprint from *VBD* III 35 25) see *VBD* III 48. 1 8

56 NAUDOU, Jean Ternary structures in the Brahmaṇa and Upanisad *SP* (ISC) 4, 1972, p 2

short presentation of DUMEZIL's view D's views already anticipated in Vir Vedic origin of three *gunas* of Sankhya

57. OGIBENIN, B L Notes on the structure of myth in Rgveda (Russ) *UZTGU*, Trudy po znakovym sistemam, 2, Tartu, 1965, 192 197

(1) myth in *RV* is expressed by means of the fairly identical units of its content, (2) an achronic myth, in wh the temporal dimension is disregarded, is thus formed

58 OGIBENIN, B L The problems of Vedic onomastics: personal names in the Rgveda (Russ) *Strukturnaja tipologija jazykov*, "Nauka", Moscow, 1966, 216 224

discusses names of Vedic divinities in connection with Vedic myths in wh they are involved (Bṛhaspati is viewed as demiurge because of his special role and position in Vedic cosmogony)

59 OGIBENIN, B L An essay in Vedic mythology (Russ) *NAA* 3, 1967, 127-131

(English gist on p 236) re DUMEZIL's theory suggests that social and rel functions in his model be treated as a system in wh the first two implicate the third

60 OGIBENIN, B L *The structure of the mythological texts of the Rgveda the Vedic cosmogony* (Russ) "Nauka", Moscow, 1968, 115

structural description together with its interpretation, of the mythical content of *RV* Vedic cosmogony viewed in broad perspective as 'language of the Vedic mythology

60A OGIBENIN, B L Sur le symbolisme du type chamanique dans le Ṛgveda (Russ) *Toid orientalistika alalt* 1, Tartu, 1968, 140-152

symbolism of the centre of the universe, world tree, and tree of life in *RV* functional and structural characteristics of the Vedic deities allowing their comparison with these symbols

61 OGIBENIN, B L Myth message in metasemiotic research —social science information *Essays in Semiotics* (ed J KRISTOVA, J REY-DEBOVE, D J UMIKER), Paris, 1971, 335-342

content of the cosmogonic myth in *RV* viewed as an early attempt to formulate basic principles of the human communication by means of symbols and signs

62. OLDENBERG, H *Die Religion des Veda* 1970, x+608

reprint of 3rd and 4th ed, Stuttgart, 1917

63 OMKARANANDA, Swami *Vedon men saranagati mahima* (Hindi) *Kalyana* 36 (3), Mar 62, 779 781

64 PANCHOLI, Badriprasad *Manahpūtam samacaret* GKP 20 (4)

serially Savitr, Parvata Dhata (20 5 306 07)

65 PARANJAPE, G R *Dharma ani sampradaya 2 vedaka līna dharma* (Marathi) *Gitadarśana* 5 (8), Aug 72, 15 16, 49 52

65A PARANJPE, V G *Vedic Religion* (according to the hymns of the Rgveda) Āryasamskrti Prakasana, Poona, Vol I, 1969, 4+xxviii+328, Vol II, 1971, 4+523

English transl. of 6 above incomplete

66 PENDSE, S D *Vaidika vanmayatila bhagavatadharmaca vikasa* (Marathi) Venus Prakashan, Poona, 1965, 19+154

Bhagavata cult is not only Aryan in its origin and char, but its roots are to be vividly seen in Ṛgvedic rel. itself Ṛgvedic worship of the sun Savitṛ and Bhaga forms the basis of the cult epithet Bhagavan is connected with Ṛgvedic Bhaga see *VBD* III 48 96

Rev T G MAINKAR, *ABORI* 46 181-82

67 PHILLIPS, Harold Barry Some ways of sadhana according to the Vedas *Pr Bh* 67, Aug 62, 344-346

God of Vedas is both immanent and transcendent—both in the world and heaven upward path to god means for it (1) need to love one another, (2) being truthful in thought word, and deed, (3) purity of body and mind, (4) *prāṇayāma* quotations from Vedas

68 PRABHAVANANDA, Swami *Vedic Religion and Philosophy*. Sri Ramakrishna Math, Madras, 1968, 171

VBD II 49 39 5th impression

69 PRIYAVRATA *Vaidika dharma men jivana ka laksya* (Hindi) *Vedavanī* 13 (11), Sept 61, 11 14

70 PRIYAVRATA *Vaidika dharma aur upasanā* (Hindi) *Vedavanī* 14 (5 11)

71 PRIYAVRATA *Vaidika dharma aur rastronnati* (Hindi) *Vedavanī* 14 (12), Oct 62, 16 19.

72 RAGHURAJAMISRA Chakravartı *Vedesu devadevata-tattvayor vımarsah Trıpathı Fel Vol*, 1965, Sk 15 25

d st nction ın Veda bet Deva and Devata Devatas may be *celana* or *acetana* but Devas are essent ally *cetana*

73 RAY Pramod Ranjan Devotıon ın the Rgveda *Bharatī* 3, 1969 70 51 60 (Also ın *SP* 25 AIOC 1969, p 23)

d ff bet mag c and devot on

74 ROY, Ramkumar *Vaıdıka Purakathasastra* Chowkhamba Varanası 1961

(H nd transl of MACDONELL s *Ved c Mythology*)

75 SAMIKSAKA *Vaıdıka devatamce abhınava darśana* (Marathı) *Prajnaloka*, Nagpur 11 (3) 139 152, (4) 208 212

cr t c sm of R N DANDEKAR s v ews on Vedıc mythology as embod ed n *VBD* II 52 7

76 SATAVALEKAR S D *Vedoktadharmena manavakalyanam GKP* 14 (6) Jan 62 189 194

77 SATAVALEKAR S D *Sarıre devanam nıvasah Amrtalata* 4 (3) Nov 67 6 8

VS 34 56 *AV* X 8 1 2 XVIII 8 9

78 SHARMA B R Rgvedıc relıgıon *TTD Journal*, Tırupatı, 1963

79 SHARMA Munshıram *Isvara ka astıtva* (Hındı) *Veda vanī* 22 (11) Sept 70 2 5

three nd cat ons *RV* VIII 100 4 *vıśvā jātanı abhı asmı mahnā | tasya mā p ad o vardhayant | adard o bhuvanā dardar mı*

80 SHARMA Munshıram *Veda men ısvara ka aısvarya* (Hındı) *VJ* 21 (3 4) 1972 96 100

81 SHARMA Vıjay Shankar *Devasura samgrama* (Hındı) *Vedavanı* 15 (11) Sept 63 9 14

not hıst but symbol cal

82 SHENDE N J The Devas ın the Vedıc lıterature *SP*, 21 AIOC 1961 11 12

. *Sam* Devas were originally mortal, first to reach Svarga thro *yajna* (first stage), *Br* every sacrificer became a Deva after death—Agni at one end and Viṣnu at the other (second stage), *Up* Devas as mere aspirants for the attainment of the highest (the last stage) see *VBD* III. 52 16

83 SHIVAGANESHA MURTHY, R S More light on Vedic pantheon. *SP*, 26 AIOC, 1972, p 378

84 SITARAMIAH, G Vedic brahmanism in the Samyutta Nikaya *Mys Or* 1 (1), Mar 67, 22 26

85 SIVAPUJANASIMHA *Vedon men nṛsimhavatara kī kalpana* (Hindi) *Vedavani* 19 (1), Nov 66, 81-85

RV I 154 2 is believed to suggest Nṛsimha, this is unwarranted, no avatara conception in Veda

86 SUDAMA PRASAD *The Essence of Vedic Religion* Arya Samaj, Delhi, 26

87 SUDHAKARA *Vedoktam buddhyanukulam isvarasvarupam*. *GKP* 14 (4), Nov 61, 127-130

serially

88. SURYAKANTA *Vaidika Devasastra* Meh Lach , Delhi, 1962, 40+456+32

Hindi transl of MACDONELL s *Vedic Mythology* full quotations from Veda with accent see 74 above

89 SURYAKANTA. *Vaidika dharma evam darsana* 2 Vol. Chowkhamba, Varanasi

Hindi transl of KEITH s *Religion and Philosophy of the Veda and the Upanisad*

90 THIEME, Paul The ' Aryan ' Gods of the Mitanni Treaties *JAOS* 80 (4), Oct Dec 1960, 301-317

the four gods mentioned on the Boghaz Koi tablet are mentioned together also in *RV* (X 125 1) and *AV* (III 4 4) in *RV* they are not unoften celebrated as protector of treaties or contracts see 31 above

91 THOMAS, E G Some Vedic gods and etymologies, *Philologia* 1, 1921-22, 197-204

to seek natural phenomenon for every god leads to unsatisfac tory results linguistic sc ence is not fully competent to unravel the truths of rel hist three points need to be taken into account (1) s irvival of pre Aryan ideas (2) contd influence of peoples of other races (3) independent origin of similar beliefs and myths

92 TILAKASIRI J Imagery in Vedic mythology *PAIOC* (23rd Session), 1969 275 282 (Also in *SP*, 23 AIOC, 1966, III, 1-2, and in *Arch Or* 39, 1971 76-83)

surveys the early Vedic theories of cosmology and cosmogony examining in particular the function of analogy in shaping of creationist myths mythopoetical symbolism in Veda is as imp as the mythorel gious for in it are seen the germs of the later developed poetical and rel imagery of Sk

93 TOPOROV, V N From observations concerning the etymology of words of mythological character (Russ) *Symposium on etymology*, Inst Russ Jaz , Moscow, 1967 11-21 (Also in *Etimologija* 1967)

traces of Vedic *vrtrahan* Old Ir *verethragna* in Slavonic trad phraseology connected with Vedic Mitra

94 TULLYSEEGAR, W Vital value in the Vedic god idea *Hibbert Journal*

95 UPADHYAYA, Baladeva *Dharma aur darsana* (Hindi) Sarada Mandir, Varanasi, 310

96 UPADHYAYA, Baladeva *Dharmo visvasya jagatah prati stha* *Sur* (Diamond Jubilee No), 1966, 115-122

97 URSEKAR, H S The sun in the Rgveda *Bh Vid* 28, 1968 (1971), 55 63

Surya Savitr, Pūsan, Visnu see *VBD* III 51 111

98 VARENNE, J La religion vedique *Encycl de Pléiade, Hist des Rel*, Vol I, Gallimard, Paris, 1970, 577 625

99 VARMA, Satyakama *Vaidika devavada* (Hindi) *GKP* 23 (1-2), 1970, 104-113

100 VARMA, V P The Vedic religion and the origins of Buddhism *JBRS* 46, 1960, 276 308

..a long pre Buddh. hist. of the forces and trends wh. served as the foundations of B. .. germs of Buddh, protest in some *RV*-hymns..Vedic roots of spiritual idealism; Vedic scepticism as one of the roots of B.; Up. and B. revolt against sacrificial system.. (B. as a social revolution and as Eastern Indian movement)..

101. VEDANTASASTRI, H. The Vedic religion *versus* the religion of the Indus valley. *PIHC* (22nd Session), 172-173.

..cult propagated by Śiva and upheld by his staunch follower Nandīśvara is the Tantric cult in its original form; while the rel. adhered to by Dakṣa and upheld by Bhrgu is the Vedic rel. ..this is the conflict bet. IV rel. and Vedic rel...later compromise bet. the two was effected thro. the efforts of the Aryan Pontiff Brahmā..

102. VIDYALAMKAR, A. K. *Rta-varuṇa-sabhyatā* (Hindi). *Saptasindhu* 12 (7), July 65, 18-26. (Also in *Pariṣad-Patrikā* 7. 3, Oct. 67, 33-38).

..Ṛta represents a culture wh. existed before *RV*..that culture is at least 10 to 15 thousand yrs old..

103. VIDYAMARTANDA, D. D. Catechism on the Vedic dharma and Arya Samaj. *Vedic Light* 4, 1970.

..serially..

104. VIMALAJI. *Vaidika deva vijñāna aur maharṣi dayānanda* (Hindi). *Vedavāṇī* 21 (6), April 69, 6-10.

105. VOHRA, A. *Bhaktibhāvanā aur vaidika vānmaya* (Hindi). *VJ* 11 (9), Nov. 62, 27-31.

106. YOGENDRA. *Svādhyāyād iṣṭadevatasamprayogaḥ*. *GKP* 22 (4), 1969, 174-175.

107. YUDHISTHIRA, Mimamsaka. *Vedapratipādya devon kā trivṛttva* (Hindi). *Vedavāṇī* 24 (10), Aug. 72, 6-9.

..among Vedic deities, 11 are primary ones; they are called Rudras; their *trivṛttva* (I. 136. 11)..

50. MAJOR DIVINITIES OF THE VEDA.

(1) *Agni*:

1. ABHAYADEVA. *Jāgarūka agni* (Hindi). *Vedavāṇī* 13 (8), 14-17.

2. AGRAWALA, R. C. Agni in early Indian art. *JIH* 43 (1), April 65.

3. AGRAWALA, V. S Fire in the Ṛgveda. *EW* 11, Mar. 60, 28-32.

4. AGRAWALA, V. S A study in the symbolism of Agni. *Bhāratī* 6 (1), 1962-63, E 21-42

based on *RV* I 1

5. AGRAWALA, V. S *Agni* (Hindi). *Vedavanī* 17 (3), Jan. 65, 5-8.

• serially threefold nature of Agni

6 ANGOLD, Francis H. The importance of fire in Indian mythology *AP* 42 (5), May 71, 217-221.

7. DANDEKAR, R. N. Some aspects of the Agni-mythology in the Veda. *JOIB* 11, 1962, 347-370

• emphasises distinction bet mythological Agni and sacrificial fire
• discusses Narāsamsa, Tanūnapat, Vaisvānara, Apāṁ Napat, Angiras, Atharyu, etc

8. GUPTA, Nolini Kanta. A Vedic story. *Seer Poets*, Aurobindo Ashram, Pondicherry, 1970

evocation of Vedic Agni see *VBD* III 53.52..

9. HARLE, J C Two images of Agni and Yajñapuruṣa in South India. *JRAS* 1962, 1-17

• a statue on the north Gopura of the Naṭarāja temple at Chidambaram represents Agni and not Yajñapuruṣa; an image of Y. exists in Jambukesvara temple on the island of Śrīrangam.• supported by *RV* IV. 58 3

10. KANTAWALA, S G *Rgvede 'gnidevata. Surabhāratī* 9, 1971, 63 68.

11. MANI, Chandrachud. *Vaidika devata agni* (Hindi). *Tripathi Fel. Vol* , 1965, H 131-136.

12 OJHA, Radhakanta. *Agni—eka vaidika viśleṣaṇa* (Hindi). *Prajña* 15 (2), Mar. 70, 184-187.

13. OTTEN, H.; MAYRHOFER, M. Der Gott Akni in den hethitischen Texten und seine indo-arische Herkunft. *OLZ* 60 (11-12), 1965, 545-552.

..Vedic Agni..

14. SAHAI, Bhagwant. An interesting image of Agni from Bihar. *JBRS* 52, 1966, 108-111.

..Agni, an imp god in Veda, was in course of time reduced to the status of a Dikpāla, therefore, rare sculptural representations..

15. SATISH CHANDRA. *Vaidika laukika agniyon kā samdarśana* (Hindi). *Vedavāṇī* 16 (7), May 64, 3-7.

..five Agnis in *ŚPBr*...

16. SCHRÖDER, F. R. Heimdall. *PBB* (T) 89 (1), 1967, 1-41.

..H. substantially similar to Agni..

17. SHENDE, N. J. Agni in the Brahmaṇas of the Ṛgveda. *ABORI* 46, 1965 (1966), 1-28.

..birth and forms of A., Agnyādhāna; Agnihotra, Agniṣṭoma, etc...

18. SURJANDAS, Swami. *Vaiśvānara-svarūpa-vivecana* (Hindi). *Viśvambharā* 4 (1-2), 1967, 83-98.

(*ii*) *Aditi*:

19. AGRAWALA, V. S. Aditi. *Vedavāṇī* 13 (6), April 61, 4-6.

20. BAILEY, H. W. The lady of the house. *Wijesekera Fel. Vol*, 1970, 75-76.

A.=*pastya patni* (*AV* VII. 6. 2), *pastyā* (*RV* IV. 55.3). concept of A. as lady of the house, mistress of the household, Indra is seen to be "the general rector or director of the house". celestial household modelled on society system, Vedic divinities=idealized society on earth.. in ancient Iran, the terminology developed from *cu..mṛtiṣṭa-marta + apta, amṛta-spantas*=sons of the house..

21. JOSHI, S. B. *Devī aditi va viṣṇu* (Marathi). *Navabhārata* 18 (10), July 65, 19-24.

22 JOSHI S B *Aditi va ambhrni devī* (Marathi) *Nava bharata* 19 (1), Oct 65, 14-18.

see *VBD* III 49 44 45

23 PANDIT, M P *Aditi and other deities in the Veda* Sri Aurobindo Study Circle, Madras, 1957, 185

elaborate study of Adit Surya, Maruts rejects naturalistic interpretation Aditi blends Impersonal and Personal, Surya= supreme light and life in the firmament Maruts=progressive illumination of human mentality

Rev DHARMADEVA *GKP* 13 319

(iii) *Asvinau*

24 AGRAWALA, R C Aśvins in sculptures from Rajasthan *JIH* 41 (1), April 63

25 AIYAR, T K Krishnaswami *Asvinam darsanam kiñcit* *SP*, 22 AIOC, 1965, 209-210

26 BERNOLLES J Le ' symbolisme" du damier sur les poteries de la haute epoque asiatique et le mythe solaire des Acvin-Dioscures *RHR* 168, 1965, 117 154

(ref to PRZYLUSKI s view re Asvins as two cavaliers attending upon the Mother Goddess)

27 BOSCH, F D K De asvin goden en de epische tweelingen in de oudjavaanse kunst en literatur *BTLV* 123, 1967, 427 441

28 CHAPEKAR, N G Nasatya *ABORI* 45, 1964, 29-37

N are celestial divinities presumably they are stars. N and Asvina are interchangeable terms

29 HAMSARAJ *Vedon ke vaidya aśvi kumaron ka vaijñanika rahasya* (Hindi) *Vedavani* 24 (4), Feb 72, 25 26

A =Prana and Apana body=*devatāsamuha*

30 JOG, K P The Asvins in the Ṛgveda and their traces in the later literature *J Bom U* 33 (2), Sept 64, 1 50, 34 (2), Sept 65, 1 65

(sections from doctoral thesis) exalted position of A. as succouring gods, more allied to Indra .

31. JOG, K. P. The Aśvins in the Matsya and Agni Purāṇas. *Pur.* 7 (2), July 65, 254-261. (Also in *SP*, 21 AIOC, 1961, 37-38).

..shows how these 2 *Pur.* have retained the Vedic char of A. ..

32. KANTAVALA, S. G. Aśvinā. *JMSUB* 16 (1), April 67, 9-15. (Also in *SP*, 23 AIOC, 1966, III. p. 2).

..A. in Veda and *Pur.* ..birth and parentage, derivation of the name; epithets, form and locality; association with ritual

33. MULLER, Reinhold F. G. Die beiden indischen Götterärzte. *Arch Or* 28 (3), 1960, 399-413.

..study of Vedic Aśvins from the pt. of view of medical science and practice..

34. PRABHU, R. K. The riddle of the Aśvins. *JOIB* 15 (2), Dec. 65, 203-218.

..see : *VBD* II. 50 17..riddle can be solved on the basis of the Arctic theory..A., purely of stellar origin, A.=the twin stars Punarvasū in the Mithuna Rāśi of the present Hindu luni solar zodiac..evidence of the rites connected with Pravargya..

35. SCHWARZ, W. Germanische "Dioskuren". Bonner Jahrbücher 167, Kevelaer, 1967.

36. SRIVASTAVA, V. C. The Aśvins in the Rigveda. *JAHRS* 30, 1964-65, 51-62.

. physical basis of A. was solar in the dual aspects of fertility and light..idea of these gods goes back to IE period, but the name is Indian..

(*iv*) *Indra* :

37. BAJPAI, K. D. Indra in early literature and art. *BAHIA* 1, Saugar, 1967, 21-24. (Also in *SP*, 23 AIOC, 1966, p. 175; *PAIOC*, 23rd Session, 1969, 368-371; *Ṛtam* 1, July 69, 126-130).

38. BHAT, G. K. Minor Ṛgvedic enemies of Indra : Śambara. *JBomU* 38, Oct. 69, 1-10. (Also in *SP*, 24 AIOC, 1968, 6-7).

..sequel to *VBD* III. 49, 13..Ś.=a non Aryan foe of Indra, originally in connection with Divodāsa, later on transformed into a cloud-demon..

39 BIHARILAL, Sastri *Vṛtradyasura* (Hindi) *Vedavani* 17 (1), Nov 64, 49-52

no descriptions of real wars

40 BOSCH F D K. Indras strijd met Vṛtra *BTLV* 124, 1968, 241-261

41. DAIVARATA *Indrayajña* Rishikula Yogashrama, Gokarn, 1960, 89

Indra worship with Vedic hymns

Rev V KRISHNAMACHARYA, *ALB* 29, 290 291

42 DANGE, Sadashiv A *Indra ani dyavapṛthivī* (Marathi). VSMV 1963, Nagpur

examines Indra s exploit of releasing heaven and earth

43 DANGE, Sadashiv A Survivals in the Ṛgvedic Indra myth. *NUJ* (H) 15 (2), April 65, 166 188

seeks to interpret the legend of 'release of waters or cows by Indra Vṛtra=serpent encompassing earthly waters *apsu*=chaos, *apsujit*=overpowerer of chaos *danu*=cave *dānava*=cave-dwellers in the exploits of Indra lurk the survivals of the folk belief in a demon guarding water places

44 DEVASTHALI, G V Indra and his devotees A study based on the Ṛgveda *R Dravid Fel Vol*, 1971, E 30-40

45 ELIZARENKOVA, T Ya , TOPOROV, V N Semiotic notes about Vedic Indra (Russ) *Tezisy II letnej skoly po vtoričnym modelirujuščim sistemam*, Tartu, 1966, 49 50

an attempt at a semiotic interpretation of Indra s prominence in the Ṛgvedic pantheon and of its prehist.

46 GANGULI, Kalyan K. Indra a tribal hero who became a god *PIHC* (24th Session), 1961, 87-88

Indra represented as not being in harmony with Nature he belonged to the Kauśika clan

47 GODBOLE, G H Indra in the Ṛgveda and the Atharvaveda. *SP*, 21 AIOC, 1961, 236-237

48 GONDA, J A note on Indra in Purāṇic literature. *Pur* 9 (2), July 67, 222-261.

..Indra's inferior position .study of *Mārkaṇḍeya P* (3rd cent. A. D.) and *Viṣṇu P* (3rd 5th cent. A. D). many Vedic features preserved in Pur. Indra—or transformed by combining other or new elements.

49. GONDA, J. The Indra festival according to the Atharvavedins. *JAOS* 87, 1967, 413-429.

..two Atharvanic descriptions of Indra festival focussing attention of king and his priest on the necessity of celebrating the festival.. Viṣṇu also included for the offerings erection of Indradhvaja as the starting pt. of the ritual..

50. JAYADATTA. Indra kī māyā (Hindi). *Vedavāṇī* 20 (6), April 68, 4-8.

. ref. to *RV* VI. 47. 18..

51. JOSHI, Maheshwar N. A study of Indra in the Ṛgveda. *SP*, 26 AIOC, 1972, p. 509.

. god of thunderstorm and war..

52. KAPADIA, B. H. Characteristic activities of Indra. *SVUOJ* 14 (1), June 71, 1-8.

..for the Vedic poet, the Vṛtra-fight is a kind of creation myth..

53. KAPADIA, B. H. The place of Vṛtra-fight. *JOIB* 21 (4), June 72, 283 290.

. place of Indra's fight with V. is the sky high up above..

54. KRAMRISCH, Stella. The banner of Indra. *Art and Thought* (*Coomaraswamy Fel. Vol.*), 1947, 197-201.

..*RV* IV. 24. 10, VIII. 1. 5..

55. KUIPER, F. B. J. [Indra-Vṛtra contest represents an Aryan myth of creation] *Museum* 52, 198-200 (on *VBD* II. 54. 16); *BTLV* 107, 1951, 72; *MKNAW* 14, 1951, 219.

..mountain against wh Indra directed his assaults was primordial mountain (floating on the surface of cosmic waters) on wh. resided Vṛtra or the power of resistance of the inert chaos, *Indra's fight* against the dragon describes a stage in the process of creation when gods did not yet have at their disposal Amṛta / Soma, since this, along with all essentials of life (such as water and the sun), was still guarded in the primordial mountain by the serpent representing the nether world, the fact that Indra wins it and causes

the sun to rise constitutes his great creation act, wh is repeated every morning and wh leads up every year, at the time of the winter solstice, to a new crisis (*VBD* II 54 16 *vajra*=demon slaying potence of the cult *vajra* concept out of Soma stone concept Indra Vṛtra fight, originally a cult representation of Soma pressing)

56 KULKARNI, S N Fresh light on Vedic Vṛtra. *SP*, 22 AIOC, 1965, 226 227

V =volcano

57. MISHRA, Harimohan Kashshu and Kauśika *SP*, 25 AIOC, 1969, 18-19

Kashshu the national god of the Kassites (1750 1175 B C), may be identified with Kauśika, that is, Indra

58 MODHEY, S G Indra-Vṛtra myth in the Epic *SP*, 26 AIOC, 1972, p 71

(a) Vedic traits preserved, (b) Vedic traits obscured, (c) new traits introduced

59 RASTOGI, Sudha The later development of the Ṛgvedic concept of Indra *SP*, 22 AIOC, 1965, 235 236

60 SCHMIDT, H -P *Bṛhaspati und Indra Untersuchungen zur vedischen Mythologie und Kulturgeschichte* OH, Wiesbaden, 1968, viii+260

B is a late-comer among Vedic gods acc to S, B, "Lord of Praise , was originally an epithet of Indra, who combined in his person priestly and royal functions (cf Vala myth Indra together with Angirases, frees the cows identified with dawns, in that myth, I is simultaneously the royal sacrificer, who distributes booty from the battle to priests as gifts, and priestly leader of singers. The human king, who represents Indra in the ritual was originally a priest king too), B is a secondary personification of the priestly aspect of Indra, wh was made when, in the course of the consolidation of the class system and the progressive specialization of the ritual, the Vedic king relinquished his priestly prerogatives to professional priests

Rev O v HINUBER, *ZDMG* 121, 207 208, P HORSCH, *As Stud* 24, 66 63, V G RAHURKAR, *ABORI* 50, 109 112

61 SHARMA, Lakshmikant. *Bauddha dharma men Indra* (Hindi) *Medha* 6 (1-2), 1968 69 (1971), 53-70

..Indra quite popular in early Buddhist times, accepted in the Buddhist pantheon..Indra in Buddhist lit, not very diff from Indra in Vedic lit...

62. SHENDE, N. J. Indra in the Brahmanas of the *Ṛgveda*. *Bh. Vid.* 24, 1964, 46-58.

63. SRIVASTAVA, V. C. A new approach to the personality of Rigvedic Indra. *JAHRS* 31, 1965-66, 165-178.

64. SRUTISHIL SHARMA. *Śaurya kā devatā–indra* (Hindi). *Vedavāṇī* 14 (2), Dec. 61, 8-10.

65. TOPOROV, V. N.; IVANOV, V. V. Le mythe indoeuropéen du dieu de l'orage poursuivant le serpent; reconstruction du schéma. *Claude Lévi-Strauss Fel. Vol.*, Paris, 1969, 1180-1206.

..an analysis of the Vedic hymns of Indra and Parjanya from the viewpt. of the reconstruction of the IE mythologeme of the storm-god and his adversary..

66. TOPOROV, V. N.; IVANOV, V. V. To the reconstruction of the character of Veles-Volos as of an adversary of the Thunderer (on the basis of secondary sources). (Russ.) *Semeiōtike, Tezisy dokladov Letnej školy po vtoričnym modelirujuščim sistemam 4*, Tartu, 1970, 47-50.

..about the connection bet. the Slavic god Veles and Vedic Vṛtra and Vala..

67. UDAYAVIRA. *Vaidika indra* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 33-36.

..where, in the Veda, Indra is represented as creator and basis of the world, he is to be understood as Brahman..

68. VENKATASUBBIAH, A. On Indra's winning of cows and waters. *ZDMG* 115, 1965, 120-133.

..apropos the view of LÜDERS on Indra's conquest of Vṛtra and overthrow of Vala..that view not acceptable..heavenly cows are not heavenly rivers..mention of release of cows and waters follows a conventional pattern; there is no borrowing in any of the myths..

69. VIHARILAL. *Śambara aur indra* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 80-82.

(v) *Pūsan*

70 KRAMRISCH, Stella Pusan *JAOS* 81, 1961, 104-122

Savitṛ, Pūṣan, and Surya refer to the same symbol in the cosmos, the sun the main image in wh the presence and activity of Puṣan is invoked is that of his *path*

71 *Rgvedatīla pūsan devata* (Marathi) *Prerana* 1 (1-7), 1967.

serially

(vi) *Yama*

72 ANKLESARIA, B T Yima Khshaeta *JCOI* 38, 1956, 41-59

comparison with Vedic Yama (*yamo rājā*) .

73 BARUA P R. The conception of Yama in early Buddhism *JASPak* 9 (2), Dec 64, 1 14

74 BHATTACHARJI, Sukumari Yama and Chinese eschatology. *IHQ* 37 (2-3), 1961, 126 134

as Buddhism travelled bet China and India, Yama s figure as a death judgement god became clearer and more well-defined both in Buddhist and Hindu mythology, till the old Vedic patron god gave way to the formidable figure of epic Yama

75 DUMÉZIL, G La *sabha* de Yama. *JA* 253 (2), 1965, 161-165

descriptions in Veda, *MBh.*, and Iranian mythology examines the question of correspondence bet Yama and Yima

76 KARMARKAR, A P Yama, the god of death of the Dravidians *Indica* 4, 1967, 7 10

Y is said to be king of the south, dark in colour, *mahiṣa* as vehicle lord of death, in his dialogue with Yamī, Y refers to something not being in accordance with the Aryan path Māhiṣkas were an imp proto Indian totemic tribe (*mahiṣa* as totem) acc. to Pur , Māhiṣkas belonged to the south on the basis of this evidence, author concludes that Yama Yamī were originally Dravidian

77 RAM GOPAL *Vedon men yama ka svarūpa* (Hindi). *Vedavani* 16 (1), Nov 63, 26 32.

Saramā = Uṣas Sārameyau = Ahorātre Yama = Mṛtyu .

78. REDDY, Y Gopal Some interesting icons of Yama and his consort Dhūmorna. *JAHRS* 30, 1964-65, 105 111

79. TRIVEDI, Ram Govind *Rgveda men yamaraja* (Hindi). *Tripathaga* 8 (4), Jan 63, 105-114.

Y seems to be god of sacrifice in Vedas Y and Varuna mentioned together in X. 14 7, does it suggest identification of Y. with Mitra ? (such identification in Iran) .

80. WAYMAN, A. Studies in Yama and Mara *I-IJ* 3, 1959, 44-73; 112-131.

names of Yama . those stemming from Vedic lit his companions Y. is the male side of mankind, the maker of laws, the judge . he is both the Dionysian and the Apollonian man two strains in Y divine Y of solar nature, the prototype of immortality, fearful Y, personification of evil in man and of his inevitable death (epic and Buddhist Y) solar Y is the Form (*rupa*) or the fiery wind, when Yamī is the Name (*nāma*) or a river or *ālayavijnāna*, the mental earth .

(*vii*) *Rudra-Siva*

81. AGRAWALA, V S *Rudravivecana* (*kucha mantron para vicara* (Hindi). *Vedavanī* 14 (5), Mar. 62, 7, 8, 17.

82 AGRAWALA, V. S *Visapayi sivah. Amṛtalata* 2 (1), May 65, 8-13

83 AGRAWALA, V. S. *Sivaka visapana* (Hindi) *Kalyana* 39 (5), May 65, 907-910

see 82 above

84 AGRAWALA, V. S. The meaning of Mahādeva. *Pur.* 7 (2), July 65, 291-299.

. Śiva in Linga form and human form

85 AGRAWALA, V S *Śiva Mahadeva, the great god: an exposition of the symbolism of Śiva* Veda Academy, Varanasi, 1966, vi+66+illustr.

86 BANNERJEE, P. Some aspects of the early history of Śaivism *I-AC* 14 (3), July 65, 215-231.

. IV civil., Vedic, post Vedic .

87 BHANDARI V S Rudra as the supreme god ın the Yajurveda *NUJ* 16 (1) Oct 65 37 42 (Also ın *SP* 22 AIOC 1965 212 14)

R n *YV* represents the monothe sm of the Ved c age Tryambaka—one represent ng the three powers of Supreme God ı e creat on preservatıon and des ruct on

88 BHARATI H L N The Trımūrtı Sıva and ıts relatıon to the Hıttıte Teshub *SP* 22 AIOC 1965 157 158

89 BHATTACHARJI Sukumarı Rudra from the Vedas to the Mahabharata *ABORI* 41 1960 (1962) 85 128

w h h s *gho a* and *ıva* forms Rudra embod es ın h s person the dual princ ple of l fe and dea h he s the closest approx matıon to he abstract concept of Fate the All powerful (wh concept has ın the Ep c age supplanted all the other Vedıc gods)

90 CHAKRAVARTI Amıyakumar *Rgvede lıngadevasyopasana* *SSPP* 47 (9) Jan 65 197 202 47 (12) Aprıl 65 260 263

(Sk transl by MADHUSUDANA VEDANTASASTRI) *ś na* ıs not phall c symbol the word *l nga* has no bad sense

91 CHAKRAVARTI A K *Rgveda lıngadevatara upasana* (Bengalı) *Bharatavarsha* July 65 129 138

l n a p at ka see 90 above

92 CHAUDHURI N K Is Sıva a Vedıc deıty ? *Kamakotı Vanı* 3 (11 ff) 1971 72

ser ally Ś s Ved c *śiśnadeva* one who ıs g ven to sensual pleasures

93 CHAUDHURI N K Sıva and Rudra are ıdentıcal *Kamakotı Vani* 4 (9) Sept 72 23 31

94 CHAUDHURI N N *Vedesu puranesu ca bhagavatah śivasya tattvam rahasyam ca* *Pur* 8 (2) July 66 258 270

author refu es tl e v ews (1) tl at Ved c Rudra s d ff from his Pur and Tantr c counterpart (2) that Ś s or gınally a non Aryan de ty (3) that Ś s des ruct on of Dakṣa s sacr f ce symbolises the confl ct bet non Aryan republ can and Aryan monarch cal forms of go t (4) that tl e *l nga* form ıs non Ved c and non Aryan *l ngap ṭh ka* and *l ṅga* symbolise the earth and the sky

95 DANGE, Sadashiv A Tryambaka (the genesis of the concept) *JOIB* 19 (3), Mar 70, 223-227

> the most original concept underlying the word *t* is that of triple fire fostered by the triple water mothers, this concept was later transferred to Rudra-Śiva in one of the aspects of cosmic fire

96 DAS, Maheshwar Is Siva a non Aryan deity? *SP*, 26 AIOC, 1972, 488 489

> Ś is Vedic Aryan god conceived as Visvamūrti *linga*=ultimate subtle cause

97. DAS GUPTA, Kalyan Kumar Vatuka-Bhairava and Vedic Rudra *JASBen* 9 (3-4), 1967, 260 261

> V B always represented in images as accompanied by dog, Vedic Rudra Siva is associated with dogs *AV* XI 2 30 R with howling dogs *VS* 16 28, *KS* 17 13, *MS* 2 9 ɔ R as *śvapati*

98 DAVE, S S Vedic Rudra and Indus valley Pasupati *SP*, 24 AIOC, 1968, 11 12

> assumes that Sk. was the state lg of IV civil, Rudra was the chief of state, Dasarajna=a civil war within the decadent IV empire, both camps having Aryan and non Aryan leaders

99 GANGADHARAN, N The eleven Rudras *SP*, 26 AIOC, 1972, p 246

> in Vedic lit. R is said to be a form of Agni, ref to 11 Rudras in the count of 33 gods, names of these 11 Rudras not given, *GS* mention names of 12 forms of Agni, of wh one is Rudra *MBh.* gives 3 diff lists of 11 Rudras

100 GONDA, J Śiva in Indonesia *WZKSA* 14, 1970, 1-31

101. GRÉGOIRE, H ; GOOSSENS, R., MATHIEU, M. *Asklépios, Apollon Smintheus et Rudra*

> *VBD* II. 50 77 Ask., son of Ap, originally the god of mole hills and the founder of mole cult in a certain Yajus formula, mole is called Rudra s animal, therefore, R and Ap identified

102 GUPTA, Sudhir Kumar Coconut (*tryambaka*) in the Rgveda is the origin of Siva cult *Śodha Bharatī* 1 (1-2), Dec. 65, 43-60

> (revised version of *VBD* II 50 78 IV Śiva is later development of Rgvedic Rudra, Śiva-cult is Vedic the word *tryambaka*

occurs only once in *RV* (VII 59 12), it means coconut, and the Maruts in *RV* VII 56 59 ref to the coconut waters later conception of Siva with Uma Kumara Ganesa matted hair, serpent, *triśūla* bull etc rooted in the figurative description of various forms and qualities of coconut

103 IWASAKI, S Rudra and the Śūlagava sacrifice in Gṛhyasūtras (Jap) *JIBS* 12 (2), 1964, 814-820

104 JAIN Raj Kumar *Vṛsabhadeva tatha siva sambandhi pracya manyatayen* (Hindi) *Anekanta* 18 (6), Feb 66, 276-280

n ne names of Rudra mentioned in *ŚPBr*, all these used as epithets of Agn deva Vṛṣabhadeva as another name of Agnideva Jaina trad recognises V as Siva his way as *sivamārga* his *mokṣa* as *śivagati*

105 JOSHI, S B *Devi aditi va rudra siva daivata* (Marathi) *Navabharata* 18 (12) Sept 65, 15-24

106 LONG Joe Bruce *Visions of terror and bliss a study of Rudra Siva in pre Puranic Hinduism* Chicago Univ, 1970, 408

doctoral diss. typed

107 LONG, J Bruce Śiva and Dionysore—visions of terror and bliss *Numen* 18 (3) Dec 71 180 209

seeks to describe and interpret certain divine modalities or modes of man festation w h the two deities possess in common I General remarks concerning Ś. and D II Structural parallels in the char and cult of Ś and D there is evidence to indicate Aryan and Vedic or gin for Rudra Rudra Śarva is markedly reminiscent of Sarva or Saurva the god of divine sheath in *Avesta* the core of Rudra s char is Indo Ir and as early as *SYV* (c rca 1100 1000 B C) the somewhat strange and apparently non Ved c elements were adopted by h m from certain local non Aryan peoples poss bly Dravidian and tr bal

108 MUNSHI, K M *Bharatiyasamskrteh adimasrotah śivah* *Sk Bh* 21 (5 6), 1971 3-4

(Sk. rendering of or g nal English article)

108A NIGAM SARMA Rudra *GKP* 21 (7-8), 1969, 399-403

109 NITYABODHANANDA Swami Siva (interval between enjoyment and its negation) *Pr Bh* 73, Mar 68, 105 111.

..author deciphers the lg of some of the myths centering round Śiva (symbol of renunciation and bliss)..

* 110. O'FLAHERTY, Wendy Doniger. Asceticism and sexuality in the mythology of Śiva. Part I. *Hist Rel* 8 (4), May 69, 330-337; Part II. *Hist. Rel* 9 (1), Aug. 69, 1-41.

. (doctoral diss *Asceticism and sexuality in the mythology of Śiva in the Sanskrit Purāṇas*, Harvard Univ., 1962, viii+935 : typed) (A) paradox is the very heart of Ś mythology, contrast bet erotic and ascetic trad in Ś mythology not the "conjunction of opposites" *tapas* and *kama*, two forms of heat, therefore clearly related in human terms, not mutually exclusive Ś and Brahmacarin of *AV* . Ś, as 'married ascetic' or 'ithyphallic yogin' ..(B) sex and asceticism in Indian rel. . (E) Vedic antecedents of Ś . (1) Rudra, god of destruction, (2) Indra, phallic god of fertility, (3) Agni, the erotic fire, (4) Agni and the pine forest sages, (5) the golden seed of fire..

111. O'FLAHERTY, Wendy Doniger. The symbolism of the third eye of Śiva in the Purānas. *Pur.* 11 (2), July 69, 273-224.

. the third eye as emblem of ascetic [illegible] in erotic contexts .

117 SARMA Ram Gopal *Saiva parampara men ekata ke sutra* (Hindi) *Sarasvati* 67 (1 2), Feb 66, 121-122.

brought about amity bet. Aryans and non Aryans

118 SRIVASTAVA, Somachaitanya *Tryambaka* (Hindi) *Savita*, Sept 70, 182 187

119 TOPOROV V N About some characteristic features of the Hittite SAL SU GI rituals in connection with some Parallels in other traditions (Russ) *Toid orient alalt* 1-Trudy po vostokovedeniju I, Tartu 1968, 284 297

contains an analysis of mythological conceptions connected with Rudra

(viii) *Varuna* (*Mitra, Adityas, etc*)

120 ALI, Mohammed Aryaman and Airyaman in the light of the Brahmanas and the Avesta *SP*, 26 AIOC, 1972, p 337

both derived from a common I I divinity while Aryaman has no separate individuality Airyaman in *Avesta* is a more developed deity

121 CHRISTANANDA Pancras *God Varuna in Rgveda Samhita* Pontifical Gregorian Univ, Rome, 1966

doctoral diss.

122 DANDEKAR R. N Varuṇa, Vasistha, and *bhakti* *Wijesekera Fel Vol*, 1970 77 82

see *VBD* III 49 23

123 DEVASTHALI G V Varuna in the Satapatha Brāhmana *SP*, 21 AIOC, 1961, 22 23

V was originally a *yātupradhāna* deity was over shadowed when he came into contact with sacrifice regained his position thro Viṣṇu who helped him in Agnyadhana

124 DUCHESNE GUILLEMIN, J L'expansion de *Baga* *W Eilers Fel Vol*, 1967 157 158

Bhaga in Vedic rel. with Aryaman—vehicles of Mitra B's counterparts in Sogdish and Avestan

125. DUMÉZIL, G *Le troisieme souverain*

VBD II 50 102

Rev H. LOMMEL, *Oriens* 7, 381 85

126 ELIZARENKOVA, T Ya Once more on the Vedic god Varuna (Russ) *UZTGVU*, Vypusk 201, Tartu, 1968, 113-122

a study of the correlation bet. Indra and V in *RV* comparison of their characteristics, described as consisting of a no of elementary units, i e epithets, relations, motifs, and plots a hypothesis concerning the pre *RV* state, when the level of magic power (cf DUMÉZIL) represented by Mitra Varuna modelled all the three functions of the gods

127. GERSHEVITCH, I *The Avestan Hymn to Mithra* CUP, 1959, xv+357

introd, transl, and comm interpret of Ṛta Varuna s function as god of waters

Rev F BERNHARD *OLZ* (1961), 179 81, O KLIMA, *Arch Or* 29, 133 36, F B J KUIPER, *IIJ* 5, 36-60, P TEDESCO *Lg* 36, 125 37

128 GHOSH, Manomohan Varuna his identification *IHQ* 35 (4), Dec 59, 281-294

V = *var*+ *uṇa* *var*, *vāri*=water V = one who covers with water V was originally a serpent god Mazdaism=Varunism *minus* some of its unacceptable features

129 GHOSH, Manomohan Identity of Varuna and Jehova *SP*, 25 AIOC, 1969, p 11.

on the basis of Veda, Old Testament, and other hist material

130 GONDA, J *The Vedic God Mitra* Orientalia Rheno-Trajectina, 13, Brill, Leiden, 1972, viii+147

M, originally an Indo Ir god, from Persia, worship of this divine figure spread to Anatolia and thence to Rome and many parts of the Roman empire, the pre hist. Indo Aryans brought the worship of M also to India G deals with such themes as M and his relation to Varuna to light, to Agni, and to the sun, *satya*, *dharma* *śānti*, M s eye, M s various functions and relations invocations, M s char, post Vedic M

131 HAMP, Eric P. Varuna and the suffix *una*. *I-IJ* 4, 64 65

(*vr*=**uer* 'speak + *una*) also considers *taruna*, *mithuna* *arjuna* *vayuna* *śakuna* *karuna* *dharuna* etc

132 JACOBSON, Roman The Slavic god Veles and his Indo European cognates *Pisani Fel Vol*, 579 599 (Also in *American Contributions to the sixth Intern Congress of Slavists*, Mouton, 1968, 125-128)

pagan Slavic god Veles (=possessing essential insight) is clearly related (from the points of view of comparative mythology and phonetic correspondence) to Vedic Varuna

133 KAPADIA, B H Varuna connected with water in the Samhitas and the Brahmanas *JGJRI* 18, 1961-62, 9-11

134 KUIPER, F B J Remarks on *The Avestan Hymn to Mithra* *I IJ* 5, 36 60

(rev article on 127 above) Mitra sun god (HILLEBRANDT), god of fire (LUDERS) god of contract (MEILLET, THIEME), nocturnal sky (NYBERG), juridicial god (DUMEZIL)—none of these theories is acc to K., adequate M s char must be defined *in opposition* to Varuna s V =personification of the regressive force of the nether world (=subterranean waters and nocturnal sky) M =personification of progressive force fundamental imp in Old Aryan mythology of oppositions like life death *puramdhi arāti* M is that aspect of the nether world wh is turned towards the upper world and cooperates with the heavenly gods he is the link that connects both cosmic moieties and as such he is the mediator par excellence, the personified Contract that realizes the Totality by a balance of antagonistic forces

135. KUIPER, F B J The bliss of aša *I IJ* 8, 1964, 96-129

considers Varuṇa and his place in the Vedic pantheon

136 LENTZ, Wolfgang The 'social functions' of the old Iranian Mithra *W B Henning Mem Vol*, 1970, 245-255.

M =striving of man to act acc to the rel by telling the truth and by behaving in a balanced way and with liberality to his neighbour (this sense derived from two Avestan texts Ir evidence does not support MEILLET s suggestion (1907) viz, M =deified contract Vedic Mitra=friend by contract word *mitra* derived from root *mā* to measure 'measure to friendliness (generally derived from *mī* to exchange)

137. LUDERS, H *Varuna* I and II

• *VBD* II 50 107 108

Rev (on Vol I) B BANERJEE, *JASBen* 1 (3), 267 69, R. GNOLI, *EW* 4, 127, L. RENOU, *Erasmus* (1962), (on Vol. II) J GONDA, *Oriens* 13 14, 398-410, P THIEME, *ZDMG* 113, 683 694.

138. MALLIK, Madhusudan Mithraism *VBQ* 32 (2), 1966-67, 148-154

traces the origin of the cult of Mitra Mithra and its spread in various parts of Europe and Asia discusses the connection of Mithraism with bull sacrifice

139. *MINOCHEHR HOMJI, N D* Some parallels between Mitrā Varuṇa and Mithra Ahura in the Rgveda and the Avesta *SP*, 21 AIOC, 1961, p 238

140 RENOU, L Varuna dans l'Atharvaveda *Paideuma* 7 (*Festgabe für H Lommel*), 1960, 300 306

(denies any connection of V with the night, except *RV* VIII 41 3 V clasps the night in his arms)

141. SANKAR SIMHA *Varuna vidhana* (Hindi) *GKP* 18 (7), 371 373

142 SHENDE, N J. Āditya and Ādityas (in the Rgveda Brahmanas) *Mirashi Fel Vol*, 56-86.

143. THIEME, P. *Mitra and Aryaman*

VBD II 50 111

Rev M. A. MEHENDALE, *BDCRI* 26, 63 67, V PISANI, *Paideia* 17, 135 37, L RENOU, *OLZ* (1959) 3 4, B SCHLERATH, *ZDMG* 111, 228 31

144 THIEME, P Varuna in the Mahabharata *SP*, 26 ICO, 1964, p 252.

epic V not so far removed from the Rgvedic one as is commonly believed, the speculative predications of V in the *Br*, however, appear not to have had a deep influence on the more popular picture of the god V (like Mitra and Aryaman) is originally an ethical concept, not a 'nature deity', in the first instance, he is guardian of truth as expressed by speech all his other traits are connected with, and follow from, this basic char

145 THIEME, P Patañjali über Varuna und die sieben strome. *Morgenstierne Fel Vol*, 1964, 168 173.

(*vr*=**uer* 'speak + *una*) also considers *taruna*, *mithuna* *arjuna* *vayuna* *sakuna* *karuna* *dharuna* etc

132 JACOBSON, Roman The Slavic god Veles and his Indo European cognates *Pisani Fel Vol*, 579 599 (Also in *American Contributions to the sixth Intern Congress of Slavists*, Mouton, 1968, 125 128)

pagan Slavic god Veles (=possessing essential insight) is clearly related (from the points of view of comparative mythology and phonetic correspondence) to Vedic Varuna

133 KAPADIA, B H Varuna connected with water in the Samhitās and the Brahmanas *JGJRI* 18, 1961-62, 9-11

134 KUIPER, F B J Remarks on *The Avestan Hymn to Mithra* *I IJ* 5, 36 60

(rev article on 127 above) Mitra sun god (HILLEBRANDT), god of fire (LUDERS) god of contract (MEILLET, THIEME), nocturnal sky (NYBERG) juridical god (DUMEZIL)—none of these theories is, acc to K adequate M s char must be defined in *opposition* to Varuna s V —personification of the regressive force of the nether world (subterranean waters and nocturnal sky) M =personification of progressive force fundamental imp in Old Aryan mythology of oppositions l ke life-death *puraṁdhi arāti* M is that aspect of the nether world wh is turned towards the upper world and cooperates with the heavenly gods he is the link that connects both cosmic moieties and as such he is the med ator par excellence the person fied Contract that realizes the Totality by a balance of antagonistic forces

135 KUIPER, F B J The bliss of asa *I IJ* 8, 1964, 96-129

considers Varuṇa and his place in the Vedic pantheon

136 LENTZ, Wolfgang The 'social functions' of the old Iranian Mithra *W B Henning Mem Vol*, 1970, 245-255.

M.=striving of man to act acc to the rel by telling the truth and by behaving in a balanced way and with liberality to his ne ghbour (this sense derived from two Avestan texts Ir evidence does not support MEILLET s suggestion (1907) viz, M =deif ed contract Ved c Mitra=fr end by contract word *mitra* derived from root *mā* to measure , measure to friendliness " (generally derived from *mi* to exchange)

137. LUDERS, H *Varuna* I and II

• *VBD* II 50 107 108

Rev : (on Vol. I) B BANERJEE, *JASBen* 1 (3), 267-69; R. GNOLI, *EW* 4, 127; L. RENOU, *Erasmus* (1952), (on Vol. II) J. GONDA, *Oriens* 13 14, 398-410, P. THIEME, *ZDMG* 113, 683 694.

138. MALLIK, Madhusudan. Mithraism. *VBQ* 32 (2), 1966-67, 148-154.

. traces the origin of the cult of Mitra Mithra and its spread in various parts of Europe and Asia discusses the connection of Mithraism with bull sacrifice

139. MINOCHEHR HOMJI, N. D. Some parallels between Mitrā-Varuna and Mithra Ahura in the Rgveda and the Avesta. *SP*, 21 AIOC, 1961, p. 238.

140. RENOU, L. Varuna dans l'Atharvaveda. *Paideuma* 7 (*Festgabe für H. Lommel*), 1960, 300-306.

..(denies any connection of V. with the night, except *RV* VIII. 41 3 . V. clasps the night in his arms) .

141. SANKAR SIMHA. *Varuna-vidhana* (Hindi) *GKP* 18 (7), 371-373.

142. SHENDE, N. J. Āditya and Ādityas (in the Ṛgveda Brāhmanas) *Mirashi Fel. Vol*, 56-86.

143. THIEME, P. *Mitra and Aryaman.*

..*VBD* II. 50 111..

Rev. M. A. MEHENDALE, *BDCRI* 26, 63 67, V PISANI, *Paideia* 17, 135 37, L. RENOU, *OLZ* (1959) 3 4, B SCHLERATH, *ZDMG* 111, 228 31.

144. THIEME, P. Varuṇa in the Mahābhārata *SP*, 26 ICO, 1964, p. 252.

epic V. *not so far removed from the Ṛgvedic one as is commonly* believed, the speculative predications of V in the *Br*, however, appear not to have had a deep influence on the more popular picture of the god .V (like Mitra and Aryaman) is originally an ethical concept, not a 'nature deity', in the first instance, he is guardian of truth as expressed by speech, all his other traits are connected with, and follow from, this basic char..

145. THIEME, P. Patañjali über Varuna und die sieben ströme. *Morgenstierne Fel. Vol*, 1964, 168-173.

P conversant with the role of V as guardian of truth (*RV* VIII 58 12) P suggests that one shd study grammar in order that one cd become *satyadeva* (l ke Varuna)

146 THIEME, P Die vedischen Ādityas und die zarathustrischen Aməsa Spəntas *VBD* III 32 93 397 412 (Also in *PICHR* 10th Session, 1961, 145 146)

147 TOPOROV V N Once more on the nature of Vedic Mitra in connection with the problem of reconstruction of some ancient Indo Iranian notions (Russ) *Tezisy dokladov vo 2 letnej shkole po vtorichnym modelirujuschim sistemam*, Tartu, 1966, 50 52

about the relations bet. Mitra and Varuna in connection with the oppos tion natural cultural some facts for the recon struct on of M s image in connection with iconographic data traces of Mitraic terminology

148 TOPOROV V N Parallels to ancient Indo-Iranian social and mythological concepts *Kuiper Fel Vol*, 108 120

VBD III 48 286 1 Slavic reminiscences of Mitraic terminology Ved *yat* slav *jatati* etc

(*ix*) *Visnu*

149 AGRAWALA, V S *Vāmana aur visnu* (Hindi) *Rajasthan Univ Stud* 1, Feb 65 1 7 (Also in *Kalyana* 38 9, Sept 64, 1148 1151)

author gives philosophical interpretation of Vamana legend occurr ing in Ved c l t

150 AUDUMBARKAR. *Vaisnavam cintanam* *GKP* 17 (1), 15-17

151 BANERJEE, P Early history of Vaishnavism *I AC* 13 (2) Oct 64 120 129

V in *Saṁ* *Br* *Up*

152. BHAGAVADDATTA *Visnu devata* (Hindi) *GKP* 17 (1), 76-158

discourse on the basis of Veda and *Br* ..

153. BHAGAVADDATTA *Visnu aur bhakti* (Hindi). *Vedavanī* 17 (1), Nov. 64, 52 55

. *gāyatrī* as the source of *bhakti*

154 BHAGAVADDATTA *Visnu devata* (Hindi) Gurukul Kangri Univ, 1964, 14+268

see 152 above V =*Agni sakti*, *Sipivista*=Vamana

155 CHAUBEY, B B Visnu and his three steps *IPC* 10 (3-4), 1965, 81 85

three phases of the sun (1) duration from rising up to culmination, (2) from culmination up to sun set, (3) third step situated in the region below the earth (*AV*, *ŚPBr*, *Bhāgavata P*)

156 DUMÉZIL, G. Le dieu scandinave Vidarr *RHR* 168, 1965, 1-13

identification of the functions of Vidarr with those of Vedic Viṣṇu Vidarr rescues space from the primordial monster by means of his foot, both gods are givers of space, the two words derived from *vi* denoting the idea of separation or distribution or ordering used in the context of reclamation of space (ref the views of WIKANDER re similarities bet *MBh* and Scandanavian cosmic mythology)

156A GONDA, J. *Aspects of Early Visnuism* Mot. Ban, Delhi, 1969, ix+270.

reprint of *VBD* II 50 116

157. GONDA, J Visnu's name Aniruddha *Rtam* 1 (1), July 69, 63-71

does not occur in *Saṁ* and *Br*, used indirectly in later *Up*

158 GUPTA, Sudhir Kumar *Dayananda bhasya men visnu ka svarupa* (Hindi) *GKP* 17 (1), 46 61

. D s views on the etymology of the word and nature of god

159 IYER, Rajgopal *Visnu aur unakī sahityika mahatta* (Hindi) *GKP* 17 (2), 181-82

160 JAGADISH CHANDRA *Visnoh karmani pasyata GKP* 17 (1), 11-12

161. JAISWAL, Suvira Foot print of Visnu *PIHC* (26th Session), 1964, 90-91

three steps of Ved c Viṣṇu histor cally the three steps of V are *samārohaṇa viṣṇupada* and *gayaśiras* (carving of V s foot prints and worsh pping them was in vogue and is epigraphically attested in 5th cent A D)

162 JAYADATTA, Sastri *Visnusukte vamanavatarakatha-śamka tannirasasca* *GKP* 21 (7 8), 343 346

no trace of Vamanavatara in Viṣṇu sūktas

163 KARAMBELKAR, Usha *Vṛsakapi* (Marathi) *Navabharata* 23 (9) June 70 44-49

V is sun in the form of Viṣṇu

164 KENY L B The iconography of Visnu Narayana a study with historical perspective *PAIOC* (22nd Session) 2, 1966, 169 176

some of V s emblems are traceable to Vedic lit

165 KUIPER F B J The three strides of Visnu *W N Brown Fel Vol*, 1962, 137 151

Ved c V far from be ng a mere asst of Indra must have been conce ved mythologically as standing bet the two parties in the Vṛtra fight V or ginally belonged to the nether world tho representing (like Ad ti and Anumati) its ausp c ous aspect wh was opposed to *amśas* V s first step corresponds to the nether world (vh includes the earth) his second step to the upper world but his th rd step is a mystery not percept ble to the human eye for t corresponds to the totality of the opposed mo ct es as compared w th the *thesis* of the pr mordial world and the *ant thes s* of Indra s creation V s th rd step is the *synthesis*

166 MAHESHWARANANDA, Swami *Visnu tattvam* *GKP* 17 (1) 18 21

167 NARAHARI BHATTA *Vedesu visnutattvam* *GKP* 17 (1), 33 35

word *v ṣṇu* derived from *viṣ* to pervade and *viś* to enter

168 RAGHUVIRA *Visnuvahanam* *GKP* 21 (1 2), 38 40

- V is the sun sun s rays are his vehicle

169 RAMANATH *Visnornu kan viryani pravocam* *GKP* 17 (1), 30-31.

170. SAMBA-DIKSHIT, D. *Viṣṇuḥ paramah. GKP* 17 (1), 22-25.

171. SAMARPANANANDA, Swami. *Ko'yaṁ viṣṇuḥ. GKP* 17 (1), 8-10.

..V. is *yajña*; *yajña* is collective *yogakṣema*..

172. SARMA, M. V. Sridatta. The dwarf incarnation of Vishnu. *Ved. Kes.* 51 (7), Nov. 64, 387-393.

173. SATAVALEKAR, S. D. *Viṣṇu* (Hindi). *GKP* 17 (1), 42-43.

174. SHARMA, B. N. Vamana and Visnu. *Pur.* 8 (2), July 66, 246-258.

..Vedic origin of Vāmana-Trivikrama..

175. SHARMA, B. N. Viṣṇu-Trivikrama in literature, art, and epigraphs. *EIV* 18 (3-4), 1968, 323-334.

..clearly Vedic origin (*RV* I. 154)..Vāmana incarnation mentioned in *TS* II. 1. 3. 1, *ŚPBr.* I. 2. 5. 5, *TB* I. 7. 17, *AB* VI. 3. 7, etc...*ŚPBr.* identifies Vāmana with *yajña*..

176. SHENDE, N. J. Visnu as Āditya (in the Vedic literature). *JBomU* 29 (2), No. 35, Sept. 60, 39-47.

..see : *VBD* II. 50. 121..

177. SIAUVE, Suzanne. *Les noms védiques de Viṣṇu dans l'Anuvyakhyâna de Madhva.* Publ de l'Inst. Fr. Indolog. 14, Pondicherry, 1959, ix+99.

Rev. : C. PENSA, *EW* 12, 73.

178. UDAYAVIRA, Sastri. *Ko'yaṁ viṣṇurvaidikaḥ. GKP* 17 (1), 37-40.

179. VIDYANIDHI. *Viṣṇudevatā-vimarśaḥ. GKP* 17 (1), 2-7.

180. VIRASENA. *Vaidika viṣṇu* (Hindi). *GKP* 17 (1), 67-75.

(x) *Soma* :

181. BHISE, Usha R. Soma in the Ṛgveda. *SP*, 24 AIOC, 1968, 8-9.

S as a particular plant and its juice also regarded as the Supreme Light S compared with the sun, identified with the moon

182 BHARILAL *Soma kya hai?* (Hindi) *Vedavani* 16 (1), Nov 63, 51 54

183 BOYCE, Mary Haoma, priest of the sacrifice *W B. Henning Mem Vol*, 1970, 62 80

Iranians exposed to winter cold of Central Asia and the Persian plateau, were meat-eaters, by slaying animals ritually, they believed they killed only the body, releasing the creature's spirit to go on high Zor evidence on this pt. collected together for Vedic evidence *Ait Br* II 1

184 BROUGH, J Soma and *Amanita Muscaria* *BSOAS* 34 (2), 1971, 331 362

rejects WASSON's theory S = Fly agaric (213 below) if S was a mushroom why the elaborate Vedic process of pounding out and filtering the juice? *aṁśu* does not mean stalk', it is the name of the plant itself Soma plant was fibrous or stringy rather than of fleshy texture of a mushroom *mada* by S is neither intoxication nor inebriation but something like 'possession by the divinity' *RV* X. 119 not composed by a poet under the influence of Soma the artifice of its structure excludes this no evidence in *RV* that S was hallucinogenic *dhāman* hardly means 'form' *avamehanti* (IX 74 4) = pour down as rain, *peravah* = fertilizing

185 DANGE, Sadashiv A Three stages in the advent of Soma *JOIB* 14 (1) Sept 64, 62 69 (Also in *SP*, 26 ICO, 1964, 88 89)

(1) Soma's being in the sky in the midst of 'cows', (2) its position on the mountain in the form of a plant wh is itself called cow (3) sacrificial pressing of the plant in Soma vessel

186 DHARMADEVA *Vaidika somavisayaka bhranti nivarana* (Hindi) *GKP* 13 (9) p 11

187 ELIZARENKOVA, T Ya, TOPOROV, V N Mythical notions of mushrooms in connection with the hypothesis of the original nature of Soma (Russ) *Tezisy dokladov 4 letnej shkoly po vtorichnym modelirujuschim sistemam*, Tartu, 1970, 40 46

role of mushrooms in Russian mythology and folklore analysed (ref to 213 below)

188 DE FÉLICE, Philippe *Poisons sacres, Ivresses divines Essai sur quelques formes inferieures de la mystique* Paris, 1936

describes Soma plant in up to-date terms *Sare brew* and similar plants used as substitutes towards the end of Vedic period emeto-cathartic effect of Soma Somarasa = a special beverage of common Indo Ir period, reserved exclusively for rel. ceremonies and drawn from a toxic plant species of the plant can t be determined

189 HUMMEL, Karl Aus welcher pflanze stellten die arischen Inder den Somatrank her? *Mitt der Deutschen Pharm Gesell und der Pharm Gesell der DDR,* April 1959, 57 61

rhubarb best satisfied the requirements

190 IHAGATA, Bhikku The cult of Soma *CR* 168 (3), Sept 63, 265-273

Soma of the Vedas is Indian equivalent of Roman Bacchus and his Greek counterpart Dionysos or Egyptian version of Osiris the herb Soma, 24 varieties of S , S and other rel. Soma ritual and mystery teachings of Kaula tantra S and moon moon s (Soma s) marriage with Tara and birth of Budha

191 INGALLS, Daniel H H Remarks on Mr. Wasson's *Soma JAOS* 91, 188 191

re 213 below (1) accepts W s identification of S with fly agaric, (2) rejects W s contention that there is evidence in *RV* of S having been drunk in the form of urine of the person who had already consumed S (I gives a diff interpretation of IX. 74 4), (3) identification of S with an hallucinogenic mushroom opens up a new approach to Vedic rel. (Agni and Soma are great channels of communication bet. the human and the divine, two poles of *RV* hymnology are Soma hymns and Agni hymns Agni hymns are reflective, mythological, they seek for a harmony bet. this world and the sacred, Soma hymns concentrate on an immediate experience)

192 VAN ITALLIE, L Soma Haoma de heilige plant der Indiers en der Perzen *Natuurwetensch Tijdschr* 19, 1937, 1, 9 11.

investigates *sar acidum* arrives at no definite conclusion

193 KAPADIA, B H The ascent of Soma *SVUOJ* 3 (1-2), 1960, 77-78

...it is a mystic process .

194 KAPADIA, B H Soma in the poetic setting *VIJ* 2 (1) 1964, 47 54

see *VBD* II 50 128

195 KAPADIA, B H Gifts and favours of Soma *SP*, 23rd AIOC, 1966, p 12

not much connection bet S s gifts and his char

196 KETKAR G V *Kutryamcya chatrya va vaidika samśodhana* (Marathi) *Sunday Sakala* (3 8 69), p 5

WASSON s suggestion (213 below) confirms TILAK s theory of Arct c Home

197 KOOGER, J P Het raadsel van de heilige Soma plant der Indo Iraniers *Pharm Tijdschr voor Belgie* 44 (7), 1967, 137-43

summar zes major theories re Soma concludes that the mystery still remains unsolved

197A KUIPER F B J Review of Wasson s *Soma I IJ* 12, 279 285

re 213 below parallels n Old Nordic mythology suggest that Soma cult was a proto I I innovat on and that **sauma* has taken the place wh **medhu* had n the older rel the Soma-cult may have been borrowed by Proto I I from some foreign culture after their spl t as a separate community Soma along with Agni got a central place in the mythology particularly in the cosmolog cal myth Soma like Agn belonged to the primeval world of undivi ded un ty wh was the realm of Father Asura (X 124 3) Soma identical w th the inausp cious and dangerous god Varuṇa the botan cal ident ty of the plant was of m nor imp to ritualists their main concern being the re teration of the sacred act itself killing of Soma Soma ident fied with the world tree

198 LEVI STRAUSS C Les champignons dans la culture A propos d un livre de M R G Wasson *L Homme* 9 Paris, 1969

re 213 below

199 LINDNER, P Das Geheimnis um Soma *FF* 9, 65 ff

200 LOMMEL, H Soma *FF* 11, 21

201 MAHDIHASSAN, S The popularity of Soma plant at the beginning of alchemy *IJHM* 7 (2), Dec 62, 26 36

("in Somarasa and its attributes, we have the dawn of Hindu alchemy -P C. RAY) alchemy and Soma-cult are cults-of immortality acc to the animist, S, as plant, had body and soul—the individual soul made the specific herb or plant of Soma juice, the cosmic soul decided the longevity of the herb S cd. donate its quantum of cosmic soul to any other body S —ephedra e. is ever-green (an attribute of herb of immortality) or at least not changing its colour quickly on storing, e bears red berries (redness=blood), e buried along with the dead (A. STEIN) Also MAHDIHASSAN, 'Alchemy in the light of its names in Arabic, Sk., and Gk., *Janus* 49, 1961, °6, "Elixir, its significance and its origin', *JASPak* 6, 1961, 502 ff, HAKIM, S J B and MAHDIHASSAN, "Essences, a class of alchemical preparation", *Medicus* 24, Karachi, 1962, 2ɔ7 ff

202. MUKHERJEE, B Pavamana Soma *SP*, 26 AIOC, 1972, p 366

pavamāna primarily signifies that wh flows viz., light, wind, water (the three life giving elements united in S)

203 MULLER, Reinhold F. G Soma in der altindischen Heilkunde *F Weller Fel Vol*, 1954, 428-441

204 PANDEYA, Indiracarana *Rgveda men soma* (Hindi), *SP*, 24 AIOC, 1968, 20-21

205 PATIL, G M Soma, the Vedic deity *OT* 4 (1-2), 1960, 69-79.

S., tho declared as a terrestrial deity, was not a deity in the real sense of the term, it was an earthly sacrificial plant

206 QUZILBASH, N A Ephedra of the Rigveda *The Pharmaceutical Journal*, London, Nov 60, 497-501

Soma and Haoma are identical in Baluchistan *Ephedra pachy clada* is locally known as *Lma* and *Lmen* (connected with Ir Haoma), it is interesting to note that in parts of Kafiristan and Nooristan bordering along the Western frontier of Chitral State, *Ep pach.* is still known by the name of Soma acc. to Q, Soma latā and Soma are quite different, Somalatā or climbing Soma of the post Vedic period is a climber (identified as) *Sarcostemma acida*, Roxb

207 SATAVALEKAR, S. D *Vaidikasomah Sag* 1 (1), 1964, 12-15

, S = Soma plant, not moon

208 SHANMUGAVELAM Soma, the elixir of longevity *JTSML* 19 (3), 1966, 1-4

209 SRIVASTAVA, J G The Soma plant *QJCrude Drug Res* 6 (1), 1966, 811 ff

> attaches imp to the agency of bird, Soma plant is *sahasravalta* (having a thousand boughs) i e, it has several stems from a root stock, it has a tuberous root concludes in favour of S = Ephedra

210 SRUTISILA SARMA *Vaidika soma* (Hindi) *Vedavani* 13 (7), 8 12

211 THATTE, W D Soma plant *BJ* 15 (11), 29-12-68, 57 58

> S grows at a height of 17,000 ft in the Himalayan terrain in Nepal

212 TYLER JR, Varro E The physiological properties and chemical constituents of some habit forming plants Soma Homa, divine plant of the ancient Aryans *Lloydia* 29 (4), Dec 66, 284 ff

> discards *Periploca aphylla* as a poss bility the idea that a bird brought down Soma is understood as Soma seeds being dispersed by birds in mountains Soma, a plant with CNS stimulating propert es, still remains hidden from modern man

213 WASSON, R Gordon *Soma Divine Mushroom of Immortality* Ethno mycological Studies No 1, Harcourt, Brace, and World, Inc, New York, 1968 xiv+382+24 plates in colour+ 10 figures+maps tables (Also Mouton the Hague)

> W D O FLAHERTY has contributed a ch on Soma in Indian lit and earlier theories re Soma W identifies Soma with *Amanita muscaria* or mushroom Fly agaric F used as sacred by many tribes in Siberia see 184 187 191 196, 197A, 198 above
>
> Rev A BAREAU *JA* 257 (1969) 173 76 *RHR* 177 (2) 236, F B J KUIPER *I IJ* 12 279 85 Weston LA BARRE, *AA* 72, 368 73, M SULLIVAN *JAOS* 91 346 47

214 WASSON, R Gordon *Soma* comments inspired by Professor Kuiper's review *I-IJ* 12, 1970, 286 298

> re 197A above the priests knew the original Soma (=F) until the final batch of hymns was added K minimises the imp

of Soma s identity and of the knowledge of the plant possessed by the Vedic poet priests his almost exclusive concern with Vedic mythological and ritualistic thought the birch and F as the source of the legend of Tree of Life Axis mundi etc

215 WASSON, R. Gordon The Soma of the Rig Veda what was it? *JAOS* 91 (2) 1971, 169 187 with plates and map

paper prepared for 28 ICO Canberra Jan. 71 S identified with fly agaric *Amanita muscaria* L.

51 MINOR DIVINITIES OF THE VEDA.

1 AGRAWALA, V S Aja *JAssamRS* 14 1960 113-115

2. AGRAWALA V S The one footed goat *ALB* 25 1961, 117 122.

Aja and Aja Ekapād are identical principles, signifying the 'unborn Prajapati', the unmanifested source of creation which is transcendent and beyond the operation of numbers Ekapād symbolizes the principle of no motion or rest

3 BHANDARI, V S 'Aja Ekapād' in the Yajurveda VSMV 1970 1971, 204-305 (Also in *SP* 25 AIOC, 1969, 29-30)

A. E. may be identified with Virāj Puruṣa or with the embodied *IV*

8 VAIDYANATHA, Sastri Vedic Āpaḥ · a philosophical interpretation *VL* 4 (3), May 70, 69 75

9 RAMACHARI, C The three Aptyas and their descendants (in the Vedic and post Vedic literature) *Mys Or* 3, 1970, 138-145

10 ELIZARENKOVA T Ya , TOPOROV, V N On the ancient Indian goddess Usas and her Baltic parallel Usins (Russ) *Indija v drevnosti*, Moscow, 1964, 66 85

> Vedic Uṣas has a mythological parallel in the Latvian folklore personage Ūsiņš Usinis Vedic Baltic, and East Slavonic data prove the IE origin of the myth of a deity of dawn

11 JOSHI, J R Usas *Dandekar Fel Vol*, 1969, 157-162

12 KULKARNI M B Usas in the Brāhmanas *SP*, 25 AIOC, 1969, p 17

13. PANDEYA, Shri Chandra *Rgveda men usa ka vaijñanika svarupa* (Hindi) *Prajña* 15 (2), Mar 70, 6-14

> *RV* I 123 8 acc to TILAK this is a description of phenomenon to be seen in arctic region SAMPURNANANDA contradicts him and asserts that it refers to Indian astronomical situation *ṚV* III 61 8 Vedic description confirmed by modern measurements

14 PATIL, Vasant S Usas the muse of the Rgvedic poetry *SP*, 26 AIOC, 1972 p 368

> points of similarity bet U and *pratibha*

15 ZARUBIN, L A The image of the Dawn in the Ṛgveda and in the East Slavonic folklore (Russ) *Izdat el'stvo " Nauka "*, Moscow, 1965, 33 39

16 DEVASTHALI, G V Epithets of the Rbhus in the *Rgveda* *IA* (3rd Series) 2 (2), April 67, 11 24 (Also in *PICO*, 26th Session, III 1, 1969, 36 44, *SP*, 26 ICO, 1964, 99 100)

> about 45 epithets of Ṛ out of wh about a third seem to be exclusively used for them D discusses these latter Ṛ, originally mere human beings soon became entitled to Soma, they were the first among human beings to secure Soma

17. SHARMA, B. R. The Vedic Ṛbhus : whom do they represent ? *SVUOJ* 5 (1-2), 1962, 53-58.

> ..R. represent the solar deities presiding over the rays of the sun ..legend traced back to IE period unique phenomenon of the arctic region represented thro R three *saranas* . polar phenomena of (1) sun and his rays at the decline of winter, (2) sun in summer, (3) sun and light gradually disappearing in the eve of winter..

18. SURJANDAS, Swami. Kaśyapa-svarūpa. *SP* (ISC) 4, 1972, p. 2.

> ..K. described as the source of the universe

19. BEDEKAR, V. M. Kubera in Sanskrit literature, with special reference to the Mahābhārata (from an earth-spirit to a god). *JGJRI* 25, 1969, 425-451.

> ..K. in Vedic lit. : *AV* VIII. 10 28· *ŚPBr.* 13. 4. 3 10, *TĀ* I. 31. 1 6, *ĀśvŚS* 10 7. 6, *ŚGS* 1. 11. 7, *ĀpDS* III. 11, *KauśGS* I. 11..

20. MODHEY, S. G. God Kubera in the Rāmāyaṇa. *JOIB* 21 (4), June 72, 299-306. (Also in *SP*, 25 AIOC, 1969, 93-94).

> ..K. in Vedic mythology : god of robbers, evil spirits, his name indicates ugly appearance; in *GS*, he is shown to be friendly with Īśāna..K.=Hindu Pluto .

21. AGRAWALA, V. S. Meaning of Gaṇapati *JOIB* 13 (1), Sept. 63, 1-4.

24 DESHMUKH P R *Ganesarahasyadarśanacī dusarı baju* (Marathı) *Navabharata* 18 (4), Jan 65, 24-30

ref to 32 below

25 DESHMUKH, P R *Murtıpuja va ganapatı* (Marathı) *Navabharata* 18 (5) Feb 65 1 9

origın of ıdol worsh p ın IV cıvıl Vıradevas of IV cıvıl equat ed wıth Brahmanaspatı of Veda Ganapatı worsh pped by IV people

26 GETTY, Alıce *Ganeśa—a monograph on the Elephant faced God* Mun Man, Delhı, 1971, xxvııı+103

reprınt of *VBD* I 115 7

27 JABALIA, Braj Mohan *Ganapatı* (Hındı) *Vıśvambhara* 7 (3), 1972, 3 5

28 MITRA, Harıdas *Ganapatı* Vıshvabharatı, Santınıketan, ıı+120

29 MUKHOPADHYAYA, Manısha Some aspects of Ganapatı *JAIH* 3, Calcutta, 1969-70, p 268

30 RAMASUBRAMANIAM, V The Ganapatı-Vınāyaka Gajanana worshıp analysıs of an ıntegrated cult *BITCM*, 1971, 97 153

31 SARKAR, A Ganesa the god of the people *Ind Mus Bull* 1, 1969, 84 87

32 SHEMBAVANEKAR, K M *Ganesa rahasya darsana* (Marathı) *Navabharata* 18 (1) Oct 64, 22 27

Ved c and later Ved c G orıgınated from *oṁkāra* G ıs called *vınāyaka* because he ıs connected w th *v naja* G, essentıally a deıty of the Brahmaṇas

33 SHRIKRISHNA *Srīganesamīmamsa* Laxmınarayana Press, Banaras, 1963, 63

(ref to 26 above) G ıs an Aryan god, hıs ant quıty reaches as far back as *RV*

33A PANCHOLI, Badrıprasad *Go tatha jarathustrı mata* (Hındı) *VJ* 14 (2), Aprıl 65, 5-7.

cow as symbol of creatıve power ın Avesta as ın Veda

34. BHATTACHARYA, Ramashankar. *Itihāsapurāṇa men candravijñāna* (Hindi). *Āj* (28-2-60).

35. DIKSHITAR, V. R. Ramachandra. [about the Moon] *IA* 62, 1933, 175 ff.

36. *La Lune : mythes et rites.* Égypte, Sumer, Babylone, Hittites et Hourrites, Canaan, Israel, Iran, Inde, Cambodge, Japan, Chine, Sibérie. Éd. du Seuil : Sources Orientales 5, Paris, 1962, 374+9 illustr.+2 maps.

..“ Moon in Indian myth and ritual ” by J. VARENNE .acc. to V., while the moon figures prominently in Indian social life and in lit., there was no lunar cult as such..Hindu liturgical calendar is lunar..transl. of relevant texts.. problem re. Soma : moon..

Rev. : S. G. F. BRANDON, *BSOAS* 26, 227-28; G. LANCZKOWSKI, *ThLZ* 89, 591; M. RIEMSCHNEIDER, *Orientalia* 32, 458-60; M. SCALIGERO, *EW* 14, 266-67.

37. PANDEYA, Sricandra. *Bhāratīyavāṅmaye candraḥ. Sūr.* 42 (7-9).

..serially..

38. URSEKAR, H. S. The moon in the Ṛgveda (a neglected luminary). *JASBom* 33, 80-96.

..see : *VBD* II. 51. 20 a..

39. JOSHI, Hariprasad S. The origin and development of Dattātreya worship in India. *JMSUB* 13 (1), April 64, 72-74.

..see : *VBD* III. 48. 149..concept of trinity..in *RV*, only three original gods : Agni, Vāyu (or Indra), Sūrya..first triad of Agni ..same concept in *Up.* ..MD seal represents trinity icon..actual ref. to Dattātreya in *Jābāla* and *Śāṇḍilya Up.*..

40. WADIYAR, J. C. *Dattātreya : The Way and the God.*

..*VBD* II. 51. 27..

Rev. : ANON., Self Realization 37 (3), 21-26; S. CHENNAKESAVAN, *PEW* 10, 67-68.

41. DAS, S. R. Mother-goddess Durgā and her worship. *Bharatiya Lokayana* 5, Calcutta, 1966, 20-25.

42. RABINDRAKUMAR, Siddhantashastree. The conception of goddess Durgā through the ages. *Pr. Bh.* 68, Oct. 63, 509-511.

..Vedic and pre-Vedic char. ..

43. BOLLE, Kees W Remarks on Devī symbolism *OH* 6 (2), 1958, 91-104

influence of the Veda Devi of the Tantras has her root in the Vagambhrniya sukta (*RV* X 125) and similar suktas ritual interiorization in Veda and Tantra

44 CHAKRABARTY, A K *Rgvede devipūja Bharatavarsha* 51 (1, 5), Calcutta Oct 63, 610 624

25th Khilasukta in *RV* *TĀ* also contains Mantras about Durga *Brhaddevatā* ref to Vak, in the form of Durga Durga not non Vedic

45 CHAKRABARTY, A K *Rgvede devī uma Bharatavarsha* 52 (1, 4), Calcutta, Sept 64, 410-419

U in *Kena Up* III 12 also in *TĀ* X

46 HARTMAN, Carl Gustav Different interpretations of Devī and Kalī in Mundaka Upanisad 1 2 4 *Rtam* 1 (1) July 69, 151-154

D = goddess K — black goddess see *VBD* III 22 55

47 DAVE, M P *Dyavaprthivi* heaven and earth *Bull Chunilal Gandhi Vidyabhavan* 12-13, 1965 66, 1-17

divine parents of gods and men

48 CHATTERJEE, Chinmayee Notes on the concept of Nārāyana *SP* (ISC) 4, 1972, 16-17

the concept developed in the period of *Br* and *Ār* *SPBr* 13 16 1, *TĀ* 10 11 2, *Nārāyana Up*

49 TOPOROV, V N , IVANOV, V V About the Byelorussian reflexion of a group of Indoeuropean words connected with the storm god cult (Russ) *Belaruskaja leksikalogija i etymologija*, Moscow, 1968, 58 59

some Byelorussian linguistic and mythological parallels to the Vedic Parjanya

50 CHATURVEDI, Giridhara Sharma *Vedesu pitarah SS* 18 (3), 27-35

51. KSHIRASAGAR, D B *Rgvede pitrsvarupam Sag* 9 (2), 1969.

52 WARAY, G S. The concept of Pitṛs in Vedic culture *SP*, 24 AIOC, 1968, p 35

53 TRIPATHI, Gaya Charan *Rgveda men puramdhi* (Hindi). *PP*, 1968, 25 ff

54 BAILEY, H W The beneficent earth *KRCamaOIGI Vol*, 1969, 1-3

cult of earth, associated with sky as productive pair is of the earliest type of mythopoeia attested in IE lgg bedded in a stratum far earlier than the personalised oecarchia of Indra, Viṣṇu, etc. in *RV*, Ksam and Dyauḥ in close dual contact correspondences in Saka of Khotan

55 SASTRI, P S [Earth] *IHQ* 30, 101 ff

56 TUCCI, G Earth in India and Tibet *Eranos-Jahrbuch* 22, Zürich, 1954, 323 ff

57 AGRAWALA, V S Prajapati (Hindi) *Vedavani* 15 (1), Nov 62, 11 15

22 *saṁjnās* of P

58 BHATTACHARJI, Sukumari Prajapati as time the creator. *Anvikṣa* 3 (2), 4 (1), Jadavpur Univ, Mar 69, 25 36

P not an IE god but an indigenous creation, P is Kala of later mythology, long and chequered career of P myth analysed.

59 YUDA, Y Development of the idea of Prajapati in the Brahmanas (Jap) *Suzuki Gakujustu Zaidan Kenkyu* 4, Tokyo, 1967 (1968), 148 ff

60 BHAGAVADDATTA. *Brhaspati aur valasura (vasana) vinasa* (Hindi) *GKP* 24, 1972

serially

61. FATONE, Vicente Brahmanaspati, 'El Señor de la Plegaria" *Imprenta Lopez*, Peru 666, Buenos Aires, 1940, 1-62.

62 SARASVAT, Sarasvati Brhaspati, the lord of speech in the Ṛgveda *JDSUD* 1 (1), Dec 71, 63 66

B dominated the sphere of speech in *RV*, this aspect of his char served as a link bet. *RV* B and B of post Vedic lit. --

63 SARASVAT, Sarasvati *Taittiriya samhita men brhaspati* (Hindi) *SP*, 26 AIOC, 1972, 375 376

B closely related to ritual as guardian of sacrifice, partaker of Soma, helper in Vedi construction etc

64 SCHMIDT, Hanns-Peter *Brhaspati und Indra*

VBD III 50 60

65 VENKATESWARAN, C S Brhaspati and Brahmanaspati in the Rgveda VS, Tirupati, 1967, E 1-3

in Br and Br (who are identical) we find a successful grafting of the sacerdotal functions and intellectual qualities of Agni and the physical might and martial traits of Indra, other constituents of B s char are Savitr s special quality of stimulating good thoughts and Varuna s moral pre eminence

66 JHALA, Samkara Simha *Puranon men brahma* (Hindi) *Sodhapatrika* 20 (2), 1969, 37-45

Brahma in Vedic lit

67 CHAUDHARI, J P *Brahma kauna* (Hindi) *Vedavani* 17 (1), Nov 64, 17-19

Manusmrti I 8 9, 13, *Ch Up* 3 19, *SPBr* I 7 4 1, *RV* X, 61 7, I 164 33

68 VIRENDRA *Veda men brahma* (Hindi) *Vedavani* 14 (1), Nov 61, 30 35

69 MALAMOUD, Ch *Manyuh svayambhuh* *Renou Comm Vol*, 1968, 493-507

abstract divinities Manyu among them *RV* X 83 84 = AV IV 31 32 M is the original tension tending towards will / action fundamental intentionality

70 NIGAM SARMA *Marudganah* *GKP* 20 (1 2), 1967, 39-43.

ever youthful warriors

71 SATAVALEKAR, S D *Vedamantresu virapurusanam varnanam* *GKP* 18 (1-2), 1965, 35-36

Maruts (*mar+ut*)—those who fight on till death

72. DINANATH *Vaidika kala men mahalaksmi ka astitva* (Hindi). *Prerana* 12 (11), Nov 65, 28 31.

..Śrīsūkta clearly indicates worship of Mahālakṣmī..some *RV* ref. to L, e. g, I. 42. 1..

73. SRIVASTAVA, V. C. Rohita in the Atharvaveda. *QJMS* 58, 1967-68, 121-130.

. R., a divinity wh. was solar in char. originally special creation of *AV*..acc. to author, three tendencies—ritualistic, pantheistic, and idealistic—helped to raise R to supreme godhead

74. RAI, Govind Chandra. Is Laksmī an Aryan Goddess? *Folk-lore* 3 (3). Mar. 62.

75. AIRI, Raghunath. Vak, a deity in the Ṛgveda. *SP*, 23 AIOC, 1966, p. 175.

76. BROWN, W. Norman. The creative role of the goddess Vàc in the Rig Veda. *Kuiper Fel. Vol.*, 393-397.

..V. in *RV* is devoid of anthropomorphic qualities, lacks even a minimum mythology; in post *RV*, blended with Sarasvati..in *RV* and *AV*, V. represents the ultimate elevation of the magic power of the holy sound, within a limited priestly circle, V. rivals the masculines, Prajāpati, Viśvakarman, Puruṣa, Bṛhaspati-Brahmanaspati, and neuters Brahman and *tad ekam* cf *RV* X. 71, 125, I. 164 (V.=*tad ekam* of I. 164. 46) V. represented in I 164 as the supreme authority in the universe..V. produced the raw material of the universe, the means for organizing it, and taught Agni (who taught the gods) how to use that means (I 164)..

77. PANSE, G. M. *Vageva viśvā bhuvanani jajñe :* Word is a creative power. *SP*, *23 AIOC, 1966, 28-29.*

78. ROSU, A. Vacaspati. *MIO* 7 (2), 1959, 184-193.

79. SHARMA, B. N. Vamana in literature and art. *Pur.* 12 (1), Feb. 70, 54-64.

..see . *VBD* III. 50. 174 175..V. is clearly of Vedic origin..

80. KAPADIA, B. H. Vayu as the first drinker of Soma. *The Vikram* 4 (2), May 60, 22-25.

..confirmed on the basis of ref. from 9th Maṇḍala..

81. MAJUMDAR, M. R. Iconography of Vayu and Vayuworshippers of Gujarat. *Ghurye Fel. Vol.*, 1954, 277-283.

..*VBD* II. 51. 50 .Ṛgvedic Vayu .*vāhana* of Maruts in Veda is deer..Vayu—chiefly 'god'; Vāta—the 'element'..

82 APTE, V M Vrsa kapı, the ape man of the Rgveda *QJMS* 53 (1) April 62, 1-10

RV X 86 (transl with exegetical notes) nearly all gods of *RV* are gods of light ancient civilization on the temperate shores of the once ice free and open Arctic ocean before it froze over 11 000 yrs ago poets wove around star groups or constellations figures of animals like horse bull etc Vrsakapı is Mrganakṣatra—represents the (setting) sun in Orion

83 AYYAR, S Mahalinga Saktı *Kamakoti Vani* 2 (10), Oct 70, 17 18

worship of Saktı as goddess is a fundamental feature of Vedic rel three aspects in wh she is worshipped (1) Vak, (2) Lakṣmī (3) Bhavanī or Parvati

84 BHATTACHARYA, N N Saktism and mother right *The Sakti Cult and Tara* (CASAIHC, Calcutta Univ), 65-73

see 87 below some of the pre Ved c non Aryan groups were probably matr archal polyandric peoples they had a cosmogony based on the principle of sexual dual sm Vedic Aryans who were patriarchal dropped the female element

85 LALYE, P G Historical background of the concept of Saktı in the Devī Bhāgavata Purana *SP*, 25 AIOC, 1969, 255 56

worship of Rudra and female deity in Vedic times Ś ideas in *Up* and *Sūt as*

86 SHARMA, Vaidehı Saran *Saktipuja ke mulasrota—Veda, Upanisad* (Hindı) *Saptasındhu* 12 (6), June 65, 75-77.

traces of Śaktı worsh p in IV also in Veda and *Up* Devīsukta, Rātrisukta Śrīsūkta etc

87 SIRCAR, D C (ed) *The Saktı cult and Tara* CASAIHC, Calcutta Univ , 1967, 189

Origin and evolution of the cult of Saktı '

Rev Chintaharan CHAKRAVARTI *IIJ* 5 (2) 257 58

88 AIRI, Raghunath *Vag vai sarasvatī* *SP*, 24 AIOC, 1968, p 1

Sarasvatī as goddess of speech not ref to anywhere in *RV* ment oned (1) as a deity of atmospheric region having water, etc., as her chief elements, and (2) as river goddess .

89 AIRI, Raghunath Ṛgvedic Sarasvatī—the goddess of the warrior class *SP*, 26 AIOC 1972, 336 337

characteristics of S akin to those of Indra therefore S exalted as goddess of battle S allied with Maruts

90 DAVANE G V The goddess Sarasvatī in Sanskrit literature *JBomU* 37 No 73, Oct 68, 70 77 (Also in *SP*, 22 AIOC, 1965, 28-29)

in *RV* S = (1) a holy river forming the boundary of Brahmāvarta (2) deity connected with ceremonies performed on her bank (3) tho not actually ref to as Vak, indications in *RV* of S s intimate connection with 'good words' and intellect in *Br* S was identified with Vak later development as Vidyadevatā .

91 GODBOLE, N N Rgvedic Sarasvatī *SP*, 21 AIOC, 1961, 10 11

S rises in Simla range flows thro Rajasthan, disappears near Hanumangarh in the sandy desert her further course up to Ran of Cutch terminates in the Lower Nara Canal

92 GUPTA, Anand Swarup Sarasvati as the river goddess in the Puranas *PAIOC* (22nd Session) 2, 1966, 68 80 (Also in *SP*, 22 AIOC, 1965, 32 33)

S in *RV* (3 full suktas) the name S River goddess (*devitamā*, *nadītamā*), *AV* mentions 3 S.s, transformation of goddess into river

93 KHAN, Mohd Israel Sarasvatī as a physician in the Yajurveda *SP*, 25 AIOC, 1969, 365 367

94 KHAN Mohd Israel *Puranon men sarasvatī kī pratima* (Hindi) *PP* 2 (1), 1969, 53 62

S in *RV*, river in *Br.*, Vak in *Pur* goddess

95 KHAN, Mohd Israel *Puranesu sarasvatīpratimasvarūpanirupanam* *Viśva Samskṛtam* 6 (2 3), 1969, 132 140

see 94 above S in Vedic lit.

96 NOBEL, J Das Zauberbad der Gottin Sarasvatī. *Schubring Fel Vol*, 1951, 123 139

97 PANCHOLI, Badriprasad *Rgveda men sarasvatī* (Hindi). *Vedavanī* 17 (8), June 65, 7 13

S. in *ṚV*, not a river, wisdom granting goddess

98 SASTRY, M P L [Sarasvatī] *PO* 6, 1941-42, 190 ff

99 SAXENA, D P Saraswati—an example of transformation of a geographical feature into an abstract deity *Agra Univ JR*, Letters, 15 (1) Jan 67, 67 69

100 CHAPEKAR, N G Savitā *IA* (3rd Series) 2 (1), Jan 67, 29 33

when the sun is below the horizon invisible but near enough to shed his l ght on this earth he is called Savita, when he becomes visible he is called Sūrya

101 DANDEKAR, R N New light on the Vedic god, Savitr *R Dravid Fel Vol*, 1971, E 1-21

revised vers on of *VBD* I 114 47

102 DEVARAJ, V *Surya savita, racayita aur posaka* (Hindi) *GKP* 19 (4-5)

103 SRIVASTAVA, V C The original nature and significance of Savitṛ in Rigvedic religion *JAHRS* 29 (1-2), 1963 64, 48 56

S not an abstraction divinity nor representing an aspect of Asura Varuna concept nor connected with Idg period, nor a descr ptive ep tl et of Tvaṣṭṛ he was the spiritual and divine self of tl e solar body in charge of stimulative and generative potency of tl e sun connected with sacrifice his main function was to make the soul of human being glow with inner virtues of truth, goodness, and beauty

104 AGRAWALA, V S *Bhagavan surya ka caritra aur usaka adhyatmika artha* (Hindi) *Vedavanī* 14 (1), Nov 61, 20 25

105 BANERJEA, J N Sūrya Ādityas and the Navagrahas *JISOA* 16, 1948, 47-100

sun-god in the Veda development of sun-cult thro Vedic lit.

106 HAMSARAJ *Veda men sūrya ke ratha ke sata ghode eka vaijñanika alamkara* (Hindi) *Vedavanī* 25 (1), Nov 72, 7-8

seven prismatic colours figuratively represented as the sun s seven horses *aśva*=sun s ray

107 MILLER, Jeanine The sun as enlightenment in the Rgveda *Yoga Quarterly Rev* 4, July 72, 37 63

RV VIII 6 10 this stanza alludes to the fundamental theme of the Vedic quest for enlightenment, the deepening of understanding pursuit of light, truth wh found its most appropriate symbol in the sun Agni—ruler of thought (IV 6 1) attempt to examine the sun in *RV* in the psycho spiritual field search for light extends from the Vedic to beyond the Up age

108 PANDEY, D P *Surya* Leiden Univ, 1939

doctoral diss

109 SHUKLA, Shashi *Vaidika, laukika samskrta surya stution men surya devata ka roganivaraka rupa* (Hindi) *SP*, 24 AIOC, 1968, 30-31

e g *RV* I 181, I 50 II 13, *AV* I 22 1, VI 81, II 32, etc

110 TIWARI, Shashi *Vaidika tatha laukika sūryastutiyon men stuta suryadevatva se brahmatva kī ora* (Hindi) *SP*, 25 AIOC, 1969, 36 37

Rgvedic Surya gradually becomes Parabrahman Narayana

111 URSEKAR, H S The sun in the Rgveda *Bh Vid* 28, 1968 (1971) 55 63

Sūrya=orb of the sun, Savitr=sun while rising and setting, Mitra=benevolent power of the sun, Pusan=beneficent power of of the sun

112 AGRAWALA, P K Skanda Karttikeya BHU, Dept. of AIH, Monograph 3, Varanasi

113 CHATTERJEE, Asim Kumar *The cult of Skanda Karttikeya in ancient India* Punthi Pustak, Calcutta, 1970, viii+168+32 fig.

Ch I S in Vedic lit (Skanda gayatri in *MS*, Skanda yāga as *AVPar*, *ChUp*, *ParGS*, *BaudhDS*)

52 VEDIC DIVINITIES IN GENERAL

1 ANIRVAN *Veda mimamsa* (Bengali) Calcutta Sk College, 1965, 241-290

. deals with Vedic gods (33 in no)..

Rev H. BANERJI, *JASBen* 7, 210.

2. BHATTABHATTA, S. V. *Devatatvavimarśaḥ. Surabhāratī* 7, 1969, 62-66.

. acc to Purvamimāmsā .

3. CHAKRABARTI, Samiran Ch. Conception of Vedic divinity. *CR* 175 (1), April 65, 31-44.

. acc to Kātyāyana and Pūrvamīmāmsā 33 deities; their classification was image-worship in vogue in Vedic rel. ?..are Vedic gods personifications of nature ?.. do Vedic hymns have their origin in fear ? are Vedic gods many or one ?..

4. CHAKRABARTI, Samiran Ch. An approach to the interpretation of Vedic deity and sacrifice. *SP*, 25 AIOC, 1969, 363-364.

5. CHAKRAVORTY, Amiya Kumar. Vedic deities, the mystery behind their multiple names. *IHQ* 38 (4), Dec. 62, 292-302.

6. CHATURVEDI, Giridhar Sharma. *Vaidika deva ṛṣayaśca.* *SS* 13 (1-4), 1961, 1-22.

7. DESAI, S. G. The minor deities. *Bh. Vid.* 27, 1967, 25-40.

. a study of minor deities in later *Up* .

8. GONDA, J. *Some Observations on the Relations between "Gods" and "Powers" in the Veda.*

..*VBD* II 52. 11..

Rev. · H P SCHMIDT, *ZDMG* 111, 227 28.

9. GUPTA, Sudhir Kumar. *Rsi dayānanda aur ṛgveda men teṁtīsa devata* (Hindi). Khurja, 1953.

.."33 Vedic deities" is a classified statement of objects, situations etc. . "3 deities", "1 deity"—also such statements, D. reconciles these statements..

10. JAGANNATH. *Devatasvarūpamīmamsā. GKP* 18 (3)—20 (5).

. serially Sk. rendering of SRI AUROBINDO's *On the Veda*..A.'s comm. on various *RV* passages .13 chh. ..

11. JAGANNATH *Vaidika devatah* *GKP* 19, 188 193; 235-240

Sk. version of Sri AUROBINDO s talk

12 JOSHI, Harishankar. *Vaidika devata paricaya* (Hindi) BHU 4th Vedic Jnanasattra, 1963, 8

13 JOSHI, J R. Some divine concepts in the Veda *JOIB* 20 (3), Mar. 71, 199 204

Dhiṣana, Ratri, *medhā*, *urvarā*, *sitā*, *bhūti*

14 KARANDIKAR, A J. *Vaidika aryamce jyotirvijñana ani vaidika devatamce punardarsana* (Marathi) Poona, 1962, 6+154

Rudra and Namuci, birth of gods, Agni Arjunī, Ṛbhu, Soma, Usanas, Tvaṣṭṛ, Savitr

15 LAHIRI, A Origin of demonology in the Rigveda *PIHC* (26th Session), 1964, 34-40

three factors involved (1) racial basis, (2) primitive fear, (3) economic factors views of diff scholars mentioned

16 SHENDE, N J The Devas in the later Vedic literature. *JBomU* 30 (2), No 36, Sept 61, 1-10

studies concept of Devas, Asuras, Rakṣases in Vedic lit

17 SINGHAL, Jwala Prasad *Rgvedīya aur pauranika devataon ka antara* (Hindi) *VIJ* 1 (1), 1963, 57-62

53 LEGENDS, MYTHS, SYMBOLS

1 AGRAWALA, V S The symbolism of the three brothers *SP*, 21 AIOC, 1961, p 236

RV I 164 1

2 AGRAWALA, V S *Solar symbolism of the Boar*. Prithvi Prakashan, Varanasi, 1963, 37+plates

3. AGRAWALA, V S Vedic folk lore *Folklore* 6 (1), Jan 65, 1-2, 4

story of Ṛbhus (pregnant with deep metaphysical symbolism it has descended to the level of folklore) sun and moon signifying the hot and cold currents of creative energy Purūravas Urvaśī (U = presiding lady of *prāṇic* energy)

4 AGRAWALA, V S *Cyavana aur aśvinikumara* (Hindi) *Vedavani* 23 (8), June 71, 6-12

Nasatya—*prāna* and *apana* moving about in the nose *cyavana*= deterioration of physiological power Soma=cerebro spinal fluid as long as Asvinau, i e Prana and Apana, can drink this fluid there is no old age

5 ARYA, Indradevasimha *Sunahsepa akhyana aur narabali eka adhyatmika vivecana* (Hindi) *Vedavani* 25 (1), Nov 72, 3-7

acc to author, S =embodied *jiva* Varuna s *pāśas*=laws of nature (acc to ed the legend not indicative of human sacrifice, it is indicative of the sacrifice of the evil deeds of a sinner)

6. BAILEY, H W Sudhana and the kinnari *Bh Vid* 20 21, 1960 61 (1963) 192 195

7 BANATEANU, T Le mariage des morts et ses reflects dans le folklore indo européen *REIE* 4, 1947, 170 207

Vedic and Avestan ref

8. BASU, Santona Myths and symbols of lotus in the Vedic literature *VIJ* 9 (1), Mar 71, 26 33

puṣkara mentioned in connection with various deities in *RV* myths re origin of lotus only in *YV Br*, *Ār*

9 BHAGAVADDATTA *Vaidika adhyatma vidya* (*Valasuravadha*) (Hindi) Gurukula Kangri Univ , 1950, 170

on the basis of *Saṁ* and *Br* Vala=*avarana*, *vāsanā* see *VBD* III 51 60

10 BHANDARI, V S The Vedic legend of Cyavana and Sukanya *SP*, 21 AIOC, 1961, 8 10

C =setting sun S =Uṣas

11 BHARATI, H L N The legend of Cyavana and its evolution in Sanskrit literature *H-YJMU* 21 (2), Mar 62, 43-56 (Also in *SP*, 21 AIOC, 1961, 239 40)

12 ref to C in *RV* legend of C almost takes a lust form in *MBh*, in later *Pur* it loses its original theme

12 BHARATI, H L N The legend of Suparna through the ages *SP*, 26 ICO, 1964, 64-65

13 BHARATI, H. L N The legend of Vamadeva (the birth of Vāmadeva) *SP*, 25 AIOC, 1969, 4-6

> *Ait Br* gives the legend of V s supernatural knowledge before birth, not traceable to *RV*, *RV* IV 26 27 refer to Indra s b rth

14 BHARATIYA, Bhavanilal *Indra aur gṛtsamada ka kathanaka (Hindi) GKP 21 (7-8), 1969, 392-395*

> Dayananda s interpretation superior to that of Sayana or of Western scholars

15 BHATTACHARYA, Dipak Three Vedic legends as found in later literature *JBRS* 51, 1965, 8 18

> (1) milking of the earth (*AV* VIII 10, *Bhāgavata P* 4 18), (2) Indra Visvarupa Vṛtra (*TS* II 5 1 3 *ŚPBr* I 6 3 1 17, 4 1-8, *Bhāg P* 6 9 13), (3) Dadhyanc s gift of Madhuvidyā to Asvins (*RV* I 116 117 119, *ŚPBr* XIV 1 1 1 25, *Bhāg P* 6 9 52 53 etc) (a) mythological changes rooted in social changes, (b) personification includes two tendencies elimination and addition

16 BHATTACHARYA, Dipak The legend of Nārāyaṇa and Prajāpati *SP*, 26 AIOC, 1972, 34 35

> the myth of N lying in waters and Brahmā awakening him for creation has Vedic origin in the story of Agni s birth, story inherited from Harappans is imposed upon IE myth of Agni as son of Dyāvāpṛthivī Bṛhaspati and Viṣṇu are both evolutes of Agni

17 BOSCH, F D K. *The Golden Germ An Introduction to Indian Symbolism* Mouton, 1960, 264+19 illustr +84 tables

> Rev W KIRFEL, *OLZ* 57 (1962) 299-300

18 BOSCH, F D K Pratisthā symbols (Additional remarks to Professor Vogel's *Monograph on "The Goose in Indian Literature and Art*) *Kuiper Fel Vol*, 533 538

19. CHRISTINGER, R La délivrance de la caille *As Stud* 16, 1963, 125-133

20 COOMARASWAMY, Ananda K , NIVEDITA, Sister *Myths of the Hindus and Buddhists* Dover Publications, New York, 1968, 400,

repr nt

21 DANGE, Sadashiv A The Garudas *IHQ* 37 (2 3), 1961, 165-176

Garuda Naga relationsh p in Vedic lit represents a *duality in unity* G and N were not two diff tribes but only two phratries or sections of the same tribe

22 DANGE Sadashiv A Kadru, Vinatā, and the wager *Pur*. 3 (2), July 1961, 203-214

legend traced to Vedic texts

23 DANGE, Sadashiv A Prajapati and his daughter *Pur* 5 (1), Jan 63, 39-46

legend common in Veda and *Pur* various interpretations sky sprinkling semen in earth stag and sacrifice daughter=female deer acc to author the legend re the incest related to a relic of a kinless society (this view later modified, ref to incest in *RV* indicate ritual sex rather than actual practice see below)

24 DANGE Sadashiv A Savitrī and the banyan *Pur* 5 (2), July 63, 258 66

roots of this legend traced to the Gayatrī Somaharaṇa tale in Vedic lit banyan associated with Nagas, non Aryan origin of its worship symbolic interpretation of the legend offered

25 DANGE, Sadashiv A Mahanagnī and Apālā VSMV, 1966

M and A occur in *RV* Khila and also in *AV* M =great naked earth her male counterpart Mahanagna, being the Sun, A was the diminutive aspect of M and symbolized the plough able field on the basis of the identification of woman and field (*kṣetra*), the bride is to be sprinkled over, prior to marriage, with the mantras from the Apālā hymn, for spotless womanhood resulting in fructification

26 DANGE, Sadashiv A Sasarparī and the horse of Sudās *VIJ* 5 (1), Mar. 67, 25 32

..S.=d. of the sun, i.e , Sāvitrī-Gāyatrī. Sāvitrī-Gāyatrī was gift of Jamadagni to Viśvāmitra..

27. DANGE, Sadashiv A. Virgin and the divine seed-layer (*ṚV* X. 61). *JIH* 45 (2), Aug 67, 369-398.

..virgin (*Kanā*) united with divine seed layer (Nabhānediṣṭha) gain of divine fluid for the fructification of Earth cow *BD* III. 3. 51..

28. DANGE, Sadashiv A. The bull of Mudgala. VSMV 1967, 1968, 43-65.

..*RV* X. 102. urination of the bull in *āji* (arena of contest, conceptual battle against the evils). Mudgalānī Indrasenā represents the ploughable field called *dhanaṁjaya* and *pṛthivī* the hymn relates to an annual ploughing ritual .

29. DANGE, Sadashiv A. The bull and the fiery fluid from the *Ṛgveda*. *JOIB* 17 (3), Mar. 68, 209-229.

..bull (in *RV*) came to be regarded as the agent of Indra, who, in ritual, symbolically fructified the field and the cows rain is supposed to be urine or secretion of horse or bull turned divine .sun is the medium thro wh. the seed or fluid (*indradrapsa*) comes..

30. DANGE, Sadashiv A. *Legends in the Mahābhārata*. Mot. Ban , Delhi, 1969, 38+385.

..three legends : Garuḍa, Kaca, Amṛtamanthana..traces their sources in Vedic lit. . parallels from non-Vedic and non Indian cultures .

Rev. : P. ROLLAND, *JA* 259 (3-4), 383-86.

33 DANGE, Sadashiv A Cosmic foetus and the symbolism of rain from the *Rgveda* *JBomU* 39 No 75, Oct 70, 1 5

midreg on is the *garbha* in the context of rain *apaṁgarbha*—midregion fire or sun sex ritual for rain originated from the belief that before rain came there was the period of the formation of cosmic foetus

34 DANGE, Sadashiv A *Pastoral Symbolism from the Rgveda* Univ of Poona 1970, 15+135.

VBD III 4 12

Rev B B CHOUBEY *VIJ* 9, 402-03

35 DANGE, Sadashiv A The vision of Vasukra *JBomU* 40 No 76, Oct 71, 1-26

RV X. 27 29 gain of rain as the kernel of X. 27, gain of rain believed to be a cosmic sex act in one phase V s vision is a methodical one it is inherent in the ritual and the mantras have definite aim the plan of symbols used by V represented on heavenly plane, mid region plane terrestrial plane

36 DANGE, Sadashiv A *Ama men pakva* (Hindi) *VJ* 21 (3 4), 1972, 115 117

jalagarbhādhāna of clouds

37 DANGE, Sindhu S Brahma on the lotus *NUJ* 15 (1), Oct 64, 59 67

myth made up of three concepts (1) huge column of light connecting heaven and earth (2) lotus as symbol of unsullied womb (both these concepts are Vedic), (3) divine umbilical cord symbolised by lotus stalk

38 DANGE, Sindhu S The earth cow and Pṛthu's dart *Pur* 13 (1), Jan 71, 79 81 (Also in *SP*, 24 AIOC, 1968, p 52)

RV X. 74 4 101 9 (cow with thousand streams—Pṛthvī) *AV* VIII 10 24 Pṛthu Vainya milked the earth dart and bow of Pṛthu have a two fold significance—firstly, it is the symbol of plough share, and, secondly it is the giver of fruit Pṛthu was the first to start agriculture in a systematic way i e by using plough, his bow called *ajagava*

39 DESAI, Jehangir M The deluge *JCOI* 35, 1942 58 70

a comparative study of the legend as recorded in Old Testament Hindu scriptures, and Iranian scriptures

39A DE SOUZA, J P The serpent as a symbol of the earth *PIHC* (22nd Session), 1959, 174-175

in *Br*, earth is called *sarparājñī*, Kadrū (—the tawny one) was seer of *RV* hymn similar not ons in other cultures see 41 below

40 DE SOUZA, J P The eagle as a solar emblem *PIHC* (23rd Session), 1960, 69 75

eagle of Harappa is solar in char in *RV*, sun is often repre sented as bird *garutman* in *RV*

41 DE SOUZA, J P The serpent as a symbol of the aquatic element *PIHC* (25th Session), 1964, 75-76 (Also in *Indica* 2 1, Mar 65, 1 11)

serpent is primarily a symbol of the earth secondarily, as the child of Mother Earth it is regent of all her treasures including life giving terrestrial waters Ahi Budhnya in atmospheric ocean, Vṛtra as serpent and his mother Danu (=water stream) Varuṇa, god of ocean, carries a kind of waterproof umbrella formed of the hood of a cobra and called *abhoga*

42 DE SOUZA, J P The serpent as a symbol of life and immortality *PIHC* (26th Session) 1964, 99 108

43 DHARMADEVA *Tvastrī saranyu samjñaka vaidika akhyana ka vastavika rahasya* (Hindi) *Vedavani* 21 (6 8)

serially no hist in it

44 ELIADE, M *Mephistopheles and the Androgyne Studies in Religious Myth and Symbol* Sheed and Ward, New York, 1965, 223

(transl from French into English by J M COHEN) ref to Vedic and Hindu mythology 'cosmic and eschatological renewal', 'experiences of mystic light', etc

Rev Benson SALER, *Am Anth* 69, 262-63

45 ENSINK, J Mitrasaha, Sudāsa's son, with the spotted feet *Kuiper Fel Vol*, 573-584

study of this tale leads to the conclusion that 'Vedic trad about Sudās have combined with a man-eater story from Itihāsa Purāṇa

46. FONTENROSE, Joseph. *The Ritual Theory of Myth* Univ of Calif Publ Folklore Studies 18, Berkeley and L A, 1966, 77

. F demonstrates that RAGLAN s extreme theory that all myths are ritual texts and that all myth ritual complexes go back to a single Ur ritual—that of the annual sacrifice of a divine king—has no basis in hist or in actual ethnographic facts no ethnographic evidence to support FRAZER s conjectures for the ritual killing of the divine king a hist person can become an object of worship and a figure of myth and legend, in such cases myth is prior to ritual (acc to author myths—trad tales of the deeds of *daimones*, i e of gods spirits and all sorts of supernatural and superhuman beings, legends=trad tales of the deeds of heroes men of a distant past, folk tales=trad tales of imaginary deeds and events)

Rev David BIDNEY, *Am Anth* 69, 264 65

47 FREEMAN, J M Myth and metaphysics in Indian thought *Monist* 50 (4), 1966, 517 529

oppositions like order disorder, one many, wh the myth describes are sought to be resolved by metaphysics

48 FREUND, Philip *Myths of Creation* Washington Square Press, New York, 1965, vi+304+18 illustr

(seeks a clue in mythology to universal characteristics of the mind of man) five basic myth types primeval water, cosmic egg, parts of creator s body world parents fiat creation (ref to Hindu myths) creation of the world as opposed to the creation of man (acc to F, our scientific theories approach myths in structure and content)

Rev Alan DUNDES *AA* 69, 263 64 (this is a continuation of the 19th cent concern with cultural *similarities*—universals—as opposed to the 20th cent American anthropological concern with cultural *differences*—cultural relativism)

49 GAUR, R C The legend of Pururavas and Urvashi an interpretation *PIHC* (29th Session), 1968, 60-61

P and U, perhaps real persons of early Vedic days episode of the union of an Aryan hero with a non Aryan heroine throws light on contemporary social set up

50 GNOLI, G Lichtsymbolik in Alt Iran, Haoma Ritus, und Erlöser Mythos *Anthropos* 62, 1967, p 567

(from *Antaios* 8, Stuttgart, 1967, 528 549)

51 GOPALAKRISHNAN, M S. (and others) Myths and values *BITCM*, Part I, 1967, 68 95.

report on a Seminar

52 GUPTA, Nalini Kant A Vedic story *Advent* 20 (2), April 63, 51 55

Agni disappears and hides himself sacrifice symbolises transition from unconsciousness to consciousness and finally to superconsciousness see *VBD* III 50 8

53 GUPTA, S. M *Plant myths and traditions in India* E. J. Brill, Leiden, 1970, xii+117+33 pl

54 GUPTA, Sudhir Kumar *Visvamitra aur nadiyan* (Hindi). *GKP* 21 (9-10), 1969

brings out esoteric significance of the legend

55 HAMSARAJ *Mitravarunau aur urvasi ke samyoga se vasistha (–jala) kī utpatti* (Hindi) *Vedavani* 24 (6), April 72, 10 14

M = Prānavayu Oxygen, V – Udanavayu Hydrogen, U = Vidyut

56 HOANGE SY QUY, Hoang son Le mythe indien de l'homme cosmique dans son contexte culturel et dans son évolution *RHR* 175 (2), 1969, 133-154

myth of primordial Puruṣa in Vedic lit mixed up with other similar creation myths e g that of Prajapati origin and evolution of the myth of Purusa and its influence in *Br* acc to Saṁkhya Yoga, Vedanta

57 HORSCH, P Zur Symbolik orientalischer Religionen. *As Stud* 24, 1970, 129 140

(review article on *Symbolik der Religionen*, ed by F HERRMANN, Stuttgart Vol 4 *Symbolik des Hinduismus und des Jinismus* by W. KIRFEL, 1959 166, Vol 5 *Symbolik des Buddhismus* by W KIRFEL, 1959, 128) (F N 19 'five' as a holy no in Vedic times)

58 IVANOV, V V Ancient Indian myth of primeval names-giving and its parallel in the Greek tradition (Russ) *Indija v drevnosti*, Moscow, 1964, 85-94

59 IVANOV, V V, TOPOROV, V N Le mythe indo europeen du dieu de l'orage poursuivant le serpent reconstitution du schema *Echanges et communications* 2, Mouton 1970, 1181 1206

60 JAGADEVASIMHA *Indra vrtra dadhica* (Hindi) *GKP* 21 (7-8), 1969 377-380

61 JIJNASU, Brahmadatta *Devapi aur santanu ke vaidika akhyana ka vastavika svarupa* (Hindi) *Vedavani* 20 (12)-21 (5), 1968-69

serially

62 KARAMBELKAR, V W Pururavas and Urvaśī *SP*, 21 AIOC, 1961, p 237

U =lightning in the sky, P —sacrificial beast strayed from home

63 KARNIK, H R Prajapati legends in the Satapatha Brahmana *PAIOC* (20th Session) 2 (1), 1961, 7-12

64 KARNIK, H R Some derivative legends from the Śata patha Brahmana *SP*, 21 AIOC, 1961, 7 8

legends and their contribution to the science of Ig

65 KHAN, Mohd Israel The Brahmanic legend of Vak and the Gandharvas *Mys Or* 2 (1), Mar 69, 26 31

66 KNIPE, David M The heroic theft myths from Rgveda IV and the Ancient Near East *Hist Rel* 6 (4), May 67 328 360

RV IV 26 27 (eagle and the Soma) Indra borne by the eagle to heaven motif of eagle who steals elixir of immortality occurs in the mythologies of ancient Mediterranean and Scandinavia Kadru Suparna cycle of tales in later *Sam* myth motifs (1) cosmic tree and reintegration of contrarieties , (2) magic plant, (3) the guardian s price

67 KOSAMBI, D D *Myth and Reality Studies in the Formation of Indian Culture* Popular Prakashan, Bombay, 1962, x+187

(myth of Urvasi and Pururavas regarded as an account of a sacred marriage followed by the sacrifice of the bridegroom acc to K this last item is evidence for a matriarchal society) villagers worship gods (besides mother goddesses)—these gods came in with the Aryans and the marriage of a god to a previously unmated goddess indicated a fusion of cults see *VBD* III 48 157
Rev. RAGLAN, *Man* 1963, 215.

68 KRISHNA MURTHY, T S The legend of Ahalya through the ages *Mys Or* 3, 1970, 88-105

earliest ref in *Br* (*ŚPBr* III 3 4 18, *Sadviṁśa Br* 1 1 20, *JBr* 11 79 *TAr*)

69 LOMMEL, H Der Welt-Ei Mythos im Rig Veda *Mélanges Bally*, Geneva, 1939, 214-220

70 LOMMEL, H Die Sunahsepa-Legende *ZDMG* 114 (1), 1964, 122-161

crit , comparative study does not agree with WELLER s interpretation (*VBD* II 53 76 acc to W the legend is a synthesis of a Ksatriya and a Brahmana story) acc to L , it is an organic whole

71 LOMMEL, H (ed) *Altbrahmanische Legenden* Artemis, Stuttgart Zurich, 1964, 80.

(German transl. of original Sk legends)

72 LUGOWSKI, A The legend of Sunahsepa (Polish). *Euhemer* 73 (3), 1969, 37 45

transl and comm rationalistic analysis

73 MAIRET, Philip The primordial myths *AP* 34 (1), Jan. 63, 8 12

a note on the works of M ELIADE

74 MATSUNAMI, Yoshihiro The significance of the Puranic Sunahsepa legend *SP* (ISC) 4, 1972, 17 18

Brahma P and *Devī Bhāgavata P*

75 MEHTA, Mahesh The evolution of the Suparna saga in the Mahābhārata *JOIB* 21 (1-2), 1971, 41-65

ref to Vedic antecedents

76 DU MESNIL DU BUISSON, Comte R Le mythe oriental des deux geants du jour et de la nuit *Ghirshman Fel Vol* , E. J Brill, 1970

77 MISRA, Vidya Niwas Vak legends in the Brāhmana literature *PICO* (26th Session) 3 (1), 1969, 109-118 (Also in *SP*, 26 ICO, 1964, p 167)

see *VBD* III 18 16 (1) the dualistic Vak legends are a part of the overall pattern of the *Brāhmana* polarization and are in consonance with the theory of Archetype applied to the Great Mother wh envisages the indifferentiation of the primordial archetype (2) the cosmogonic legends lay the foundation of the Sabda Brahman concept of the grammarians and Kashmir Saivas (3) legends pertaining to the sacred speech as differentiated from the profane speech are the main source of the idea that *samskrta vak* is the speech of the gods and as such the priests shd preserve the purity of speech it is Vak wh infuses life and colour into objects wh otherwise are mere clods of earth

78 MOGHE, S G *Cyavana Katha udgama aur vikasa* (Hindi) *VJ* 21 (3 4), 1972 228 230

three stages *RV SPBr JBr*

79 NILAMEGHACHARYA, K V *Prajapati tatkanya vṛttanta mīmamsa* *Pur* 6 (1) Jan 64, 79 96

(apropos 23 above) *RV* ref to sexual intercourse bet father and daughter must be to P and his daughter to be understood metaphorically P as *prānapinda* unites with Rohiṇī

80 NITYABODHANANDA, Swami *Mythes et religions de l'Inde*

VBD III 48 197

Rev A BAREAU *RHR* 175 108 09

81 PANDEY, U C The legend of Cyavana *Prajña* 10 (1), Nov 64, 174 81

82 PANDEY, U C Prajapati and his daughter *Bharati* 8 (1), 1964 65, 95 102

83 PANDURANGI, K T *Upanisad rupakam* Bangalore

84 PANIKKAR R The myth of incest as symbol for redemption in Vedic India *Types of Redemption* (ed R J Z. WERBLOWSKY and C J BLEEKER), Brill, 1970

85 PAUL, H C Horse – its significance or symbolic imageries *PAIOC* (22nd Session) 2, 1966, 57 64

86 PISANI, V L'unità culturale indo mediterranea *Trombetti Fel Vol*, 1936, 212 ff

– ref to flood legend –

87 RAGHUNATH SIMHA *Rgveda katha* (Hindi) National Publishing House, Delhi, 1968

88 RAGHUVIRA, Brahmacari. *Indragastyau GKP* 19 (1-2), 1966, 33-34

no hist ref to the embodied soul and the highest soul

89 RAI, Gangasagar *Vaidika akhyana* (Hindi) Chowkhamba, Varanasi

90 RAI, Gangasagar Vamana legend in the Vedas, epics, and Puranas *Pur* 12 (1), Feb 70, 102 40 (Also in *SP*, 24 AIOC, 1968, p 74 " Evolution of the Vamana legend ")

I Vamana legend in Vedic lit. (*RV* I 154, I 22, *TS* 3 1 3 1, 1 6 1 5, *Ait Br* 6 15, *ŚPBr* 1 2 5 1 5 etc) clear description of Visnu's three strides in *RV*, close association of Indra and Visnu in *RV*—this developed in epics and Puranas, in *RV*, Visnu does not appear as Dwarf–no ref to Bali *Br* connecting link bet *RV* and later epics and Pur , Visnu clearly described as Dwarf in *Br* , he snatched away earth from demons in that form

91 RAJAMOHAN NATH *Ahalyajarah indrah. Amrtalata* 1 (4), Feb. 65, 73-77.

ŚPBr 3 3 4 18, *Ait Ār* 1 12 4

92 RAM GOPAL Vedic sources of the Śarngaka legend of the Mahabharata *JGJRI* 25, 1969, 397-401

MBH I 228 32 *RV* X. 142 was composed, acc to *Brhaddevata* by 4 Sarnga seers (Jaritr, Drona Sarisrkva, Stambamitra) *MBh* legend derived from *RV* X. 142

93 RAM GOPAL, Sastri *Pururavah aur urvasi ka akhyana* (Hindi) *Vedavani* 24 (3), Jan 72, 3 7.

RV X. 95 P = cloud, U = lightning transl of the hymn

94 RAM GOPAL, Sastri *Trita ka akhyana* (Hindi) *Vedavani* 24 (4), Feb. 72, 11-15

not hist , must be interpreted from the *adhyatmika* pt. of view T = a learned person still under the influence of *mohamaya* (= *kupa*)

95. RAM GOPAL, Sastri *Agastya tatha lopamudra ki katha ka yathartha rūpa* (Hindi). *Vedavani* 24 (5), Mar 72, 6-9.

RV I 179 A and L as symbols of man and woman respectively

96 RAM GOPAL, Sastri, SADHU RAM *Dadhyan (dadhīca) kī asthiyan tatha aśviyon ko madhuvidya ka upadesa* (Hindi) *Veda vanī* 24 (6), April 72, 3 6

RV I 84 13 symbolic not hist Asvinau=*karmakāndi* and *jnanakānd* Dadhica teaches the doctrine of the collaboration of the two for Brahmavidya

97 RAM GOPAL, Sastri, Sadhu Ram *Veda ke akhyanon ka yathartha svarupa* (Hindi) Arya Samaj, Delhi

(1) Pur Ur, (2) Trita, (3) Apala (4) Sarama Pani, (5) Vasiṣṭha (6) Dadhyan Asvinau, (7) Agastya Lopa no hist in these legends they embody diff concepts of spiritual char

98 RAU, W Funfzehn Indra Geschichten *As Stud* 20, 1966 (1970), 72 100

transl from Vedic (mainly *JBr*, also *TBr* and *Ait Br*) Puranic and Kavya sources

99 ROBINSON, H S, WILSON, K *The Encyclopaedia of Myths and Legends of All Nations* Edmund Ward, London, 1965, xi+244

(ed B L PICARD) second impression 23 sections
Rev E WHITE *AP* (June 66), 285 86

100 ROY S N On the chronological and historical analysis of a Purāṇic legend on phallic worship *JOIB* 17 (2), Dec 67, 123-128

101 RUBEN, W *Waldabenteuer des indischen epischen Helden* Akademie Verlag Deutsche Akad der Wiss, Vortrage und Schriften, 82, Berlin, 1962, 101

pp 54 61 Vedic and pre Vedic (pre Aryan) lit. Cyavana, Sunahs pa, Kesin Muni

102 SADHU RAM *Rgveda men varnita akhyanon ka vastavika svarūpa* (Hindi) *VJ* 21 (3-4), 1972, 231-233

metaphorical presentation of natural phenomena

103 SAKSENA, D P *Jalaplavana—eka aitihasika ghatana* (Hindi) *JGJRI*, 1970, 747-755

104 SASTRI, Dharmendra Nath *Rgvede cyavanakhyanam uttaravaidikasahitye'sya vikasas ca* *GKP* 21 (7 8), 1969, 319 338

(the seeds of the legend, perhaps even in pre Vedic trad)

105 SATAVALEKAR, S D *Suvirayai vispalayai ayasi jamgha* *Amrtalata* 3 (3-4), p 64

106 SCHNEIDER, U *Der Somaraub des Manu Mythus und Ritual* OH, Wiesbaden, 1971, 112

(Freiburger Beitrage zur Indologie 4) re interpretation of *RV* IV 26 and 27 monologues of Indra and Soma—these two hymns belong together—being part of an ancient Soma ritual (main aspects of that ritual can be reconstructed) Rape and Sacrifice of Soma together constitute the primordial deed of Manu the ritual implied is based on analogue magic

107 SCHWABE, Julius *Archetyp und Tierkreis Grundlinien einer kosmischen Symbolik und Mythologie* Verlag Schwabe, Stuttgart Basel, 1966, 270+154 illustr

Rev Otto HUTH, *Mundus* 3 (3), 238 39

108 SHARMA, B R Reflexion on Suparna in the Vedas *IL* 22, 1961

109 SHARMA, Kundan Lal *Urvasipururavasorakhyanam* *Visva Samskrtam* 3 (4) Aug 66 329 342

110 SHARMA, Vijay Shankar *Varahavatara purakatha* (Hindi) *Vedavani* 16 (6), April 64, 14-17

ref in *Br* (e g *SPBr* 14 1 2 11, 5 4 3 19 *TS* 6 42, *TBr* 1 7 9 4)

111 SHIV RAJ Two legends from the Rgveda *KURJ* (*AH*) 3 (2), Sept. 69

112 SIEG, E *Die Sagenstoffe des Rgveda und die indische Itihasatradition* Libelli 271, 1972, 156

reprint of 1902 ed , Stuttgart

113 SIVAPUJANASIMHA *Jalaplavana aur matsyavatara ka vastavika rahasya* (Hindi) *Paropakari* 7 (3), Jan 66, 9 13

114 SIVAPUJANASIMHA *Dadhici ki asthi se vrtra hanana ka vastavika svarupa* (Hindi) *Vedavani* 18 (7), May 66, 10-13

115 SIVAPUJANASIMHA '*Vartika ki vrka se raksa*' *namaka vaidika gatha ka vastavika artha* (Hindi) *Vedavani* 18 (12), Oct 66, 8-11

RV I 112, 116 117 118 *vartikā*=Uṣas

116 SRIDATTASARMA, M V The horse in Indian lore *AP* 33 (10), Oct 62 458 462

117 SRIDATTASARMA, M V The boar legends of India *Ved Kes* 49 (7), Nov 62 311-313

ref in *TĀ* (lifting of earth by the boar) *Varāhopaniṣad*

118 SRIDATTASARMA, M V Indian bird myths and legends *AP* 34 (4-5), April May 63, 184 188

119 SRIDATTASARMA, M V The serpent in Indian lore *Ved Kes* 50 (10), Feb 64, 580 84

120 SUNDARARAMAN, V R Bhrigu and Varuna *Kamakoti Vani* 2 (11), Nov 70, 34 35

from *TUp*

121 SYRKIN, A Ja, TOPOROV, V N On triad and tetrad (Russ) *III Letnjaja škola po vtoričnym modelirujuščim sistemam*, Tartu, 1968, 109-119

122 TEJOMITRA *Asvibhyam dadhica madhuvidyopadesah* *GKP* 21 (7 8), 1969, 351-352

123 THIEME, P Agastya und Lopamudra *ZDMG* 112 (1), 1963, 69-79

RV I 179 studied as Legendenzauber (*RV* III 33 13 *satyakriyā* last vs of X 108, a magical incantation)

124 TIWARI Shyam *Pauranika jalapralaya ki vastavikata* (Hindi) *Tripathaga* 10 (4), Jan 65, 29 32

nucleus of the cosmic myth is a local flood

125 TOPOROV, V N Towards the "world egg" myth reconstruction (Russ) *Transactions of the Tartu State Univ* 198, 1965, 81 99

126 TRILOK SINGH The origin of the concept of matsyavatara *JBRS* 51, 1965, 19 28

concept of deluge may be the origin this concept can be traced back to I I period if not to IE period

127 TRIPATHI, Gaya Charan *Der Ursprung und die Entwicklung der Vamana Legende in der indischen Literatur* OH, Wiesbaden, Freiburger Beitrage zur Indologie, 1, 1968, xvi+253

Visnu s three steps in *RV* (represent movements of the sun across the sky, or creation by the god of space for man to live in), Dwarf motif is later Vedic development (intended to trick the domons rather than to overpower them) author discusses the connection of the legend with various stages in the development of pre Hindu and Hindu Weltanschauung

Rev W D O'FLAHERTY *BSOAS* 33, 217 20 U PODZEIT, *WZKSA* 15, 217 18, L. ROCHER, *JAOS* 91 546-47, D ZBAVITEL, *Arch Or* 39 245

128 TRIPATHI, Vishwambhar Nath *Urvasi tatha vak* (Hindi) *SP*, 24 AIOC, 1968, 32 33

U and V identical

129 UPADHYAYA, Baladeva *Nasiketopakhyanamulasya naciketopakhyanasya vedetihasapuranesu vikasah* *Pur* 6 (2), July 64, 391-410

oldest version, *TBr* 3 11 8 is ritualistic, in *Katha Up*, it becomes spiritualistic

130 UPADHYAYA, Baladeva *Jñana ki garima* (Hindi) Sasta Sahitya Mandal, New Delhi, 150

study of Vedic legends

131 VADER, V H The Varaha incarnation *SP*, 21 AIOC, 1961, 13 14

RV X 99 6 V = Monoceros (and not Orion as TILAK thought) legend of Ś ngavrta (*RV* VIII 17 13) ref to constellation Monoceros

132 VARENNE, J *Mythes et légendes extraits des Brahmana*

UBD III 18 26, 30 66

133 VARENNE, J [about Gandharvas, Apsarases, etc] *Genies, anges et demons* Éd du Seuil Sources Orientales, 8, Paris, 1971

134 VAUDEVILLE, C Aspects du mythe de Krsna Gopala dans l'Inde ancienne *Renou Comm Vol*, 1968, 737-761

135 VEDALAMKAR, Ram Nath *Rgveda ka indra, indrāni, aur vṛsakapi* (Hindi) *GKP* 23 (1-2), 1970, 70-79

discusses various interpretations of *RV* X 86 *adhyatmika, adhi daivika, aitihāsika, nairukta* acc to political science, etc

136 VEDANANDA SARASVATI, Swami *Sunahśepa ki katha* (Hindi) *Vedavani* 18 (12), Oct 66, 11-13

Ś =embodied soul

137 VELANKAR, H. D Gharma and oman in Atri legend *W N Brown Fel Vol*, 1962, 228-237

gharma=hot milk offering, or vessel containing it, also ref to as *citra bhojana, pitumatī urj oman* or *omyā*=protection granted by Asvins to Atri for the future *ghramsa* (not *gharma*) was the fire burning Atri (*himena*, sometimes an associative instrumental)

138 VIMLA *Vaidika sahitya men urvaśi aur purūrava* (Hindi) *VJ* 21 (3-4), 1972, 129-132

U =lightning, P =cloud, Vasiṣtha=water

139 VINOD CHANDRA *Vedamūlah kathah* *GKP* 20 (1 2), 1967, 20-23

140. WARD, Donald *The Divine Twins An Indo-European Myth in Germanic tradition* Folklore Studies 19, Univ of Calif Press, 1968, X+137

141. WRIGHT, J C Pururavas and Urvasī *BSOAS* 30 (3), 1967, 526 547

verse dialogue structure of *RV* X 95 is not innovation it is a creation legend 'the sacrifice of the male as the central motif dialogue bet Narya s parents at the time of his birth text transl, exegetical notes on *RV* X 95 and the Kaṭha Kapiṣṭhala narrative (*Katha* 8 10=*Kapi* 7 6) P =Holy Spirit, U =Mother of God ,

142. YUDHISTHIRA, Mimamsaka. *Saunahśepa ākhyana kā svarūpa* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 55-59.

..not hist.. doubtful whether human sacrifice was in vogue

143. ZIMMER, H. Indische Mythen als Symbole. *Eranos-Jahrbuch* 1934.

144. ZIMMER, H. *Mythen und Symbole in indischer Kunst und Kultur.*

..*VBD* II. 53. 82..

Rev. : Hans LOSCH, *DLZ* 76 (1955), 325-27.

54. RITUAL AND RITES.

1. ABHAYADEVA. *Agnyādheya* (Hindi). *GKP* 19-23, 1967-71.

..serially. (based on 31 ritual texts)

2. ABHAYADEVA. *Agnihotra-homa* (Hindi). *Vedavāni* 20, 1968.

..serially..

3. ABHAYADEVA. *Piṇḍapitṛyajña* (Hindi). *Viśvambharā* 4.

..serially..

4. *Agniṣṭomapaddhatiḥ.* Chowkhamba Sk. Series 81, Varanasi.

..3 vol..

5. AMARASIMHA. *Veda men agnihotra cikitsā* (Hindi). *Vedavāni* 18 (1), Nov. 65, 11-13.

6. ANANDA, Swami. *Agnihotra ka prayojana* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 2-3.

7. ANANTASHAYANACHARYA, Dambala. *Piṣṭapaśumīmamsā-parāmarśah.* Belgaum, 1934, 74.

..part 1..

8. ANON. Upakarma: what it means. *BJ* (20-8-72), 45-46.

9. ANLGAMI, Vindhyavasini Prasad. *Agnihotra kī pratīkatmaka vyākhya* (Hindi). *Vedavaṇī* 18 (1), Nov. 65, 49-90.

10 VAN BAAREN, Th P Theoretical speculations on sacrifice *Anthropos* 59, 1964, p 272

(summary of article pub in *Numen* 11, 1964, 1 12)

11 BASU, Jogiraj The spirit underlying the form of Vedic sacrifice *SP*, 22 AIOC, 1965, 211-212

see *VBD* II 54 10

12 BASU, Jogiraj The coronation ceremony in Vedic India *VBQ* 31 (3), 1965 66 238 250

described on the basis of *Br*

13 BENVENISTE, E Sur la terminologie iranienne du sacrifice *JA* 252 (1), 1964, 45-58

yaz used in *Avesta* more in the sense of rendering homage or worsh p tl an of sacrificing it impl es attitude of reverence rather than ritual practice this is the result of Z s reform in Br sacrifices an mal was strangled rather than lacerated *samitr* (pacifier) makes the animal consent (*jnapayati*), takes him (*alabh*) into a trap the Iranian method was to strike a violent blow on the victim and stun him)

14 BHAGAVADDATTA *Yajña ke prati logon men aśraddha evam bṛhaspati dvara usaka nirakarana* (Hindi) *GKP* 21 (7 8) 1969, 382 84

ŚPBr I 2 5 24 26

15 BHARADVAJ, Satyakama *Yajña kya hai ? Vedavani* 14 (1), Nov 61, p 46

15A BHARADVAJ Satyakama *Agnihotra ka vaijñanika svarūpa* (Hindi) *Vedavani* 18 (1), Nov 65, 32-38

16 BHATTACHARYYA, N N The priest and the queen a study in the ritual of the Asvamedha *JOIB* 21 (1 2), Sept Dec 71, 1 21

Asvamedha was the gradual transformation of an older fertility ritual in wh the priest had to die after his ceremonial intercourse with the queen queen s sexual cycle the dying god (original purpose of mag c was economic)

17 BHATTACHARYYA, Viman Ch Magical kamya rites in the Ṣamavidhāna Brahmana *IHQ* 35 (4), Dec 59, 312-326

. 4 sections : (1) āyuṣya, (2) saubhāgya, (3) dhānya, (4) adṛṣṭa-darśana. . these rites consist of both constructive and destructive magical practices, wh. do not differ from similar practices of *AV*. .

18. BHAWE, S. S. *Die Yajus des Aśvamedha.*

. . *VBD* I. 22. 1. .

Rev. : J. GONDA, *TITLV* 79 (4), 579-582

19. BHIDE, V. V. The use of the *Karīra* in the Vedic sacrifice. *SP*, 24 AIOC, 1968, 7-8.

. . *K.=Capparis Aphylla*. .

20. BHIDE, V. V. *A critical study of the Cāturmāsya sacrifices* .

. . *VBD* III. 24. 80. .

21. BHIDE, V V. The concept of *yuga*, consisting of five years. *SP*, 25 AIOC, 1969, p. 6.

. . the origin of the concept (mentioned in *Vedāṅga-Jyotiṣa*) traced back to Cāturmāsya sacrifices extending over five years

22. BHIDE, V. V Seasonal sacrifices in Avesta and Veda. *VIJ* 9 (2). Sept. 71, 299-307. (Also in *SP*, 23 AIOC, 1966, 32-33).

. . Cāturmāsya sacrifices and Gāhanbār festivals : parallelisms bet. the two. .

23. BHIDE, V. V. *Mīmāṃsādhyayane caturmāsyayāgasya mahattvam. R. Dravid Fel. Vol.*, 1971, D 25-28. (Also in *SP*, 25 AIOC, 1969, p. 353).

24. BIHARILAL, Sastri. *Veda men paśubali* (Hindi). *Vedavāṇī* 22 (3), Jan. 70, 11-14.

. . (author's book . *Paśubali aur veda*, DAV College, Kanpur). doubts based on *RV* X. 27.2, 17; words like *vṛṣabha, meṣa* to be understood metaphorically. .

25. BISWAS, S. N. [Vrātyastoma] Berlin Univ , 1955.

. . doctoral dissertation. .

26. BOSE, Krishna. *Kathaka saṃhitā men rajasūya* (Hindi). *BSS* 1 (2), 1971, 29-34.

27 BOYCE, Mary On the sacred fires of the Zoroastrians *BSOAS* 31 (1), 1968, 52 68

28 VAN BUITENEN, J A B The *Samaveda* in the Pravargya ritual *Renou Comm Vol*, 1968 179 186

> office of the *SV* priests acc to Latyayana and Drahyayana Pravargya not a *SV* rite that *SV* eventually began participating was probably due to mere presence of its priests

29 VAN BUITENEN, J A B *The Pravargya, an Ancient Indian Iconic Ritual described and annotated* DCRI, Poona, DC Building Centenary and SJ Series 58, 1968 159

> (interprets P as an early form of Puja) see 92 below
> Rev P ROLLAND *JA* 258 376 78

30 CALAND W *Die altindischen Todten und Bestattungsgebrauche Mit Benutzung handschriftlicher Quellen dargestellt* Verlag M Sandig, Wiesbaden, 1967, 207

> reprint of 1896 ed, Amsterdam

31 CALAND, W *Altindische Zauberei Darstellung der altindischen "Wunschopfer"* 1968, xiv+143

> reprint of 1908 ed Amsterdam

32 CHAKRAVARTI Chintaharan Interesting developments in Vedic rituals *Kaviraj Fel Vol*, 1967, 1 2 (Also in *SP*, 22 AIOC, 1965, p 218)

> use of Vedic Mantras in non Vedic, especially Tantric rites (also see *VBD* II 54 18) also changes adjustments, modifications etc in Vedic rites (particularly in connection with the sacraments and funeral rites in Bengal) under the influence of non Vedic rites

33 CHAKRAVARTI, Indramohan The Vedic *Sandhya* *SP*, 25 AIOC, 1969, 41-42

> a scientific order of rites in the procedure of *Sandhya*

34 CHATURVEDI, Giridhar Sharma *Vaidika yajnah* *SS* 13, 1961, 23 39

35 CHAUBE, B N *Yajña aur varsa* (Hindi) *GKP* 18 (1-2), 1965, 69-71

36 CHAUBE, B N *Yajña aur bhojana men mamsa* (Hindi) *GKP* 23 (3), 1970, 147 150

strictly forbidden

37 CHAUDHARI, J P *Veda aur pasuyajña* (Hindi) Varanasi

38 COOMARASWAMY, A K. [Spiritual significance of *agnyupasthana*] *JRAS* 1943, 105 ff

39. DAIVARATA *Indrayajñah* Rishikula Yogashram, Gokarna, 86

VBD III 50 41 Indra=Supreme Brahman

Rev D T TATACHARYA, *SVLOJ* 6, 118 19

40 DANGE, Sadashiv A Ritual of Soma and the theory of *Kavya rasa* VSMV 1964, 1965

the concept of *brahman* and the ultimate *rasa* in *kavya* based on the concept of Soma pressing, first ref to *ananda* occurs in the Soma ritual concept of *pajra* as aspect of superfine *vak*

41. DANGE, Sadashiv A Adornment as a protective measure in the Vedic ritual *Mirashi Fel Vol* 1965, 87-103

42 DANGE, Sadashiv A The field and the ploughshare *NUJ* 17 (2), April 67, 158-178

traces ritual of ploughing in *RV* X. 101, two sprinklings of Soma as part of the agricultural ritual

43 DANGE, Sadashiv A A folk-custom in the Asvamedha. *JOIB* 16 (4), June 67, 323-335

ritual union of the horse and the queen far more ancient than the Vedic Asvamedha horse in the Vedic ritual, perhaps, a later substitute for a consecrated living man originally a ritual for the fertilization and fructification of land ref to many parallels from Hindu and other folk-customs

44 DANGE, Sadashiv A The *gavisti* (*go-isti*) and the *mehana* in the Ṛgveda *NUJ* 18 (2) Oct 67.

bull, regarded as agent of Indra, who, in ritual, symbolically fructified the field and the cow this was the basis of *go-isti* (intended for the destruction of evil and for the welfare of cows and agricultural land)

45 DANGE, Sadashiv A *Suryajala* (Marathi) *Navabharata* 21 (2), Nov 67, 32–39

deals with the Vedic ritual of lustration at marriage and Rajasuya fluid for lustration represented sun fluid

46 DANGE, Sadashiv A Field and the ritual husband *NUJ* 19 (1)

discusses the motif of ritual fructification thro a person other than husband, the motif gave rise to Asvamedha, Vrsakapi, Maha vrata Mudgala s bull idea of *niyoga* developed out of this

47 DANGE, Sadashiv A An obscure pastoral ritual from the Ṛgveda *B R Chatterji Fel Vol*

RV X 102 5 bull in pasture and Indra are brought on par

48 DAVE, K B *Asvamedha* (Gujarati) *Svadhyaya* 3 (1), Oct 65, 1 12

49 DAVE, N B *Śrautayagasya mahattvam Surabharati* 9, 1971, 80 85

50 DAVE, S S A magic ceremonial in Rajasuya *PIHC* (23rd Session), 1960, p 121

problem of origin of kingship in Vedic age discussed kingship is non Aryan in origin proof adduced from the ceremonial of taking three strides on a tiger skin in Rajasuya tiger indicates lordship of jungles conquered

51 DE CHAUDHURI, H K Yajña its magical significance *BJ* 14 (7), 5-11 67, 19 23

Vedic yajna as an act of consecration, as elevation from profane to sacred, 'victim regarded as establishing a sort of communication bet. profane and sacred

52 DEVARAJA, Muni *Vaidika bharata men yajña aur usaka adhyatmika svarupa* (Hindi) Harayana Sahitya Samsthan, Jazzar, 1961, 208

Rev DHARMADEVA, *GKP* 13 (8), 288 89

53 DHARMADEVA *Veda sastron men agnihotra aur yajña vidhana tatha usaka mahattva* (Hindi) *Vedavani* 18 (1), Nov. 65, 38 40.

54. DUMÉZIL, G. *L'aśvamedha* du Colonel de Polier. *Kuiper Fel. Vol.*, 430-435.

..ref. to *Mythologie des Indous* by POLIER (pub. Paris, 1809).. description of the sacrifice diff. from Vedic scriptural accounts..

55. DVIVEDI, Manohar Lal. *Śrautayāgaprakriyāvimarśaḥ*. *SS* 18 (3), 37-48.

56. ED. [Significance of *upākarma*] *Kamakoti Vani* 4 (5), Aug. 72, 10-21.

57. ELLIS DAVIDSON, H. R. The chariot of the sun. *Folklore* 80, 1969, 174-80.

..symbol of turning and travelling wheel of fire..bound up with the turning course of the sun thro. the heavens; connection with the kindling of ritual fire..

58. GANAPATI, Ganesa. *Kātyāyana-śrāddha-prayoga*. Kumbhakonam, 1971.

59. GANGAPRASAD. *Homa aur vāyuśuddhi* (Hindi). *Vedavāṇī* 16 (11), Sept. 64, 17-18.

59A. GANGAPRASAD. *Agnyādhāna-mantra* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 3-5.

60. GAUR, Y. C. Human sacrifice in India. *Folklore* 7-8, Calcutta, 1963.

61. GERASIMOV, A. V. The earliest data on Indian priesthood : Hotṛ and Adhvaryu in the Ṛgveda (Russ.) *KSINA* 61, 1963, 42-55.

..peculiarities of Vedic rites; functions of priests; structure of ritual texts..

62. GHADGE, N. S. Honey in the Jātakarma. *SP*, 24 AIOC, 1968, p. 213.

..honey administered to the new-born child as a symbol of brightness and immortality..

63. GONDA, J. Ascetics and courtesans. *ALB* 25, 1961, 78-102.

..Mahāvrata : wives of those engaged in sacrificing start a song in order to obtain offspring; Hotṛ on the swing; dancing of girls;

Brahmacarin and harlot exchange abuse significance of this "mutual insult for fertility purposes' a Magadha and a puṁścalī cohabit

64 GONDA, J *The Savayajñas*

VBD III 24 28

65. GOSWAMI, Prakash A study of the local sources of some common words occurring in the Avesta and the Vedas *SP*, 26 AIOC, 1972, p 508

tries to find out the local sources of the tools and materials required for *yajnas, balis, saṁskāras* etc

66 GOUDRIAAN, T *Kasyapa's Book of Wisdom* (*Kaśyapa jñana kanda*) *A Ritual Handbook of the Vaikhanasas* Mouton Disput Rheno Traj 10, 1965, 341

(transl and annotated) the Vaisnava Vaikhanasa sect from South India has a trad wh reaches back to ancient Vedic ritualism (Taitt) Viṣṇu's five forms (Viṣṇu, Purusa, Satya Acyuta, Aniruddha) related to five Vedic ritual fires

Rev L RENOU, *JA* 253, 441 444, G R WELBON *JAS* 27, 656 57

67 GUPTA, Sudhir Kumar *Aśvamedhah Trividha*, April 64, Jaipur

analyses contents of vss contained in the Asvamedha section of *SYV*

68. GUPTA, Sukeshi Rani *Yupa* (*Satapathabrahmana kī paryayayojana*) (Hindi) *BSSS* 2, 1 (1-2), 1971, 1 4

69 GUPTA, Urmila *Darsayaga men sakhaharana karma* (Hindi) *SP*, 25 AIOC, 1969, 37-39

emphasises the scientific char of each rite

70 HARIDATTA, Sastri *Agnihotra paddhati* (*agnihotra ka prayojana*) (Hindi) *Vedavanī* 18 (3), Jan 66, 7 8

71. HEESTERMAN, J C *The Ancient Indian Royal Consecration*

VBD II 54 40

Rev J A B VAN BUITENEN, *JAOS* 80, 252 53

72. HEESTERMAN, J. C Vrâtya and sacrifice *I-IJ* 6, 1962, 1-37.

V not outside the Brahmanical pale, nor non Aryan were in closer affinity with Kuru Pancalas, ritual of V constitutes a form of Brahmanic sacrificial ritual, its details and features older than those of classical form of Vedic Aryan ritual (evil and impurity were essential in sacrifice, canalizing impurities into proper channels so that they remain within the cycle of production and procreation —that is sacrificial *necessity*) *Vratyas not so much prototypes of* Yogin (HAUER) or of Saiva ascetic (CHARPENTIER), but rather genuine predecessors of the Śrauta sacrifice and *dīkṣita* basis of Vratyastoma was exchange of impurity

73. HEESTERMAN, J C Brahmin, ritual and renouncer. *WZKSA* 8, 1964, 1-31

pre eminence of a Brahmana not based on his priesthood but on his being the exponent of renunciation institution of renunciation already implied in classical ritual thinking, the diff bet. classical ritualism and renunciation is matter of degree rather than *of principle individualisation of ritual wh cd not but lead to* its interiorisation (=real fusion into one person of patron and officiant) (pre classical ritual purity and impurity are complementary, Yajamana, who has undergone Diksa, is not pure, but is charged with evil of death to wh he has to submit in order to be reborn priest takes over the Yajamana s impurity, Yajamana and priests=rivals of pre classical ritual)

74. HEESTERMAN, J C The case of the severed head. *WZKSA* 11, 1967, 22 43

(Vedic Śrauta ritual presents a highly rationalised system of abstract symbols expressing the relations govern ng the cosmos and purporting thereby to enable the specialized operator—*ya evam veda* to manipulate the universe, or rather to make his own universe, cf the arrangement of *sastras* and *stomas*) ref in *Br* to *yajnasya sirah*, to its being severed, to the outflowing essence, and to its being restored, *yajnasya śirah* standard elements and acts of the ritual (particularly in connection with Pravargya) (Vedic-brahmanic *conception of sacrifice originated orthogenetically in* the agonistic festival)

75 HEESTERMAN, J C Kautalya and the ancient Indian state *WZKSA* 15, 1971, 5-22

K's idea of impressive gathering in Asaḍha, SCHARFE (*Untersuchungen zur Staatsrechtlehre des Kautalya* Wiesbaden, 1968) connects it with Vedic Varuṇapraghasa, H agrees guilt and atonement—the central issue of Varuṇapraghasa (Caturmasyas explained in terms of social reality, Varuṇapr or rather the festival wh lies at

its root, signifies the turning pt bet the season of violent strife and the season of settled life and harmony) .

76. HEIMANN, B The supra personal process of sacrifice. *RSO* 32 (*Furlani Fel Vol*) 1957, 731 739

VBD II 54 41 sacrifice in India is not fundamentally concerned with making holy and setting apart something sacred, with placating, appeasing or praising by word and deed the Supreme Person of God, it emphasizes the supra personal cosmic process of *do et des* one thing is given in order that another thing can arise subjective psychological stimulus towards any sacrifice is *śraddhā*—absolute submission to the course of happenings Indian sacrifice consists in passive obedience to Nature s supra personal laws

77 HUBERT, Henri, MAUSS, Marcel *Sacrifice . its nature and function* Univ of Chicago Press, 1964, ix+165

(transl from original French by W D HALLS) in sacrifice, sacred and profane approach each other thro the mediation of a victim, for this to happen requires acts of sacralization and also of desacralization a sacrificial rite perceived as a *structural* event

Rev G HARRIS, *AA* 67, 139 40, V TURNER, *Man* (NS) 1, 116 17

78 HUMBACH, H Iranische Sonnenpriester in Indien. *17 Deutscher Orientalistentag*, 1969

79 IYER, L S P S Asvamedha or the horse sacrifice *Kamakoti Vani* 2 (6), June 70, 22 27, (7), July 70, 21 25; (8), Aug 70, 33-34

symbolism of A , its goal

80 JACKSON, Anthony Sound and ritual *Man* (NS), 3 (2), June 68, 293 299

if ritual is seen as a striving towards contact with superhuman powers, a transcendence of everyday reality, then it is not surprising that men will employ such means as will give them this feeling of surpassing normality, rhythmic sound is one such means music is an essential component not only in establishing social relationships wh is one of the functions of ritual but also in setting the pattern of ritual incantations

81 JAYADATTA *Veda ka abhinna anga agnihotra* (Hindi). *Vedavani* 12 (1), Nov. 65, 47-48.

82 JOSHI, G Y Was Purusamedha ever practised in Vedic India ? *SP*, 25 AIOC, 1969, 12 13

no

83 JOSHI, Sanjeevani Gold in Hindu samskāras *SP*, 25 AIOC, 1969, 251-252

84 KAILAS CHANDRA *Atha brahmayajnatarpanakalanirnayah Pranava Parijata* 12, 1970

serially

85 KAMEI, Sochu On the Antara homa (Jap) *JIBS* 10 (1), Jan 62, 225 221

86 KANKAR, Narayan Sastri *Vaidikopasatkarmarahasyam R Dravid Fel Vol*, 1971, *V* 69 73

TS 6 2 3 Upasad rite described

87 KAPADIA, B H Asvāmedha, the king of the sacrifices *JBomU* 30 (2), Sept 61, 11 22

a summary in English of Der Asvamedha und der Purusa medha by W KIRFEL (*VBD* II 54 50)

88 KARAMBELKAR, V W Vedic Mahavrata *KRCOI GJ Vol*, 168 178

origin of M its trans t on in three phases its popular nature in *Ar* its place in the hist of *vratas*

89 KASHIKAR C G The Vedic sacrificial rituals through the ages *IA* (3rd Series) 1 (2) April 64 77 89 (Also in *SP*, 26 ICO, 1964, p 142)

90 KASHIKAR, C G *Srauta karmace svarupa* (Marathi). *Samskrti Sugandha* 1970, 8 18

91 KASHIKAR, C G *Veda men pravrttidharma* (Hindi) *PP* 3, 1970, 35 39

smarta and *srauta*

92 KASHIKAR, C G Apropos of the Pravargya. *CASS Stud* 1, 1972 1-10 (Also in *SP*, 26 AIOC, 1972, 359 60)

(ref to 29 above) rejects VAN BUITENEN s suggestions Mahavira was not an icon, its anointing did not amount to *pūjā*, P not a

coalescence of two distinct rites, viz worship of M and offering of Gharma therefrom to Asvins K accepts the view of LÜDERS that the hot milk in M represented the celestial fluid and that P was intended to strengthen that fluid wh brought down rains P was a *SV* rite

93 KRISHNA KUMARI *Diksa eka vivecana* (Hindi) *Visvambhara* 5 (1), 1968, 87 102

details derived from Vedic texts

94 KRISHNA LAL *Aśvayuji karma ke mantra* (Hindi) *SP*, 25 AIOC, 1969, 35-36

95 KRISHNAMURTHY, K Asvamedha ritual and its antiquity *OHRJ* 10 (4), 1962, 23 29

96 KRISHNASWAMI IYER, T. K Yajña *SP* (ISC) 4, 1972, p 2

Vedic concept of *yajna* explained with ref to man, universe, and god

97 LANGAYANA, Ramabhakta *Vaidika yajña svarupa evam uddesya* (Hindi) *VJ* 21 (3-4), 1972, 248-250

98 LEVI, Sylvain *La doctrine du sacrifice dans les Brahmanas* Bibl de l École pratique des hautes études scien rel, Vol 73, Paris, 1966, xvi+196.

re ed with preface by L RENOU (pp vii xi)

99 MADAN MOHAN *Samskara aur yajña men yajamana, yajamanapatnī aur brahmadi ke asana* (Hindi) *Vedavanī* 19 (5, 6, 8, 11), 1967

serially

100 MADAN MOHAN *Pañcamahayajñapradīpa* Bharatiya Pracyavidya Pratisthan, Ajmer, 1969, 244

comm on DAYANANDA s *Pancamahayajnavidhi* relevant Vedic texts given

101. MAJUMDAR, Devi Mantras applied in the ritual of churning out of fire in Agnyādhāna *SP*, 25 AIOC, 1969, 39 40

the Mantras employed suggest that churning out of fire is not only an external ritualistic performance, but also needs some sort of mental operation (*bhavana*)..

102 *Manasa yajña śastrasammata nahin* (Hindi) Arya Samaj (Jabalpur), *Vedavani* 19 (9), July 67, 13 15

103 MANDE, Prabhakar B *Mulavidhi svarupa ani ugama* (Marathi) *Navabharata*, Oct 70, 21-28

cosmogonic rite as the basis of all ritual

104 MISHRA, Harekrishna *Sopakhyanacaturmasyaniruapnam Prajna* 16 (2) Mar 71 46 49

105 MODAK, B R Consecration in Atharvan literature *JKU (H)* 9, 1965, 65 68

106 MODAK, B R The nīrajana ceremony *SP*, 26 AIOC, 1972, 365 366

described in *AVP* 17 18 18b *Agni P* 264, *Bṛhatsaṁhita* 43 intended to bring success to a king in his military expeditions

107 MUNSHI, K. M The socio religious significance of Yajna *BJ* 18 (1), 8 8 71, 26 32

reprinted

108 MURDESHWAR, S S Rituals *Ved Kes* 52 (4), Aug 65, 210-213

(rituals=kindergarten of spiritual life)

109 MUS, Paul Thousand armed kannon a mystery or a problem ? *JIBS* 12 (1) Jan 64, 438 470

SPBr descr ption of the al ar (=essentially an image of the world) Agni→Prajapati→Brahma concepts of *viśvatomukha*, *pradaksina* and *mandala* discuss on re *Purusasukta* multi headed, multi armed images of Avalokitesvara

110 MYLIUS Klaus Der Sarvamedha *WZKMUL* 17, GsR (2 3), 1968, 275-277

(1) S relatively late mentioned only in later section of *VS*, (2) it is a Dasaratra includes elements of Purusamedha, Asvamedha Vajapeya (in some respects) and Vis aj t special ref to Daksina (3) S result of artificial priestly construction intended to round off ritual system (4) concepts of Brahman Atman identity Karma *saṁsāra* asramas (particularly Vanapra stha) adumbrated

111 MYLIUS, Klaus Der Samsava *WZUH* 17 (6), 1968, 117-137.

antecedents of S (in *Saṁ* and *Br*), S in *SS* and Bhaṣyas, ritual texts, nature of S, table showing sources of S

112 NARAYANA SASTRI, K P. *Sandhyavimarśah. SS* 18 (3) 71-88, (4), 85-98, 19 (1), 63-78

113. NIKAM, N A Ritual and renunciation *Bull Ind Inst of World Culture*, Bangalore, 16 17

114 NILAKANTA SASTRI, K A. Report on a Seminar on "Rituals, Ethics, and Mysticism" *BITCM* 1969, 55 95.

115 OMKAR, Harishankar *Vaidikakarmadhikaravicarah Surabharati* 1966, 138-142.

116 PANCHOLI, Badriprasad *Vaidikī himsa himsa na bhavati Vedavani* 16 (2), Dec 63, 11-15

117 PANCHOLI, Badriprasad *Gavamayana sattra aur trika druka dina* (Hindi) *Vedavani* 18 (3), Jan 66, 8-10.

118. PANCHOLI, Badriprasad *Alambha yajña* (Hindi). *URSHS* 2, 1967, 47 63

ālambha=arambha=karma

119. PANDEY, U C Vedic sacrifice *Bharati* 6 (2), 1962 63, 105-108

120 PANDEYA, Suryabali *Yajña ka sattvika svarūpa* (Hindi) *Vedavanī* 21 (7), May 69, 3 ff

no occasion for immolation of animal in Vedic ritual, therefore, *adhvara a*, *a=mahauvadhi tokmani* (herbs) *mamsam*

121 PANSE, G M Significance of water in Indian rituals and ceremonies *ŚPP* 8 (1), Feb 68, 18-25. (Also in *SP*, 24 AIOC, 1968, 223-24)

water is direct cause of earth (cosmology) and is a good conductor of *mantraśakti* Pranas originated from or are constituted of water (*Ch Up*)

122 PANT, G ; JAULI, G *Pracīna bharata men aśvamedha yajña* (Hindi). *Tripathaga* 9 (7), April 66, 73-76.

123. PATHAK, V S Vedic rituals in early medieval period: an epigraphic study. *ABORI* 40, 1959 (1960), 218-230

124. PATYAL, Hukam Chand. Significance of *varana*-(crataeva roxburghii) in the Veda *Oriens* 21-22, 1968 69, 300-306

. (1) vessels made of *varana* wood not to be used in making offerings, because they are injurious to sacrifice, (2) association of this tree frequently with rites connected with diseased persons, (3) *charms and amulets connected with this tree have curative powers* and magical effects

125. PAWDE, Kumud M Cow in Hindu prāyascitta *SP*, 24 AIOC, 1968, p 225.

126 PHILLIPS, H. B Ritual. *Ved Kes* 59 (1), May 72, 51-55.

ritual is myth acted out, ritual makes possible, psychologically, communion bet. god and man, it gives collective expression to the basic values in social life, e g, birth, initiation, marriage, death .

127. POTDAR, K. R The Mīmamsa view about the material-deity-sacrifice-relationship and its implication *Bh Vid* 28, 1968 (1971), 13-21

it is on the authority of Veda itself that prominent place enjoyed by material in the sacrificial performance as compared with deity is established, role of deity further relegated to an insignificant place

128 RAMAVATAR. *Vaidika sampada ka yajña* (Hindi). *Vedavanī* 18 (1), Nov. 65, 5 ff

129 RAMAVATAR. *Bṛhad havana mantra* Ramlal Kapur Trust, Amritsar, 162.

130 RANE, G R. The Aśvamedha in the Vedic period (a fresh interpretation) *SP*, 23 AIOC, 1966, 13-14

A. as a "redemptory sacrifice" may be traced back to an old trad of removing an old king by a young vigorous successor to represent the rejuvinated abode of the divine spirit A. to be per formed by a monarch desirous of obtaining new vigour and vitality both physical and sexual, of establishing his renewed supremacy and of retaining his queen .

131. RASTOGI, Urmila *Darśayaga men śakhaharana-karma* (Hindi). *JDSUD* 1 (2), July 72, 98 105

132. RASTOGI, Urmila. *Darśapurnamasayaga men samskṛtika pravṛttiyan* (Hindi) *SP*, 26 AIOC, 1972, 373-375

133. RAY, Amita House-building rituals in ancient India. *J. N. Banerjea Fel Vol*, 1960, 298-312

as represented in *RV*, *AV*, *GS*, etc (also among the Todas, Nagas, etc)

134. RENOU, L Recherches sur le rituel vedique la place du Rig-Veda dans l'ordonance du culte *JA* 250 (2), 1962, 161-184

. the employment of *RV* in ritual is less from the pt of view of contents than of formal factors such as metre, number symbolism, etc

135. RÖNNOW, K Zur Erklarung des Pravargya, des Agnicayana und der Sautramanī *Monde Orient* 23, 113 ff

. (myth of Namuci traced in the general outlines of Sautramanī)

136 SAMARPANANANDA, Swami *Paśuyaga* (Hindi) *Vedavaṇī* 19 (1), Nov 66, 19-22

137. SANDESARA, U J The śistasampratipatti sattras of Śrī Krsna. *SPP* 7 (2), Aug 67, 55-61

(sacrifices performed by K. to bring about intellectual unity among the distinguished ones of the society)

138 *Sandhyavandanaprayoga* of the Jaiminiya (Talavakara) Sāmavedins. Vani Vihar Press, Srirangam

139 SARAF, Samarendra. The Hindu ritual purity pollution complex. *Eastern Anthropologist* 22, May Aug 69, 161-176

140 SASTRY, Vishvanadha The New Moon and Full Moon sacrifices. *SP*, 26 AIOC, 1972, p 510

141 SATAVALEKAR, S D. *Gomedhe govadho bhavati na va*. *GKP* 13 (9), 297-301

. no cow slaughter in Gomedha *gomedha=gosamgama* .

142 SCHLERATH, B Opfergaben *Paideuma* 7 (4-6), July 60, 129-134

sacrifice of the Aryans was fundamentally a stylised feast (for guests) discusses Vedic and Iranian evidence

143 SCHLINGLOFF, Dieter Menschenopfer in Kausambi *I IJ* 11 (3), 1969, 175 189

(human sacrifice in Veda and its ancillary lit) see 146 below

144 SEMEKA, E S On the typology of the opposition 'milk blood' *in ritualistic and mythological systems of India* and Ceylon *Semeiotixe* (Proc of 4th Summer School on Secondary Modelling Systems), Tartu, 1970, 51 53

145 SEN, Milan Some lights on the aspects of the Soma-rite called Vājapeya *SP*, 25 AIOC, 1969, 364-365

146 SHARMA, G R The excavations at Kausambī (1957-1959) the defences and the syenaciti of the Purusamedha Allahabad Univ , Inst of Arch Publication 1, 1960

see 143 above

147 SHARMA, Lakshmi *Sastriya vraton ke samanya vidhi-vidhana* (Hindi) *Sodhapatrika* 21 (3), 1970, 17 29

148 SHARMA, Ramaprapanna, *Yajniyapasuvimarsah Prajña* 13 (2), Mar 68, 105 112

no animal immolation prescribed in Vedic sacrifice *paśu*=Agni or Vayu or Surya or Purusa *māṁsa chāga vapā* ref to herbs etc

149 SHARMA Veniram *Yajña aur brahmana* (Hindi) *Kalyana* 39 (9), Sept 65, 1177 1179

150 SHASTRI, Dakshina Ranjan *Origin and Development of the Rituals of Ancestor Worship in India* Bookland Pvt Ltd , Calcutta, 1963, x+399

study of *Sraddha ceremony from hist and sociolog cal points of* v ew funerary ceremonies as practised in India may be of pre Vedic origin but Srāddha is essent ally Ved c

Rev R P GOLDMAN *JAOS* 89 670 S P SINHA *ManI* 45 328 29

151 SOMASUNDARA Diksita *Yagaparicayah tatra vajapeya-yagah* Ramayana Mudranalaya Madras

152 SOPHER, David E Indigenous uses of turmeric (curcuma domestica) in Asia and Oceania *Anthropos* 59, 1964, 93 127

turmeric (*handra*) in Indian domestic rites

153 STAAL, J F Report on Vedic rituals and recitations *Year-Book of Am Philos Soc*, 1963, 607-611

154 STAAL, J F The twelve ritual chants of the Nambudiri *agnistoma* *Kuiper Fel Vol*, 409-429

general information about the 12 Agnistoma samans, special features noticed among Nambudiri Samagas Nambudiri trad is complete, but weak, it is characterized by a specific combinat on of Śrauta traditions largely diff from other South Indian trad tions schools wh are followed are Āsv or Kauṣ for *RV*, Baudh for *YV*, Jaim for *SV*

155 STUTLEY, Margaret The Asvamedha or Indian Horse Sacrifice *Folklore* 80, Winter 1969, 253 261

the Indo Aryan H S appears initially to have assimilated an ancient fertility rite in wh some kind of native animal was replaced by the Asian horse introduced by the Aryans development of Asvamedha during three phases of IA expansion in upper India clearly apparent (1) initial settlement of Aryans in NW (Āryāvarta) *RV* (2) expansion to Madhyadesa—redact on of the other 3 Vedas made and some of the *Br* compiled, (3) advance of tribes (probably of mixed blood) wh became assimilated with the purely native tribes of the East (during this phase kingly and priestly dominance established early form of caste, introd of legal code, end of this phase dividing line bet ancient Br fundamentalism and Hinduism) earliest source of information about As is *RV* I 162 63 as a fertility rite H S associated with spring festival in wh whole community took part As invested with a cosmic significance brief summary of the procedure of As, ref to parallel beliefs in other cultures significance of various rites

156 SUBRAHMANIAN, N Vedic sacrifices in Tamilaham in the Sangam age *V R Shastyabda Fel Vol*, 1971, 177 179.

much in evidence

157 TAMBIAH, S J The magical power of words *Man* (NS) 3 (2), June 68, 175-208

ritual defined as consisting of 'word' and 'deed' concept of *mantra* Vedic hymns speculated on Vak, and asserted that gods ruled the world thro magical formulae also see 80 above

158 THITE, G U A propos of the Vajapeya *JUPHS* 29, 1968 31-39

V must have been a popular fertility r te an *utsava* connected with obtaining plenty of food, in the process of the development of ritual it was included in Soma sacr fice efforts specially made to elevate it

159 THITE, G U Utsannayajna *JOIB* 18 (3) Mar 69, 179 186 (Also in *SP*, 24 AIOC, 1968, p 32)

U = a b g extens ve sacr fce the extens veness connected with the year (*samvatsa a*) *utsanna* also means obsolete

160 THITE, G U Elevation of the sacrifice in the Brahmana texts *Dandekar Fel Vol*, 1969, 163 168

see *IBD* III 18 23

161 THITE, G U Caturmasya sacrifices researched *JUPHS* 31, 1969, 57-79

(1) or ginal nature of C must have been that of a curing mag c performed by the masses (2) curing magic mixed w th the characterist cs of the r tual of the classes (3) C elevated and firmly established n the r tual system of the classes

162 THITE G U *Brahmanagranthatila pasuyajna ani ahimsa* (Marathi) *Navabharata*, Nov 69, 26 28

sublimation of an mal immolat on (1) awareness of cruelty (2) ins stence that it is not *h msa* (3) not looking at the animal being immolated (4) symbol cal protection of the animal being immolated (5) euphemist c express ons *samjnapaya anvagan* etc (6) peculiar manner of immolat on (7) belief that the immolated animal is actually given new life (8) immolated *pa u* becomes immortal

163 THITE G U Non attractive Daksinas in Srauta ritual *VIJ* 7 (1 2) 1969, 36 44

D usually connected w th the nature and purpose of sacrifice by themsel es ne ther attract ve nor non attractive

164 THITE, G U *Sacrifice in the Brahmana texts* Univ of Poona 1970 3+738

doctoral thesis typescript see *IBD* III 18 24

165 THITE, G U Animal sacrifice in the Brahmana texts *Numen* 17 (2), Aug 70, 143 158 (Also in *SP*, 25 AIOC, 1969, p 28)

> (1) a s elevated by connecting it with Soma sacrifice (2) a s is a substitute for self sacrifice offering of Purodasa is imp stage bet a s and Havryajna (3) traces of *ahimsa* in a s thro sophistication and euphemism

166 THITE, G U Henoritualism of the Brahmana texts *JUPHS* 33, 1970, 23 36

> henoritualism consists in considering the rite in hand to be the only one existing and praising each rite successively in the same or similar manner henoritualism marks the transition bet ritualism and spiritualism

167 THITE G U Sammapasa Somaprasa according to the Mahavastu II 237 *Bh Vid* 28, 1968 (1971), 69 71

> normal Soma sacrifice (Agnistoma) is intended

168 THITE G U Pankta yajna *R Dravid Fel Vol* 1971 E 22 29 (Marathi version in *Navabharata* 24 11, Aug 71, 13 15)

> P Y implies fivefold classification of sacrifices Agnihotra Darsapurna Caturmasyas Pasu Soma (cf *Ait Br* II 3 3) this justifies the name Pankta

169 THITE G U Numbers of metres as a measurement of sacrifice *BSSS* 1 (3 4), 1971 72, 53 56

> (1) the no of metres given differently at diff places it varies from 3 to 7 acc to requirements (2) its purpose is to serve as measurement of sacrificial details

170 THITE G U Animalism in ancient India *JOIB* 21 (3) Mar 72, 191 209

> animalism—tendency to imitate animals to behave like animals etc both in spiritual and ritual contexts e g *gosava* sacrifice in wh the sacrificer acts like a bull Vedic Buddhist and other evidence

171 TRIPATHI Vinayak *Agnicayana yaga vimarsah* *Medha* 3 4, 7 16

172 TRIPATHI, Vinayak *Agnicayanam* VSVV, Varanasi

> doctoral dissertation

173 TUNGAR, N V *Yagya pasuhimsa nisiddha SP* 25 AIOC, 1969, p 343

174 UDAYAVIRA, Sastri *Agnihotra ki ekarupata* (Hindi) *Vedavani* 18 (1) Nov 65, 8-11

175 VAIDYANATH Sastri *Agnihotra* (Hindi) *Vedavani* 18 (1) Nov 65 13 14

176 VEDAKUMARI *Yajna men mantra viniyoga ka svarupa* (Hindi) *GKP* 19 (8) 421 426, (9) 457 59, *Vedavani* 19 (7) May 67, 10 16

three forms (1) *rupasamrddha* (2) *bhava amrddha* (3) *prat ka pradhana*

177 VEDAKUMARI *Agnyadhana ka vidhi* (Hindi) *Vedavani* 19 (12), Oct 67, 5 10

178 VINOD CHANDRA *Agnihotrasya mahattvam GKP* 21 (1 2) 1968, 19 21

179 VIRENDRA *Agnihotra se rogon ki cikitsa* (Hindi) *Vedavani* 18 (1), Nov 65, 22 25

180 VISHVA BANDHU (ed) *Vaidika samkalpa sandhya* VVRI Nityananda Vishva Granthamala 8 1970 iv+26

Sk. text Hindi transl. notes

181 VISVAMITRA *Agnihotra ka svarupa aur rahasya* (Hindi) *Vedavani* 18 (1) Nov 65 14 19

182 VISWANADHA SASTRY D The institution of sacrifice the Agnistoma *SP*, 22 AIOC 1965, p 244

183 VISWANADHA SASTRY D The ritual of the Veda and the Brahmanas *SP*, 24 AIOC 1968 p 27

184 VISWANADHA SASTRY, D The institut on of sacrifice Agnistoma, its origin and development *SP* 25 AIOC 1969 27 28

185 WAGLE Narendra Minor rites and rituals attributed to the Brahmanas in the Nikaya texts of the Pali canon *JOIB* 17 (4) June 68 363 372

ref to Grhya r tes censure of Brahman c professional pr ests

186 WALLI, Koshalya Anımal sacrıfice and ahımsa. *SP*, 23 AIOC, 1966, 24 25

187 WEYGANDT H *Kapa'am Uber den Ursprung des vedı schen Voropfers*

Rev B SCHLERATH *Trıbus* 10 (1961) 194 ff

188 YUDA Yutaka A bırd s eye vıew of sacrıfice (yajna) as seen ın the Satapatha Brahmana (Jap) *Tohogaku*, No 36, Tokyo, 1968, 145 126

189 YUDHISTHIRA Mımamsaka *Samıdadhana mantron kī samasya* (Hındı) *Vedavanı* 13 (3), Jan 61, 9 13

190 YUDHISTHIRA Mımamsaka *Yajnon ka adhyatmıka sva rupa* (Hındı) *Vedavanı* 17 (8) June 65 5 7

191 YUDHISTHIRA Mımamsaka *Agnıhotra* (Hındı) *Veda vanı* 18 (1) Nov 65 19 22

192 YUDHISTHIRA Mımamsaka *Artvıjına aur paurohıtya karma ke adhıkarı* (Hındı) *Vedavanı* 19 (9) July 67, 5 6

193 YUDHISTHIRA Mımamsaka *Sravanı* (*Raksabandhana*) (Hındı) *Vedavanı* 20 (10) Aug 68, 17 20

upakarma

194 YUDHISTHIRA, Mımamsaka *Tına yajnıya agnıyan* (Hındı) *Vedavan* 22 (2) Dec 69, 6 7

puruşo vāva yajnah (*Ch Up*) *tryāgnı* (*upastle gārhapatya*) *jatharāgnı* (*jathare dakş na*) *praṇagnı* (*mastıske āha an ya*)

195 YUDHISTHIRA, Mımamsaka *Brahmayajna sandhyopasa na agnıhotra* (Hındı) *Vedavanı* 23 (6) Aprıl 71, 21 32

acc to Dayananda trad

55 CULTS AND FESTIVALS

1 VAN BAAREN, Th P Culte et rıte a la lumıère de l hıstoıre des relıgıons *Paroısse et lıturgıe* 51 Saınt Andre lez Bruges, 1968, 147 156

2 BANERJEE, P Naga cult in ancient India *I-AC* 15 (4), Oct 66, 297-314

Naga represented on faience sealings of MD, but he appears there as devotee, not as divinity serpent in *RV*, *MS AV*, *GS*

3 BASU, M N The moon and the man *Folklore* 10 (7), Calcutta, 1969, 235 242

4 BHAGVAT, Durga Bear in Indian culture *JASBom* 43-44, 1968 69, 31-93

bear in Vedic lit., Vedic ref both natural and symbolical, in Veda, the bear-cult seems to be an archaic cult

5 BHATTACHARYA, Tarapad Further notes on the Brahma cult. *JBRS* 45, 1959, 411 420

addenda to *VBD* II 48 18, also see *VBD* II 51 43, 56 11 13

6 BHATTACHARYA, Tarapad *The Cult of Brahma* Varanasi, 1969, 340+3 plates

second revised and enlarged ed of *VBD* II 48 18

7. BHATTACHARYA, Tarapad The *Avesta*, *Rgveda*, and Brahmā cult *ABORI* 51, 1970 (1971), 31-50

(fundamental diff bet. gods of *RV* and of *Avesta*, Ahura Mazda can t be identified with Varuṇa, difficult to believe that ancient Iranians and Vedic Aryans have originated from a common stock Avestan rel. indebted to non Vedic rel of India and, in some cases, to the later Rgvedic rel) Prajapati was an earlier god than Agni and Bṛhaspati P s worship earlier than *RV* rel. both Indians and Iranians were before schism worshipping Brahma (=Prajapati Creator god) and his other manifestations

8 BHATTÁCHARYYA, N N *Indian Mother Goddess* Calcutta, 1971, 156

9 CHAKRAVARTY, D K The antiquity and the evolution of the saptamatrika worship in Bengal *PIHC* (30th Session), 1969, 129 138

Mother Goddess worship in IV civil. as starting pt.

10 CHATTERJEE, Asim Kumar *The Cult of Skanda Karttikeya in Ancient India*

see *VBD* III 51. 113

11 CLOTHEY Fred Skanda sastı a festıval ın Tamıl Indıa *Hıst Rel* 8 (3) Feb 69 236 259

h st sketch of Skanda S linked to Sanatkumara n *Ch Up* VII elsewhere appears as cosmic ph losopher and kno ver of mystery of ex stence a no of motifs from Ved c and post Vedic sources transferred to S e g those of sun god solar de ty celestial warrior ch eftain Tamilizat on of S and Sanskr tizat on of Muru kan and consequent dentificat on of the two

12 DESAI Kalpana Varaha *JASBom* 43-44 1968 69 106 118

V cult in Ved c lit

13 FREDERIC L *La danse sacree de l Inde* Parıs, 1957

14 JAIN Bhagchandra Antıquıty of the sramana-cult *WB* 15 (1) Aug 66 3 6

Ś cult as practised by the Jainas existed pr or to Brahmanic cult ts later emergence indicates only ts revival

15 JAMES, E O *The Cult of the Mother Goddess An archaeologıcal and documentary study* Fred A Praeger, New York 1959, 300

ref to the cult in India
Rev G Tucci *EW* 12 209

16 KRISHNAMURTHY K Festıvals of ancıent Indıa as gleaned from the Indıan lıterature *JAHRS* 29 (1 2) 1963 64, 40-47

ref in Ved c lit.

17 MAHADEVAN T M P Ganapatya cult *Kamakotı Vanı* 2 (10) Oct 70 10 13

Ved c or gin of Ganapati

18 MAHALINGAM T V Hayagrıva the concept and the cult *ALB* 29 1965 188 199

horse de fied in Veda V snu s hybrid form

19 MAHALINGAM T V The cult of Saktı ın Tamılnad. *BITCM* I 1965 17 29

(also by the same author Naga cult in Ind a , *BITCM* 1957)

20 MILES, A *Le culte de Civa Superstitions, perversions et horreurs de l'Hindouisme* Paris, 1935, 310

21 MODAK, B R. The Indramaha festival *SP*, 25 AIOC, 1969, p 32

treated in *Kauśikasūtra* 140 and 19th *Pariśiṣṭa* of *AV*

22 MORRIS Ramona and Desmond *Men and Snakes* Hutchinson, London, 1965, vii–224+illustr

seeks to examine man's relationship with snakes throughout his hist. ritual behaviours and shared phantasies surrounding snakes

Rev D FREEMAN, *Man* (NS) I, 262

23 MOTI CHANDRA Some aspects of Yaksa cult in ancient India *Ghurye Fel Vol*, 1954, 244-265

24 MUHANDI LAL The cow cult in India *Radical Humanist Pamphlet* 3

(up to Buddha's time use of beef was common)

25 MUKHERJEE, U N Nāga worship in ancient India, and its reference in Vedic literature *PIHC* (24th Session), 1961, 84-87

Naga cult is generally believed to be non Aryan in origin (because of its prevalence in IV civil), M suggests that Nāga worship (as we know it today) originated in Vedic period, ref to Ahi Budhnya (12 times) in *RV*

26 PRASAD, H K. The Naga cult in Bihar *JBRS* 46, 1960, 129 134

Nāga-cult closely associated with the cult of Śiva Vedic Rudra associated with serpents (H VI 56 1 regards snakes as evil spirits snake-cult in IV civil. Sarpabali ref to in *GS* (*ĀśGS* II 1 9)

27 ROY, S N Early Puranic account of sun and solar cult *Allah Univ Stud*, Ancient Hist Sect., 1963 64, 39 59

28 SARKAR, Amal Snake cult in Indian religion *MR* 111, May 62, 390-394

29 SCHMIDT, H P Iranian Magi in India *QJMS* 55 (3 4), 99-100.

30 SEN GUPTA, S Tree and humanity *Folklore* 6 (6), Calcutta, June 65, 219 235

tree worsh p from the Aryan period onwards

31 SEN GUPTA S (ed) *Tree Symbol Worship in India* A new survey of pattern of a folk religion Indian Publications India Folklore Series, 5, Calcutta, 1965

32 SIMOONS, Frederick J, SIMMONS, Elizabeth S *A Ceremonial Ox of India the Mithan in Nature, Culture, and History* Univ of Wisconsin Press, Madison, 1968, xv+323

Rev C CAILLAT *JESHO* 13, 109 110

33 SINGH, Madan Mohan Some of the ancient popular cults of Magadha *PIHC* (23rd Session), 1960, 138-139

non Aryan in or gin, but ass milated in Br rel

34 SRIVASTAVA, V C The Magas and the sun-worship in ancient India *SP*, 23 AIOC, 1966, 128 130

Mag s were probably low-cultured (non Aryan ?) fire sun worshipping priests of Medea when they reached India, they had already become Iranianised Solar worsh p of ancient Ind a was a mixture of three trad (1) ortho lox trad of Vedas, *Up*, and *Pur* (2) Magi trad of Iran (3) indigenous trad of India

35 TRIPATHI, Mata Prasad Association of bull motif with the cult of mother goddess in the terracotta tradition of Baluchistan *SP*, 26 AICO, 1972, p 436

earliest remains from Kulli and Mehi cultures of south Baluchistan are particularly associated with some unique terracottas of bird faced goddess (identified with Suparṇī Vāk of the Vāgāmbhṛīya hymn) along with those of bull of a special variety, both bull and Vāk are vegetation fertility deities

36 VIDYALAMKAR, K C Ancestor worship in Aryan cult *KURJ* 4 (1-2), Sept 68

56 VEDISM HINDUISM AND OTHER RELIGIONS

1. ANANDAPRIYA *Parasī dharma vaidika dharma kī eka sākhā hai* (Hindi), *Vedavāṇī* 16 (1), Nov 63, 94 96

• a comparative study

2. ARYAPATHIKA, Amarasimha. *Veda kā amśa kuraāna men* (Hindi). *Vedavanī* 15 (2), Dec. 62, 31 ff.

3. AUBOYER, J. *Judée, Iran, Inde.* 1964, 112+36 diagr.

4. BADI, A. M. *Monde et parole de Zarathoustra. Essai d'interpretation* Payot, Paris, 1961, 190.

Rev. M MOLE, *RHR* 164 (2), 235 36

5. BAPAT, P. V Vedic sources of some Buddhist beliefs. *J Assam RS* 14, 1960, 116-119.

. see . *VBD* II 56 6 .

6. BAYART, J. Hindouisme et christianisme : rencontre et divergences. *Rythmes du Monde* 15 (3-4), 1967, 160-172.

7. BENZ, E. Dialog mit dem Hinduismus. *Zeitschr. Rel.-Geistesgesch.* 18 (3), 1966, 220-228.

8. BIANCHI, Ugo. *Zamān i Ōhrmazd.* Soc. ed. internaz., *Turin, 1958, 263.*

Rev. F B J KUIPER, *IIJ* 3, 212 16, W. LENTZ, *ZDMG* 111, 222 26

9. BOIS, G. La rencontre de l'hindouisme et du christianisme. *Monde non-chrét.* 78, 1966, 30-37.

. apropos 34 below .

10. BOIS, G. Le temoignage chretien aux Indes et les religions. *Monde non-chrét.* 78, 1966, 38-50.

. apropos *VBD* III 43 107 (French version) .

11. BRENTJES, Burchard. *Die iranische Welt vor Mohammed.* Koehler und Amelang, Leipzig, 1967, 304+123 plates.

ref to radically dualistic cosmological and ethical concept of Iran concept of *Zurvan akarana* ("uncreated time") represents an original monistic attempt to overcome the *Zor.* dualism marked pessimistic and fatalistic tendency of *Zurvanism* dominated long periods of Iran's spiritual hist ..

Rev : G GLAESSER, *EW* 20, 460-62.

12. BURKLE, Horst. *Dialog mit dem Osten. Radhakrishnans neuhinduistische Botschaft im Lichte christlicher Weltsendung.* Evangelisches Verlagswerk, Stuttgart, 1965, 313.

new attitude (among Hindus) towards inherited trad , hitherto unknown inclination towards world and secularism, marked receptiveness for (often secularised) elements from the occidental Christian heritage a missionary self confidence and self assertion—these are the characteristics of the change in India B studies Neo Hinduism propounded by R in this perspective New Hindu thinking dynamically breaking away from the background of the hitherto predominantly passive conception of time and the world in the shadow of the great rejection and yet sustained by the force of rel. hope (1) regard for Hindu heritage, (2) tendency to testify and proclaim a message that marks its declarations, (3) constant ref. to reality of this world (the world as a task and the will to change and refashion it)

Rev Joh H. EMMINGHAUS, *Mundus* 4, 109 110

13 CHATTOPADHYAYA, K The religious reform of Zarathustra *PICO* (25th Session) 2, 1963, 197-201

(Z belonged to Media, date of his birth 628 B C, his first vision at the age of 30, conversion of King Vistasp of East Iran, when Z was 42, Z s death at the age of 72) Z taught moral dualism, great emphasis on moral life, *active* opposition to evil (e g to violence to cattle)

14 CHATTOPADHYAYA Sudhakar Foreign elements in early Hinduism *QRHS* 4 (4), 1964-65, 175-179

ref in Persepolis ins. of Xerexes infiltration of a foreign creed on Indian soil Hindu sun cult shows Iranian influence (thro Sakas) foreign influence on Śakti cult and Tantricism

15 CUTTAT J A Die Spiritualitat Asiens *Hochland* 59 (2) 1966, 97-100

confrontation of Christian rel. mentality and Yoga

16 DE MENASCE R P, LACOMBE, O Dualisme iranien et monisme indien *Nova Vetera* 33 (2), 1958, 121-126

17 DEVARAJA N K *Hinduism and Christianity* Asia Publ House, Bombay, 1969, xi+126

(mainly philosophical H)

Rev S RAJGOPALAN *Ind. Rev* (April 70), 517

18 DUCHESNE GUILLEMIN, J *La religion de l'Iran ancien* PUF, Paris, 1962, iv+411+1 map

. geographical hist and bibl introd , lit sources, ritual and moral, hist survey of Z 's rel

Rev A. CLOSS, *Anthropos* 59, 674 77, R GOBL, *WK Morgenlandes* 59 60, 263 66, O KLIMA, *Arch Or* 32, 314 16, S SHAKED, *BSOAS* 27, 450, G WIDENGREN, *OLZ* 63, 584 85

19. DUCHESNE GUILLEMIN, J. Heraclitus and Iran *Hist. Rel.* 3, 1963, 34-49.

. old Aryan fire cosmology, Rta aša, logos doctrine of H and fire..

20. DUCHESNE-GUILLEMIN, J. La fixation de l'Avesta. *Morgenstierne Fel Vol*, 1964, 62-66

21. DUCHESNE GUILLEMIN, J Die drei Weise aus dem Morgenlande und die Anbetung der Zeit. *Antaios* 7 (3), 1965, 234-252.

22 DUMÉZIL, G L'ideologie tripartie des Indo-Européens et la Bible *Kratylos* 4, 1959, 97-118

23. ELENJIMITTAM, Anthony *Monasticism—Christian and Hindu-Buddhist*. Anthony Publications, Bandra.

24. GRIFFITHS, B. Premiers pas dans le dialogue. *Rythmes du Monde* 15 (3-4), 1967, 143-148

Hinduism and Christianity accords and discords

25 HARTMAN, Sven S. Aspects de l'histoire religieuse selon la conception de l'Avesta non-gathique. *OS* 13, 1965, 88ff.

26. HERAS, H. The fall of man in the Avesta . a symposium on Indo-Iranian and allied subjects *M P. Khareghat Mem. Vol.* I, Bombay, 1953, 150-176.

27. HUMBACH, Helmut. *Die Gathas des Zarathustra.* Carl Winter, Heidelberg, 1959, Vol. I : 163; Vol II : 103.

Rev. I GERSHEVITCH, *BSOAS* 25 (2), 367-70, O KLIMA *Arch Or* 29, 136 41, V. PISANI, *Paideia* 17, 275 ff, H P SCHMIDT, *ZDMG* 111, 211 22.

28 JAYATILLEKE, K N. The historical context of the role of Buddhism *The Mahabodhi* 77 (3), Mar. 69, 70-77.

. rise of B not far removed in time from *Maitr Up.* (wh. mentions a sect wearing 'ruddy robe' *Kaṣāya*, depends on *tarka* [illegible], accepts *nairātmyavāda* . Buddhism)..

29. KALELKAR, Kakasaheb Une reponse hindoue *Rythmes du Monde* 15 (3 4), 1967, 149-154

30 KANGA, M F *The Dawn and Twilight of Zoroastrianism* by R C Zaehner a review article *Indo Iranica* 16 (2), June 63, 109-113

31 KLOSTERMAIER, Klaus *Christ und Hindu in Vrindaban*. Koln, 1968, 156

Rev Fritz BORNEMANN, *Anthropos* 63 64, 302

32 LACOMBE, O Rencontre du christianisme avec l'hindouisme *Rythmes du Monde* 15 (3 4), 1967, 134-142

from the pts of view of ethics ritual philos

33 LAHIRI, Ajoy Indian and Babylonian Demonology a comparative study *VIJ* 4 (2), Sept 66, 186-197

direct evidence available that Indians borrowed from Babylonians in the matter of demonology e g formation of the word *kunda* most of the spirit beliefs of the Vedic Aryans may have been purely Indian in char tho the foreign inspiration in respect of some of them can t be ruled out

34 LE SAUX, H (Swami Abhishiktananda) *La recontre de l'hindouisme et du christianisme* Éd du Seuil, Paris, 1966, 237

see 9 above

34A LE SAUX, H *Indische Weisheit—Christliche Mystik Von dem Vedanta zur Dreifaltigkeit* Brill, 1968, 272

transl from original French into German by H. PFIFFNER

35 LOMMEL, H Die Sonne das Schlechteste ? Strophe 10 der funften Gatha des Zarathustra, Yasna 32 *Oriens* 15, 1962, 360-373

Mitra Mithra is the sun (and not god of contract) conflict bet the Sun and the Moon (Soma animal), therefore, sun censured

36 LOMMEL, H *Die Gathas des Zarathustra* Schwabe, Basel Stuttgart, 1971, 237

ed by B SCHLERATH app by Erwin WOLFF "Die Zeitfolge der Gathas des Z."

37. MALLIK, Madhusudan Mithraism *VBQ* 32 (2), 1966--67, 148-154

Mithra holds in Iranian lit a much higher position than Mitra in the Veda origin of Mithraism see *VBD* III 50 138

38 MARIASUSAI, D Christian experience and Hindu spirituality *Gregorianum* 48 (4), 1967, 776-791

39 MCCAFFERTY, Lawrence M *River of Light Essays in Oriental Wisdom and the Meaning of Christ* Philosophical Library, New York, 1969, 91

four essays on the relation bet being and knowing (1) Hinduism, with an emphasis on Vedic thought, (2) Buddhism (3) Chinese thought, (4) Christianity

Rev Allan W ANDERSON, *PEW* 21, 222

40 MOLÉ, M *Culte, mythe et cosmologie dans l'Iran ancien La problème Zoroastrien et la tradition mazdeenne* PUF, Paris, 1963, xxxii+600

Rev J DUCHESNE-GUILLEMIN, *RHR* 169, 69 71, G GNOLI, *RSO* 40 (4), 334-43

41 MOLE, M. *L'Iran ancien* Bloud Gay Rel du Monde, Paris, 1965, 119

geographical and hist framework and sources, pantheon (Indo-Ir heritage) M accepts DUMEZIL s doctrine of function tripartition, also accepts the cosmic dualism as manifest in the contrasts bet Asuras and Daivas, M assumes that the first mythological system has been overlaid by the second, acc. to him, Indra often acts as a destroyer of Rta, wh may account for Indra s demonic role in the *Avesta*, M stresses the diminished imp of the warrior function in Old Iranian society the whole cult dealt with acc to M, the 'Gathic doctrine is a reformed rel designed for the elite

Rev Walther HINZ, *ZDMG* 118, 201 02

42 NEUNER, Joseph *Hinduismus und Christentum, eine Einfuhrung* Wien-Freiburg Basel, 1962

43 OBERHAMMER, G Die Begegnung Indiens mit dem Christentum *Kairos* 8 (1), 1966, 33-43

(in what sense and in what measure can religions of India be regarded as legitimate rel gions ?)

43A PANIKKAR, R Sur l' hermeneutique de la tradition dans l' hindouisme Pour un dialogue avec le christianisme *Arch Filos* 1-2, 1963, 343-364

44 PANIKKAR, R Kultmysterium in Hinduismus und Christentum Ein Beitrag zur vergleichenden Religionstheologie. *Theol Rev* 63 (6), 1967, 370 378 (Also K Alber, Freiburg 1964, 56 61 , French transl of this by B CHARIERE, 1971)

44A PAPALI, C Dialogue with Hinduism *Euntes docete* 20, 1967, 231-240

Hindu and Christian doctrine of love of God

44B. PARRINDER, G *Avatar and Incarnation*

see *VBD* III 47 97 tries to relate Hindu idea to Christian belief

45 RADICCHI, Anna Confronti Gathico-Rigvedici Aša-Rta *Alti dell' Accad Toscana di scien e lett "La Colombaria"* 26, 1962, 41-160

46 ROSS, Nancy Wilson *Hinduism, Buddhism, Zen An introduction to their meaning and their arts* Faber and Faber, London, 1966, 222

three principal worlds of oriental spirituality inter relationship

47 SCHLERATH, B Die Gathas des Zarathustra. *OLZ* 1962, 565 589

a crit survey of recent lit on the subject particularly the works of HUMBACH HINZ LENTZ

48 SEN, Sukumar Iranian Sraush and Indian Skanda *Indo-Iranica* 4

49. SITARAMIAH, G Vedic Brahmanism in the Samyutta-Nikaya *Mys Or* 1 (2), 1968 (Also in *SP*, 21 AIOC, 1961, p 256)

50 SMART, N *The yogi and the devotee The interplay between the Upanishads and catholic theology* George Allen and Unwin, London, 1968, 174

Rev Marcus WARD, *AP* (Sept 68), 416

51 SPENCER Dorothy M The recruitment of Shamans among the Mundas *Hist Rel* 10 (1) Aug 70 1 31

many contacts with Hindu practices are suggested

52 STROM Åke V Indogermanisches in der Voluspa *Numen* 14 (3) Nov 67, 167 208

motifs in *Vsp* comparable with those in Vedic texts (also in MBh)

53 TEJASANANDA Swami Points of contact between Hinduism and Islam *Pr Bh* 66, Mar 61, 125-134

54 THAKUR Shivesh Chandra *Christian and Hindu Ethics* George Allen and Unwin, London, 1969, 216

Rev Marcus WARD *AP* (June 69) 273

55 VARENNE, J *Zarathushtra et la tradition mazdeenne* Ed du Seuil Coll Maitres spirituels No 35, Paris 1966, 190

numerous ref to Vedic rel

56 VERMASEREN Maarten J Mithras Geschichte eines Kultes W Kohlhammer Verlag Urban Bucher 83 Stuttgart, 1965 158+69 fig

(German transl. of *Mithra ce dieu mystérieux*)

Rev Robert TURCAN *RHR* 1 0 201-02

57 VERPOORTEN, J M Quelques grands themes de l hindouisme mis en rapport avec le christianisme *Rythmes du Monde* 15 (3-4) 1967, 182 196

the Absolute worship, knowledge love

58 VESCI, Marina U Suffering in Zoroastrianism and its way out *Numen* 15 (3) Nov 68 222 232

59 WIDENGREN Geo *Die Religionen Irans* Kohlhammer Die Religionen der Menschheit 14 Stuttgart, 1965, xvi+393

Rev A CLOSS *OLZ* 63 68 0 J DUCHESNE GUILLEMIN *IIJ* 9 236 39 *RHR* 1 0 87 91 Otto HUTH *Numen* 1 (1) 44 45

60 WOLFF Otto Okumenische Theologie und indisches Erbe *E Ben. Fel Vol*, 1967

61. ZAEHNER, R C *Zurvan A Zoroastrian Dilemma*

VBD II 47 85

Rev W LENTZ *ZDMG* 111, 222 26

62 ZAEHNER, R C *At Sundry Times*

VBD II 47 86 (French transl of this by E MEYEROVITCH *Inde Israël Islam rel gions myst ques et revelations prophetiques* Desclée de Brouwer, 1965)

63 ZAEHNER, R C *Hindu and Muslim Mysticism* Univ of London, 1960, x+234

(author pushes aside the *Br* lit as " of hist interest only and speaks about the dreadfully tedious series of cosmic and ritual identifications) Z treats of *Up* and *BG* as texts embodying unitary systems of thought in Hindu trad the tendency is from monism to theism as the higher form of rel life, whereas in Sufism the tendency is from theism that is, a mysticism of love towards what amounts to monism

Rev T GELBLUM, *BSOAS* 25, 173 76, E L PETERSON, *AO* 26 221 22 J F STAAL *JAOS* 82, 96 98, S VAHIDUDDIN *AP* (July 61), 318 19

64 ZAEHNER, R C *The Dawn and Twilight of Zoroastrianism* Weidenfeld and Nicolson, London, 1961, 371+45 pl

see 30 above

Rev J P ASMUSSEN *AO* 29 (3 4) 330 31, S SHAKED, *BSOAS* 27 (2) 447-49

XIII PHILOSOPHY

57 PHILOSOPHY GENERAL AND INDIAN

1 AGEHANANDA BHARATI Swami *A Functional Analysis of Indian Thought and its Social Margins* Chowkhamba Sk Stud 37, Varanasi

2 AHMAD, AZIZ Sūfism und Hindumystik *Saeculum* 15 (1), 1964, 57-73

3 AIYAR, K Narayanaswami *The Thirty-two Vidyas* Adyar Libr and Res Centre, Adyar, 1962, 147.

reprint of the work originally publ. in 1916 (introd. by V RAGHAVAN) 32 V'dyas from principal *Up* (V—*upāsanās* or instructions on various meditations these are interiorizations where the various parts of the astral body *kāranaśa ra*—are approximated to diff aspects of the cosmos, and thus the aspirant gradually progresses towards unity by seeing the whole universe in himself

Rev S C CHATTERJEE *JASBen* 5 51 K. GURU DUTT *QJMS* 55 36 37 Swami SMARANANANDA, *Pr Bh.* 69 358-59

4 ALLENDES M A Relacion entre religion y filosofia en el pensamiento hindu *An Univ Chile* 123 (135) 1965 131 152

5 AMARASIMHA *Tina anadi padarthon ka siddhanta* (Hindi) *Vedavanī* 19 (1) Nov 66 31 33

va a j va prakrti—in Vedic *mant as*

6 ANANYANANDA, Swami Hindu spirituality and the emerging world community *BRMIC* 18 (1) Jan 67 1 11

Vedanta is supremely suited to play the role of a universal rel.

7 ANIKEEV N P *Indian Philosophical Tradition* FKLM Calcutta

8 ARAPURA J G *Radhakrishnan and Integral Experience* Asia Publ House, Bombay 1966, 211

Rev P NAGARAJA RAO *IAC* 10 66-68

9 AVEY, Albert E The chronology of Indian philosophy *Darshana Intern* 2 (3) Aug 62, 65-75

10 AYYANGAR T K Gopalaswamy Vamadeva s philosophy as enshrined in the Brahmasutras *SP*, 25 AIOC, 1969 234-235

B S II 1 18 Bhasyakāras usually quote *BAU* 3 4 10 as the relevant contextual passage wherein V s sp r tual experiences are stated author attempts to reconstruct V s phil. as embedded in *RV* IV 3 26

11 BALBIR SINGH *Foundations of Indian Philosophy* Orient Longman New Delhi 1971 301

bas c themes presented conceptwise emphasis on moral doctrines (from Ṛta to Karma and Apurva) (contro erts the view that India is rad cally pantl eis c —BARTH the view that "the

main determinants of systematic metaphysics have been religious in char "–N SMART, charges re Indian philosophy's "lack of social concern and ethical earnestness", "other worldliness", "pre-occupation with rel", "lack of proper motivation for acts")

Rev P NAGARAJA RAO, *AP* (Dec 71), 464 65, M. P. PANDIT, *Ved Kes* (Jan 72), 396 97

12. BARUA, Benimadhab. *A History of Pre-Buddhistic Indian Philosohy* Mot Ban, Delhi, 1970, xxiv+444.

(first reprint first ed 1921) .Part I: Vedic phil; Part II: Post Vedic (Up) phil, Part III. phil before Mahavira and Buddha

13. BASHAM, A L. Indian thought and the West. *Hemisphere* 10 (12), Dec. 66, 7-14.

14. BEAMES, John. Outlines of Indian philosophy. *ISPP*, Calcutta, 1960.

15. BENGALI BABA. Importance of the Samkhya-Yoga in the Vedic structure of society. *PO* 26 (1 2), 1961, 12-23.

16. BHATTA, Siddheshwar Relation of Vaidika and Pāñca-rātra currents of thought in the Smrti period. *NPP* 69 (3), 403-414.

. P in harmony with V

17. BHATTACHARYYA, Kalidas. An outline of Indian philosophy. *BRMIC* 16 (3), Mar 65, 92-100

practical motivation for Ind phil, no development of formal logic and of any metaphysics out of it; creative phil only up to 11th cent. central motive of Ind phil. is to define ideal life, wh. is freedom, and to formulate ways and means to achieve it.. Yoga or phil of *sadhanā* Ind phil. is at its best in argumentative development of concepts and construction of systematic theories.

18. BHATTACHARYYA, K. C. *Studies in Philosophy*: Vol. I. Progressive Publishers, Calcutta, 1956.

19. BIARDEAU, M. La définition dans le pensée indienne. *JA* 245, 1957, 371-384.

20. BOULIER-FRAISSINET, Jean. *La philosophie indienne*. PUF, Coll. "Que sais-je?", Paris, 1961.

Rev.. M BIARDEAU, *JA* 249, 435 36.

21 BRANDENSTEIN, W Der Mensch in seinem Wissensdrang vor Gott (Eine vergleichende Anthologie) *Weinhandl Fel Vol*, 117-123

22 BUDDHA PRAKASH The positivist character of Indian thought and culture *KURJ* 1 (2), 1967, 239-246

23 BUDDHA PRAKASH Hindu philosophy of history *Readings in Indian hist, politics, and philos* (ed by K SATCHIDANANDA MURTY), Allied Publishers New Delhi, 1967, 27 30

24 BUDDHA PRAKASH Materialist philosophy and social revolt in India in the sixth century B C *KURJ* 2, 1968, 3 12

25 CAIRNS, Grace E *Philosophies of History Meeting of East and West in Cycle Pattern Theories of History* Philosophical Library, New York, 1962, xxiii+496

> (1) cyclical philosophies of hist. (2) linear progress phil., (3) skeptical view of hist. under (1) (a) recurrent cosmic cycles (b) one grand cycle patterns of cosmic and human hist (c) culture-cycles mythopoetic thought of India favours (a) (2 and 3 are not meaningful idea of progress combined with cyclical theory to form a spiral pattern or a one cycle pattern with progress as in Hegelian and Marxian views)
>
> Rev A K MAJUMDAR *IAC* 12 (1) 52 56 Howard L PARSONS *PEW* 12 357 59 S N L SHRIVASTAVA, *AP* (Feb 64) 82 83

26 CAMPBELL, Joseph (ed) *The Mystic Vision* Routledge and Kegan Paul London, 1969, 487

> (papers from the *Eranos Yearbooks* Vol 6) Boris VYSHESLAWZEFF illustrates two main currents in mysticism—of retreat or withdrawal from contradictions (Indian mysticism) and of wholesale participation or thrusting into objective contradictions (Christian Hebrew Hellenic mysticism) W KOPPER deals with the origin of mysteries in the light of ethnology and Indology acc to K ancient mysteries are pre IE and pre Semitic in char (agrarian matriarchal emphasis on ethical motives fertility rites totemism) ref to Tantra and Sakti cults

27 CHAKRAVARTI K C *Vision of Reality* Calcutta 1969, xix+371

28 CHAMBLISS Rollin *Meaning for Man* Philosophical Library, New York, 1969 xi+191

..meaning of life Hindu pt. of view considered

Rev M K. VENKATARAMA IYER, *Pr Bh.* (Oct 69), 446-47

29. CHATTERJEE, S C On philosophical synthesis *PEW* 10, 1960-61, 99-103

synthesis implies a combination and virtually a reconcilation of diff philosophies as compatible parts of one comprehensive system (alternate standpts of knowledge, diff levels of experience)

30 CHATTERJEE, S C Spiritual science of ancient India. *IPC* 12 (1), Mar 67, 21-28

yogic system wh helps in the emancipation of the individual soul to the Universal Being thro a series of well graded exercises —physical, mental, spiritual

31. CHATTOPADHYAYA, B K Western and eastern spiritual values in life *IPC* 7 (1), Mar 62, 44-50

32. CHATTOPADHYAYA, B K. Schweitzer on Hindu philosophy *IPC* 11 (1), Mar 66, 50 53

criticism of certain views of S

33 CHATTOPADHYAYA, Debiprasad *Indian Philosophy* (*A popular introduction*) People's Publ House, New Delhi, 1964

living force in Ind phil acc to the author, is materialism of Lokayatas rejects idealistic and theistic elements in other systems because these are mythological remnants of the primitive Indian culture, necessitated by the socio-economic factors prevalent at those times

34. CHATTOPADHYAYA, S K Is Indian philosophy deterministic? *Phil Quart* 34 (1), 1961, 49-55.

discusses Karma theory

35 CHENNAKESAVAN, S The climate of Indian thought. *Pr. Bh.* 71 (2), Feb 66, 60 ff

a study of the rational background of Hindu rel. thoughts ..

36 CHUBB, J N Indian philosophy and social concern *AP* 39 (7), July 68, 304-309

no contradiction—but actually an essential consonance—exists bet. the transcendent values with wh Ind phil is chiefly concerned and a vital sense of the imp of ordering this world aright .

37. CUTTAT, Jacques-Albert. *Die geistige Bedeutung Asiens und des Abendlandes füreinander.* Hueber, München. 1961, 35.

Rev. : A. LEHMANN, *OLZ* 1963, 553.

38. CUTTAT, Jacques-Albert. The spiritual dialogue of East and West. *IPC* 7 (3), Sept. 62, 97-115.

..E. and W. shd. meet like two spiritual persons, persons are not 'problems' to be solved, but inexhaustible 'mysteries' to be explored. three Western approaches to East : defensive exclusivistic (MASSIS and KOESTLER), surrendering syncretistic (HUXLEY, GUENON, TOYNBEE), dialogical receiving (OTTO, LACOMBE, ELIADE, ZAEHNER)..

39. DAMODARAN, K. *Indian Thought : a critical survey.* Asia Publ. House, Bombay, 1967, viii+520.

..from pre Aryan (Harappan) to the present day acc. to author, phil. ideas in India rooted in and derived from the then existing social and economic conditions—there are no absolute and purely academic works .

Rev. . BUDDHA PRAKASH, *PJ* 5 (2), 588-92, S K. SAKSENA, *PEW* 18, 110.

40. DAMODARAN, K. Man and society in Indian philosophy. People's Publ. House, New Delhi, 1970, v+94.

..essentials of Ind phil. thought crit examined and related to socio economic conditions from wh they are derived beginnings (IV Civil , Aryans), quest for lost unity (*Up*), Brahmanism..

41. DANIEL, C. *Les débuts de la pensée philosophique en Orient* (Ruman.) *Rev. Filoz. Román.* 15 (1), 1968, 111-115.

42. DAS, A. C *Studies in Philosophy.* FKLM, Calcutta, 1962, 228.

Rev. : A K. JIANDANI, *AP* (June 63), 264-65.

43. DAS, Matilal. *The Soul of India.* Alok Tirtha, 1962, 341.

..one key-note Ind. trad from Veda downwards looks upon life as manifestation of god..

Rev M. P. PANDIT, *Ved. Kes* (June 62), 115-16.

44. DASGUPTA, S. N. *History of Indian Philosophy.* Kitab Mahal, Allahabad, 1969, xx+230.

..(abridged by R. R. AGARWAL and S. K. JAIN)..

45 DAS GUPTA, S R Pessimism east and west *Hibbert J* 63 (248), 1964, 18-19

46 DATTA D M The philosophical foundations of Indian political, legal, and economic thought *PEW* 9 (1-2), April July 59, 73-75

(man is distinguished from other animals not because of his reason but rather because of his ethical reason or morality Dharma) Vedic precepts

47. DAYA KRISHNA K C Bhattacharyya on Indian philo sophy *VBQ* 26 (2), 1960, 137 149

(rev article on 18 above)

48 DAYA KRISHNA Three conceptions of Indian philosophy, *PEW* 15 (1), Jan 65, 37 51 (Also "Three views regarding Indian philosophy", *Darshanika* 11 3, July 65, 147-160, "Three myths about Indian philosophy" *Diogenes* 55, 1966, 89 103, "Trois idees fausses sur la philosophie indienne", *Diogene* 55, 1966, 94-109, "Three myths about Indian philosophy", *Quest* 53, 1967, 9-16)

(1) that the central theme of Ind phil is *mokṣa*, (2) that Ind phil is essentially the theoretical counterpart of *sādhanā*, (3) that Ind phil is philosophy proper, it has nothing to do with *mokṣa* acc to author the last view is the only valid view, *mokṣa* was regarded as the highest value, and association with it bestowed respectability and attention, that is why all systems claimed that *mokṣa* was the *summum bonum*, actually, *mokṣa* is not the exclusive concern of Ind phil, nor its predominant concern

49 DE CHAUDHURI, H K Indian philosophy and Martin Heidegger *BRMIC* 19 (3) Mar 68, 75 88

50 DE SMET, R V Stumbling blocks or stepping stones *IPC* 7 (2), June 62, 68 75

three kinds of obstacles at the cross roads where India and West are meeting (1) affective preferences, (2) insufficient information, (3) uncertainty of criteria of evaluation

51 DE SMET, R. V Some governing principles in Indian philosophy. *Phil Quart* 35, Jan 63, 249-258

52 DEUTSCH, Eliot *Advaita Vedanta a Philosophical Reconstruction* East West Center Press Honolulu, 1969, 119

presents the kernel of Advaita Vedanta as implied in *Up* (*Mahāvākyas*) and explained by Saṁkara and his school vision of ultimate reality of *Up* seers "Self is One and not diff from Brahman"—an essentially spiritual affirmation wh is both meta religious and meta psychological, Karman admitted by Vedanta only as a "convenient fiction , tho it does not directly follow from its philos tenets, Isvara is a 'content of experience as Saguna Brahman, the harmonization of distinctions, *Lila* removes all motive, purpose, and responsibility from Isvara in his creative activity

Rev K. KRISHNAMOORTHY, *AP* (Sept. Oct 70), 324-25

53 DEVARAJA, N K *The Mind and Spirit of India* Mot Ban, Delhi, 1967, xviii+403

Rev J FILLIOZAT, *JA* 256 (2), 264 65

54 DIWAKAR, R R. Seminal ideas of the Aryans *Pr Bh* 73, April 68, 193 194

(1) the full vision of being becoming, (2) cosmos is instinct with an informing spirit, (3) man alone has the potentiality of developing self consciousness (4) consciousness of man is capable of identifying itself with other conscious beings, (5) human soul can attain oneness with the total supreme being

55 DIXIT, Shriniwas The Indian philosophical tradition. *JSU* 1 (1-2), July 68, 49-54

India has firm philos foundation on wh to build a good society, Ind phil trad, so far as it concerns social life, can be summarised in the following five pts (1) the self is uncreated, imperishable, and self illuminating (2) the good or bad that befalls an individual is due to his own karman, (3) the self takes on another body after death, unless it attains *mokṣa* (4) *mokṣa* is the highest good, (5) the world is *māya*

56 FRANCI, G R. Alcuni problemi e tendenze della filosofia comparata *QIG* 6, 1961 (1962), 3-15

comparative phil with special ref to Ind phil

57. FRANCI, G R Rapporti tra Eractito e il pensiero indiano *QIG 6, 1961 (962), 17-22*

58 FRANCI, G R La tradizione di pensiero indù ha un futuro? *QIG* 6, 1961 (1962), 23 31

45 DAS GUPTA, S R Pessimism east and west *Hibbert J.* 63 (248), 1964, 18-19

46 DATTA D M The philosophical foundations of Indian political, legal, and economic thought *PEW* 9 (1-2), April July 59, 73-75

> (man is distinguished from other animals not because of his reason but rather because of his ethical reason or morality Dharma) Vedic precepts

47. DAYA KRISHNA K C Bhattacharyya on Indian philosophy *VBQ* 26 (2), 1960, 137 149

> (rev article on 18 above)

48 DAYA KRISHNA Three conceptions of Indian philosophy, *PEW* 15 (1), Jan 65, 37 51 (Also "Three views regarding Indian philosophy", *Darshanika* 11 3, July 65, 147-160, "Three myths about Indian philosophy", *Diogenes* 55, 1966, 89 103, "Trois idees fausses sur la philosophie indienne", *Diogene* 55, 1966, 94-109, "Three myths about Indian philosophy", *Quest* 53, 1967, 9-16)

> (1) that the central theme of Ind phil is *mokṣa*, (2) that Ind phil is essentially the theoretical counterpart of *sādhanā*, (3) that Ind phil is philosophy proper, it has nothing to do with *mokṣa* acc to author the last view is the only valid view, *mokṣa* was regarded as the highest value, and association with it bestowed respectability and attention, that is why all systems claimed that *mokṣa* was the *summum bonum* , actually, *mokṣa* is not the exclusive concern of Ind phil, nor its predominant concern

49 DE CHAUDHURI, H K Indian philosophy and Martin Heidegger *BRMIC* 19 (3), Mar 68, 75 88

50 DE SMET, R V Stumbling blocks or stepping stones *IPC* 7 (2), June 62, 68 75

> three kinds of obstacles at the cross roads where India and West are meeting (1) affective preferences, (2) insufficient information, (3) uncertainty of criteria of evaluation

51 DE SMET, R. V Some governing principles in Indian philosophy. *Phil Quart.* 35, Jan. 63, 249-258

52. DEUTSCH, Eliot *Advaita Vedanta a Philosophical Reconstruction* East West Center Press Honolulu, 1969, 119

presents the kernel of Advaita Vedanta as implied in *Up* (*Mahāvākyas*) and explained by Śamkara and his school vision of ultimate reality of *Up* seers 'Self is One and not diff from Brahman'—an essentially spiritual affirmation wh is both meta religious and meta psychological, Karman admitted by Vedanta only as a ' convenient fiction , tho it does not directly follow from its philos tenets, Iśvara is a content of experience as Saguṇa Brahman, the harmonization of distinctions, *Līla* removes all motive, purpose, and responsibility from Iśvara in his creative activity

Rev K. KRISHNAMOORTHY, *AP* (Sept Oct 70), 324 25

53 DEVARAJA, N K *The Mind and Spirit of India* Mot Ban, Delhi, 1967, xviii+403

Rev J FILLIOZAT, *JA* 256 (2), 264 65

54 DIWAKAR, R R. Seminal ideas of the Aryans *Pr Bh* 73, April 68, 193 194

(1) the full vision of being becoming, (2) cosmos is instinct with an informing spirit, (3) man alone has the potentiality of developing self consciousness (4) consciousness of man is capable of identifying itself with other conscious beings, (5) human soul can attain oneness with the total supreme being

55 DIXIT, Shriniwas The Indian philosophical tradition. *JSU* 1 (1-2), July 68, 49-54

India has firm philos foundation on wh to build a good society, Ind phil. trad, so far as it concerns social life can be summarised in the following five pts (1) the self is uncreated, imperishable, and self illuminating (2) the good or bad that befalls an individual is due to his own Karman, (3) the self takes on another body after death, unless it attains *mokṣa*, (4) *mokṣa* is the highest good, (5) the world is *māyā*

56 FRANCI, G R. Alcuni problemi e tendenze della filosofia comparata *QIG* 6, 1961 (1962), 3-15

comparative phil with special ref to Ind phil

57 FRANCI, G R Rapporti tra Eraclito e il pensiero indiano *QIG 6, 1961 (962), 17-22*

58 FRANCI, G R La tradizione di pensiero indu ha un futuro? *QIG* 6, 1961 (1962), 23-31

59. FRAUWALLNER, E Indische Philosophie *Die Philosophie im xx Jahrhundert*, Stuttgart, 1959, 49-67

60 FRAUWALLNER, E Das Eindringen der Sprachtheorie in die indischen philosophischen Systeme *Indologen-Tagung* 1959, Gottingen, 1960, 239-243

61. FREEMAN, James Montague Myth and metaphysics in Indian thought *Mon* 50 (4), Oct 66, 517-529

> both mythical and metaphysical perspectives characteristically deal with oppositions such as order disorder, one many, appearance-reality

62 FRENKIAN, A Greek scepticism and Indian philosophy Bucarest, 1957

63 FRIEDMAN, D Infinite regress (*anavastha*) and paradoxes of the Infinite in Indian philosophy *PICO* (25th Session) 4, Moscow, 1963, p 87

64 GELBLUM, Tuvia India's philosophies—whose presuppositions ? *BSOAS* 28 (2), 1965, 308 318

> (apropos K H POTTER *Presuppositions of India s Ph losophies* xi+276) P submits an interpretation of the key Indian concept of *moksa* in wh he draws an analogy with NIETZSCHE's phil of Will to Power two elements d stinguishable in P s treatment of Ind phil (a) concept of power and control, (b) concept of amoral ty acc to G P s interpret of *moksa* as 'freedom and control is nothing but an amalgam of author s own presuppositions, amounting to a sophisticated vulgarization of Ind phil

65 GERBER, William (ed) *The Mind of India* Masterworks of Indian Thought from the Vedic hymns to Gandhi Macmillan, New York, 1967, xxix+256

> (with introd , notes, bibliography) introd The Currents and Course of Indian Philosophy ' (traces thro 18 ' theses the development of Ind phil thought)

66 VON GLASENAPP, H *Entwicklungsstufen des indischen Denkens.*

> . *VBD* II 57 64
>
> Rev E. FRAUWALLNER, *WZKM* 49, 154 55

67 VON GLASENAPP, H *La philosophie indienne Initiation à son histoire et à son doctrines* Payot, Paris, 1951, 374

French transl of *VBD* II 57 68 by A M ESNOUL pref. de L RENOU see *VBD* II 57 52

68 VON GLASENAPP, H Die Weisheit Indiens bei Schopenhauer und in der neueren Forschung *42 Jhb der Sch-Gesell*, Frankfurt, 1961, 52 60

69 GOKHALE, B G *Indian Thought through the Ages a study of some dominant concepts* Asia Publ House, New York, 1961, 236

70 GONDA, J Achtergrond en karakter der oudindische "Wetboeken" *De Ind Gids*, Dec 1941, 545 569

71 GONDA, J Het indisch denken en de huidige wereld *Tijd v Filos* 10 (4), Nov 48, 717-725

72 GONDA, J Indisch denken *Tijd v Filos* 13 (4), Dec 51, 724-734

73 GONDA, J De overwinning op de dood in het oudste indische denken *Tijd v Filos* 22 (2), 1960, 174 204

74 GONDA J *Het problem der continuiteit in de oudere indische geschiedenis* Amsterdam, 1963, 30

75 GRONBECH Vilhelm Peter *Indisk mystik* Gyldendal, Copenhagen, 1967, 228

76 GUPTA, Sudhir Kumar *Bharatiya darsana ka sampradaya* (Hindi) *BMAS*, Jaipur, 1969, 16+288+4

philosophies of India from the Veda to the present day

77 HACKER, Paul Ein Prasthanatrva Kommentar des Neu hinduismus *OLZ* 1961, 565-576

apropos RADHAKRISHNAN's transl of *Up*, *BG*, and *Brahmasūtra*

78 HACKER Paul Zur Methode der philologischen Begriffsforschung *ZDMG* 115 (2), 1965, 294-308

comments on recent work on Rta (LUDERS, THIEME, GONDA), *vrata* (SCHMIDT) suggests certain criteria to check the validity

79 HALBFASS, Wilhelm Indian and western philosophy preliminary remarks on a method of comparison *JBRS* 54, 1968, 359 364

80 HARRIS, William S Philosophy in Indian culture *Philos Forum* 22, 1964-65, 59-68

81 HEIMANN, B Opposites contrasts or complements in early Greek and Indian philosophy ? *ALB* 25, 1961, 216 228

82 HEIMANN, B Graeco-Latin terms and Indian 'concepts' contrast exemplified *PICO* (25th Session) 4, Moscow, 1963, 76-78

83 HEIMANN, B *Facets of Indian Thought* George Allen and Unwin, London, 1964, 177

(Foreword by R N DANDEKAR) (fundamental reasonableness of India s thought world, not capricious or mystical when dealing with crucial problems of existence and knowledge) India s view is essentially biological Western thought is modelled by the principle of contradiction bet 'problematic and 'myste rious the Indian recognizes the validity of the problematic and the mysterious but for him they are not contradictions but contraries in an unending dialectic Indian saints are predomin antly epistemological saints polarity is the hallmark of Indian thought

Rev A BASU *AP* (Oct 64) 470 71, W A GERHARD *JIS* 24, 182-83, A KUNST *Asia Major* 12 (1), 121 24

84 HERBERT, Jean *An Introduction to Asia* George Allen and Unwin, London, 410

(transl into English by Manu BANERJI) man and God, man within universe, to man from society work of man Hinduism discussed

Rev S RAJAGOPALA SASTRI, *Ved Kes* 52 332 33

85 HERMAN, A L Again, Albert Schweitzer and Indian thought *PEW* 12 (3), Oct 62, 217 232

(See also Milton D HUNNEX, " Mysticism and ethics Radha krishnan and Schweitzer , *PEW* 8, 121 136 William F GOODWIN, ' Mysticism and ethics an examination of Radhakrishnan s reply to Schweitzer s critique of Indian thought ' , *Ethics* 67, 25-41) present paper concerns itself with S s ascription of ' world and life negation to Hindu doctrines

86 " Impact of the West on Indian philosophic thought and religion " *BITCM* 2, 1961, 221 259

report of seminar

87 JACOBS, H *Indische Weisheit und westliche Psychotherapie*

Rev O BENL, *Nachrichten der Gesell fur Natur und Volkerkunde Ostasiens* 101 (1967)

88 JAGANNATHAM, Y Western and eastern spiritual values of life *IPC* 7 (2), June 62, 76 96

concept of the Spirit and the Spiritual in several schools of Hindu philosophy

89 JAIN, Kailash Chandra *Jaina darsana aur usakī pṛsthabhumi* (Hindi) *Anekanta* 17 (4) Oct 64 147 154

Vratyas (non Br Ksatriyas) as oldest specimens of yogin samnyasin *nivrtti* trad is precursor of *sramana* trad

90 JNANANANDA BHARATI Swami An introduction to the study of Vedanta *Ved Kes* 58, 1971

serially

91 KALGHATGI, T G Study of Indian philosophy *Pathway to God* 2 (1) Nov 67 108 109

92 KAPILA SASTRI T V *The way of Light* Sri Aurobindo Ashram Pondicherry, 1963, 257

93 KASUGAI, Shinya Indian influence upon Japanese culture Bukkyo Daigaku Kenkyū Kiyo 40 (45) Oct 63 185 ff

94 KIRTISINGHE Buddhadasa P The spiritual heritage of India *The Mahabodhi* 75 (7) Jan 67, 252 254, 75 (12), Dec 67, 400-402

95 KLOSTERMAIER, K Sadhana, a sketch of Hindu spirituality *Verbum* 11 (1), Rome, 1970

96 KOLLER, John M *Oriental Philosophies* Charles Scribner s Sons, New York, 1970, xiii+303

ch on *Up* (acc to author the fundamental trait of Ind phil is its response to the practical problems of life—that is to say, pain and suffering)

Rev Neal L Chobot *PEW* 21 (1) 93 95

97 Kostiuchenko, V S K kritike nigilisticheskikh vzgliadov na prirody indiiskoi filosofii *Inst narodov Azii Kratkie soobshcheniia* 57, Akad Nauk SSR, 1961, 46 59

98 Krishna Bahadur, Iyer, K Raghunath The essence of life *Prajna* 15 (1), 1970, 207 231

on the basis of *Up* and allied lit.

99 Kunhan Raja, C *Some Fundamental Problems in Indian Philosophy* Mot Ban, Delhi, 1960, 131

100 Kunhan Raja, C Carvaka system *Phil Quart* 36 (1), April 63, 15-31

system assigned to Bṛhaspati as the original teacher (B as heretical teacher in *Maitri Up* VII 9 term *lokāyata* occurs in *Suryatāpani Up* I 39 Paṇini 4 2 60 *lokayatika* Bṛhaspati Lokya is author of *RV* X 72 the name Carvaka not found in early lit.) Carvaka-system founded by Brhaspati is really Kamasastra acc. to author Carvaka system must once have been an orthodox system like *RV* it does not accept the entity soul as existing apart from and independent of the body similarly like *RV*, it does not accept any reality wh is, by its very nature outside the cognition of man thro direct experience Carvaka system is a Vedic system of thought

101 Kunst A Somatism a basic concept in India's philosophical speculations *PEW* 18 (4), 1968, 261-275

concepts of time and of karma as physical entities

102 Lars Claudia Algo sobre el India y el pensamiento hinduista *Cultura* 32 San Salvador, 1964 116 140

103 Leibovici, Marcel (ed) Sources orientales Ed du Seuil, Paris, 1959, I *La naissance du monde*, 507, II *Les songes et leur interpretation* 331

India A M. Esnoul

Rev J Hempel, *OLZ* 1961, 581-84

104. Lombardi, Franco La "filosofia occidentale" e il pensiero indiano *Filosofia* 16, April 65, 251-266.

105. Madhavan, Brahmachari Advaita Vedanta—a bird's-eye view. *Ved Kes* 52 (10), Feb 66, 443-449

106 Mahadevan, T. M P Indian philosophy and the West *W. E. Hocking Fel Vol*, Nijhoff, the Hague, 1966, 369-380

107 Maheshwari, H Immortality the basic inspiration of Hindu philosophy. *IPC* 15 (1), Mar. 70, 26 31

108 Maitra, S K. Reason in Hindu philosophy—classical and contemporary. *PEW* 11 (3), Oct 61, 125-142

Hindu phil. *is essentially axiological, at no time has reason been* held in very high esteem in Hindu phil, but this is no verdict against reason—it is verdict against the values wh reason generates

109. Malkani, G R The authority of sruti or revelation. *Phil Quart* 34 (1), April 61, 35-38

acceptance of *sruti* and possibility of metaphysical knowledge go together

110 Malkani, G R. Spirituality, eastern and western. *Phil. Quart* 37 (2), 1964, 103-110

111. Marin, D Indianistica e pensiero occidentale. *Acta philos et theol* 2, 1964, 210-211

112. Masui, Jacques (ed.) *Le maitre spirituel dans les grandes traditions d'Occident et d'Orient* Hermes 4, Libr Minard, Paris, 1967, 304.

oriental and occidental trad. and doctrines relating to "spiritual master" theme dealt with by diff writers

Rev M Scaligero, *EW* 18, 241-43

113. Mensching, Gustav Verwandte Probleme im philosophischen Denken Europas und Indiens *E Benz Fel Vol*, 1967.

114 Mittal, Kewal Krishan *Role of materialism in Indian thought* Mun Man, Delhi, 1972

, early pre system period

115 " Modernısm and tradıtional values of the Hındus " *BITCM* 2, 1966, 276 340

(report of Semınar held on 1 11 65)

116 MODI, P M Indıan phılosophy *JMSUB* 13 (1), Aprıl 64, 1-4

meanıng of negatıve śrutıs lıke *ananu ahrasıam ad rgham* (*BAU* III 8 8)—the context shows that such *rutıs* merely ımply that Brahman ıs *apurusa v dha*

117 MODI, P M The doctrıne of Prasthanatrayī—ıs ıt valıd ? *JOIB* 17 (1) Sept 67 53 58

Up and *BG* are the only two Prasthanas *Brahmasutra* ıs really not a Prasthana but an ınterpretat on of the two Prasthanas

118 MONIER-WILLIAMS, M *Indıan Wısdom* Chowkhamba Sk Serıes Varanası, 1963, 542

2nd ed

119 MOORE, Charles A One world ın phılosophy—Indıa and the West *Ved Kes* 34 (10) 363 370, (11) 408 414

120 MOORE, Charles A Phılosophy as dıstınct from relıgıon ın Indıa *PEW* 11 (1 2), 1961 3 25

examınes the v ew that phıl and rel *merge* ın Ind trad

121 MOORE Charles A The pluralıstıc aspect of Indıan phılosophy *Darshana* 1 (3), Aug 61, 87 98

all major schools and systems of Ind phıl (w th the possıble exceptıon of Advaıta Vedanta) are plural stıc or at least ınter pretable as plural stıc plural sm not merely phenomenal or merely emp r cal (and certaınly not ıllusory) no questıon of the orıgınal pluralıstıc basıs of Ind phıl clear ın Veda *Up* not *clearly* or *completely* or *absolutely* or *unan mously* mon stıc

122 MOORE, Charles A (ed) *Phılosophy and Culture, East and West* Unıv of Hawaıı Press Honolulu, 1962, xıı+832

(1) the relat on of ph losoph cal theor es to practıcal affaırs (2) natural sc ence and technology ın relatıon to cultural ınst tut ıons and socıal pract ce (3) rel gıon and spırıtual values, (4) ethıcs and socıal pract ce (5) legal pol tıcal and economıc phı losophy (6) conspectus of pract cal ımpl catıons for world under standıng and cooperatıon

Rev. : S L. GHOSH, *IAC* 12 (1), 57, M. SCALIGERO, *EW* 14, 270 71.

123. MOORE, Charles A. East-West philosophy *East-West Center Rev.* 3 (1), June 66, 7-16.

124 MOORE, Charles A. The joyful aspect of Asian philosophies and cultures *Mem. 13 Congr. intern de Filos* 1, Mexico City, 1966, 231-244.

125. MOORE, Charles A. (ed) *The Indian Mind Essentials of Indian Philosophy and Culture*. East-West Center Press, Honolulu, 1967, xi+458.

Rev A B, *JAOS* 88, 391

126. MOORE, Charles A (ed.). *The Status of the Individual in East and West*. Univ. of Hawaii Press, Honolulu, 1968, xxi+606.

127. MORRETTA, Angelo. *Lo spirito dell'India* Aldiniana, Rome, 1960, 270.

. Vedic world, contributions of *Up* . positive interpretation of Vedic spirituality

Rev. Corrado PENSA, *EW* 12, 71 72

128. MUKERJEE, Radhakamal. *The Philosophy of Personality* Allied Publishers, New Delhi, 246

129. MUKHARJI, P. B. The script and the scripture *BRMIC* 16 (8), Aug 65, 271 277.

. (contains review, among others, of *The Beginnings of Indian Philosophy* by F EDGERTON, London, 1965, 362, *Relations among Religions Today*, ed. . JUNG, NIKHILANANDA, SCHNEIDER, Leiden, 1963, 178)

130 MUKHERJEE, L As progressives mudanças da filosofia hindu *Rev. bras. Filos.* 15 (59), 329 343; 15 (60), 508 522; 16 (61), 52-67.

serially. progressive changes in Hindu phil

130A MURTY, K. Satchidananda *Evolution of Philosophy in India* Andhra Univ, Waltair, 1952, viii+281.

131. MURTY, K. Satchidananda *The Indian Spirit* Andhra Univ, Waltair, 1965, xiv+296

Rev AGEHANANDA BHARATI *JAS* 25, 786 87, V HANUMANTHACHAR, *JCJRI* 20 21, 277 79 V RAGHAVAN, *ALB* 30, 190 92, P SHANKARANARAYANAN, *BJ* 12 (13) 76

132 MUS, Paul The problematic of the self, East and West *PEW* 9 (1 2), 1959, 75-77

western interpreters of *Puruṣasukta* (*RV* X 90) have missed the fundamental distinction bet *srsti* (plain creation) to wh belongs the Śudra, and with him the still unreclaimed extension of the world, and *atisrsti* (supercreation) to wh, in the perspective of the Sukta, the three other sociological elements are specifically referred (*tripād urdhva udait*) for, sacrifice regularly performed in and by the Aryan society, acc to Aryan way of life, and sacrifice alone carries the three regenerated classes (or castes) from plain, dispersed creation where all are born to immortality in heaven and thus provisionally, to fully authorized' social and juridical existence in this world *Puruṣas kta*—thus re established in its inner intention and against its hist. background, has, accordingly, strong claim to be considered the first Indian Constitution

133 NAGARAJA RAO, P Some reflections on Indian philosophy. *Pr Bh* 70, April 65, 187-191

experimental char of Ind phil Ind phil systems are value-phil

134 NAGARAJA RAO, P Reflections on the concept of philosophy, East and West *I-AC* 14 (4), Oct 65, 297-312

Indian concept of phil is more integral, for, it discharges both its functions the *logical* and the *human*

135 NAGARAJA RAO, P Indian philosophy a preliminary approach *AP* 37 (9), Sept 66, 403-409

136 NAGARAJA RAO, P Sadhana in Indian philosophy. *Ved Kes* 53 (8), Dec 66, 367-369

twofold unity of outlook in Ind phil.—*spiritual* unity of outlook (*mokṣa* as ideal) and *moral* unity of outlook (*moksa* can t be attained by mere intellectual study) *Kaṭha* 2 26, *Mundaka* 3 2, 4, *BAU* 4 4 21

137 NAGARAJA RAO, P The spirit of Indian philosophy *Hocking Fel Vol*, Nijhoff, the Hague, 1966, 213-222

138 NAGARAJA RAO, P. Mysticism, ritual, and ethics in Indian philosophy. *AP* 40 (8-9), Aug 69, 331-335

complementary significance of these

139. NAKAMURA, H Indian heterodoxies in comparative light. *ALB* 25, 1961, 550 581

140. NAKAMURA, H *Ways of Thinking of Eastern Peoples: India China Tibet-Japan* East-West Center Press, Honolulu, 1964, xx+712

(revised English transl of original in Japanese *Toyojin no shii hoho*, 2 vol, Japanese National Comm for UNESCO, Tokyo, 1960, 6+xvi+657 ed by Philip P WIENER) (cultures of Asia have imp differences rooted in their lgg, customs and manners) N rejects the generalisations e g in the East, the finite individual is not real (HEGEL), East is intuitive, West is logical, East is synthetic West is analytical, for the Asians, knowledge is the only way to salvation (Max WEBER) East is religious West is materialistic, etc. (1) there are some characteristic differences in the ways of thinking of East Asian nations (2) with regard to all people, there is a certain logical and human connect on among these characteristics N devotes 13 chh to the Indian ways of thinking Indians are possessed too strongly by the universal the negative, the unity of all things and the subjective, they are static subservient to universals, introspective, and alienated from the objective

Rev David W PLATH (on Jap ed), *AA* 64, 1084 87, P T RAJU (on section on India), *PEW* 15, 161 67, M SCALIGERO, *EW* 17, 164 65

141 NATHMAL, Muni *Atmavidya ksatriyon ki dena* (Hindi) *Anekanta* 20 (4), Oct 67, 162-168

141A NIKAM, N A *Vedanta Delight of Being* Prasaranga, Mysore Univ, Mysore, 1970, 52

Rev W *HALBFASS* *JAOS* 92, 576

142 NIKAM, N A. Philosophy, dialogue, and dialectic *AP* 42 (3), Mar 71, 102 107

(phil originates out of questions asked out of awakened ignorance, nature of phil research and the "practice" of philosophers)

143 NIKAM, N A "Man is the measure of all things". Metaphysics or myth? *AP* 43 (6), Aug 72, 246-248

144. NIKHILANANDA, Swami. The realistic aspect of Indian spirituality. *PEW 9 (1-2), 1959, 64-66.*

. social values emphasized in Vedas

145. OBERHAMMER, G. Zum Problem des Gottesbeweises in der indischen Philosophie. *Numen* 12, Jan. 65, 1-34.

146. OEDINGEN, K. Der menschliche Geist und das Transzendente in asiatischen Denken *Z. philos. Fors.* 16 (4), 1962, 561-578.

147. OHRUI, J. A viewpoint on the origination of ancient Indian thought (Jap.) *Kanakura Fel. Vol*, Kyoto, *1966, 139-151.*

148. ORGAN, Troy. The philosophy of India. *Ohio Univ. Rev.* 1, 1959, 59-72.

149. PAELIAN, Gerabed H. Hindu philosophy *IPC* 12 (2), June 66, *9-16.*

150. PANCHOLI, Badriprasad. *Jainadharma aur vaidika-darśana* (Hindi) *GKP* 21 (10-11), 1969.

much similarity .

151. PANDEYA, R. C. *A Panorama of Indian Philosophy.* Mot. Ban., Delhi, 1966, xi+224.

(Ind phil., acc. to author, is an investigation into the nature and possibility of freedom and peace) .

Rev K. KUNJUNNI RAJA, *ALB* 31-32 (Suppl.), 21, M P. PANDIT, *Ved. Kes* 53, 455, M SCALIGERO, *EW* 18, 243, Anima SEN GUPTA, *Pr Bh* 73, 77-78

152. PARTHASARATHY, K. E. The soul of the Vedanta. *AP* 35 (3), Mar 64, 108-112.

idea of Self-pure and undefiled-is the foundational principle of V ..

153. PARTHASARATHY, K. E Vedanta in practical life. *AP* 37 (8), Aug. 66, 365-70.

154. PARTHASARATHY, K. E. Civilization and Vedânta. *AP 39 (1), Jan, 68, 28-33.*

155 PAVLOV, Y. M The philosophico religious essence of Hinduism (Russ) *Filos "Nauka", S S S R* 4, 1965, 96-103

rel conception and gnoseological attitude of H.

156 PLOTT, John C, MAYS, Paul D *Sarva Darsana Sangraha* A bibliographical guide to the global history of philosophy E J Brill, Leiden, xxii+305+a synchronical chart

157 POORTMAN, J J Die Fruchtbarkeit der Grundgedanken des Vedanta für die abendlandische philosophische Problematik *Kant Studien* 51, 1959 60, 438 445

158 POTTER, Karl H A fresh classification of India's philosophical systems *JAS* 21 (1), Nov 61, 25 32

'six system classification is deficient in several respects P suggests (1) first classification Path phil. and Speculative phil, (2) Speculative phil. to be distinguished as 'leap' phil. and progress phil, (3) progress phil to be classified acc to their theories about causal relations

159 POTTER, Karl H *Presuppositions of India's Philosophies* Prentice Hall, London, 1963, xi+276

mokṣa (complete freedom) as starting pt of Ind phil scepticism and fatalism—Ind phil seeks to find out a middle way in bet these two extremes kernel of Ind systems is 'relation', particularly 'causality' discussion of 'attitudes

Rev P HACKER *ZDMG* 115, 212 17, P S JAIN, *JRAS* 1964, 67 68 S RAJAGOPALA SASTRI *Ved Kes* 50 489, S K. SAKSENA, *PEW* 13, 265 68, P S SASTRI, *Pr Bh* 69 357 58, M SCALIGERO, *EW* 15 380-81 L. SCHMITHAUSEN *WZKS* 8 271 73, J F STAAL, *JORM* 32 36 38

160 PRABHAVANANDA, Swami, MANCHESTER, F *The Spiritual Heritage of India* George Allen and Unwin, London, 1962, 374

see *VBD* III 18. 215 emphasis on spiritual realization from Veda to Sri Ramakrishna (enlarged ed Anchor Books A 419, 1964, xx i+449)

Rev W GERBER, *PEW* 13 (3) 261 62, M P PANDIT *Ved. Kes* 49, 159, I C ROY, *BRMIC* 14 (3) 142 44, S S., *Pr Bh.* 68, 337 38

161. PRESLER Henry H The provincial American in India. *IPC* 7 (2), June 62, 51-57

difficulties in the way of appreciation of Ind sp ritual values (1) no focus on ethics and morals (2) no precise statement of spiritual values in terms of creeds and codes (3) no focus of attention on change (4) no moderation but extremism, (5) no enthusiasm for trying to persuade others to one s own spiritual values (6) in the realm of art no emphas s upon the ' natural ' —expression of sp r tual values thro extra mundane symbols (7) móre interested in salvation than in the definition of conditions of human existence

162 QUILES I Filosofia y religion en India *Ci Fe* 17 (3 4), Argentine, 1961, 313-317

comm on the work of H ZIMMER

163 RADHAKRISHNAN, S , MOORE, Charles A *A Source-Book in Indian Philosophy* Princeton Univ Press 1960

second revised ed of *VBD* II 57 175

164 RAGHAVAN, V , DANDEKAR, R N Philosophy and religion *Oriental Studies in India* (26th ICO), New Delhi, 1964, 103 113

survey of work done in the field bet 1947 1964

165 RAGHUNATHAN, N *Reason and Intuition in Indian Culture* Univ of Madras, 1970, 86

Rev B R KULKARNI *BJ* (12 7 70) 91 92

166 RAJESWARA RAO, P The panorama of Indian philosophy *MR* 124 126 (1), Jan 70, 23 27

Ind phil has an autonomy of its own

167 RAJU, P T *Introduction to Comparative Philosophy.* Univ of Nebraska, 1962, 364

Western Chinese Ind an phil trad as totalities ' struggle for *the liberation of the outward* (Western) Human mindfulness ' (Chinese) expl cation of inwardness (Indian) (a phil based upon matter alone or of l fe alone or of spirit alone can t be adequate it must be based upon man in whom all the three are found to meet)

Rev K. GURU DUTT, *AP* (Sept 63) 422 24 M. P PANDIT, *Pr Bh* 69, 359, S RAJAGOPALA SASTRI *Ved Kes* 50, 668 69

168. RAJU, P T , CASTELL, A. *East-West Studies on the Problem of the Self.* College of Wooster, Ohio, 1968, xvi+234

169. RAJU, P T *The Philosophical Traditions of India*, 1971.

170 RAMACHANDRACHARYA, Chaturvedi. *Darśananam lokanyayanam ca mūlabhuta vedabhagah* VS, Tirupati, 1967, S 29-35

Vedic basis of various systems of thought—orthodox as well as heterodox

171 RAMAKRISHNA RAO, K B. *Advaita as Philosophy and Religion* Prasaranga Mysore Univ , Mysore, 1969, xvi+127.

lect. 1 analysis of 4 states of consciousness, lect. 2 analysis of the Absolute, the 'empirical' has existence as a "logical possibility" (not a logical necessity) and this logical possibility must not be mistaken for an ontological reality, lect. 3 Advaita established as rel. of fulfilment and realization of reality

Rev Ivar T WEIERHOLT, *PEW* 20 (4), 430 31

172 RAMANANDA BHARATI The story of Hindu philosophy. *AP* 42 (7), Sept 71, 292-297.

173 RANGACHAR, S. *Early Indian Thought the Philosophy of the Vedas, Upanishads, and post-Vedic Literature* Rao and Raghavan, Mysore, 1964, 245

174 RANGANATHANANDA, Swami Ethical and spiritual values *BRMIC* 18 (5), May 67, 135-141

175. RAO, P R Les traditions philosophiques indiennes. *Syntheses* 26 (295-96), 1971, 14-16

176 REGAMEY, Constantin The meaning and significance of spirituality in Europe and in India *PEW* 9 (1-2), 1959, 45-47, 10, 1960 61, 105-133.

Western thought hedonism (perhaps, much more characteristic of the East), scientificism (not materialism), certainty and universality of 'rational' truth in the East, ultimate unity is realized thro *elimination* of every distinction, in the West, distinctions are carefully emphasised, and unity achieved thro *harmonisation* (East attains the *One* West, *Totality*) Indian ethics is pre-eminent

soteriological, ideal of good as an imperative developed in the West 'theoretically formulated and indirectly tested concepts by postulation in the West, 'directly tested concepts by intuition' in the East

177 REGE, M P Some reflections on the Indian philosophical tradition *Quest* 44, Winter 65, 9 24

no methodology in Ind phil much crit phil in Ind trad, but no rational metaphysics nor a conception of rational ethics conception of unity of things formed by Ind phil so early in its hist acc to Ind trad aim of phil is to interpret develop, restate, and purify trad, this view fosters certain intellectual attitudes conservatism, revivalism, eclecticism, anti intellectualism

178 RENOU, L Orient et Occident *Diogène* 5, 1954, p 135

Rev of *History of Philosophy Eastern and Western* (*VBD* II 57 173)

179 RENOU, L Travaux recents sur la philosophie indienne *Diogène* 7, 1954, p 133

Rev of, among others *VBD* II 57 10 and 61

180 REYNA, Ruth *Introduction to Indian Philosophy A Simplified Text* Tata Mcgraw-Hill Publ Co, New Delhi, 1971, 257

181 DE RIENCOURT, Amaury *The Soul of India* Harper and Bros, New York, 1960, xvi+431

ch 4 on *Up*, ch 7 Indian mind
Rev Robert I CRANE *JAS* 21 102 03

182 RIEPE, Dale *The Naturalistic Tradition in Indian Thought* Univ of Washington Press, Seattle, 1961, xi+308, second issue Mot Ban Delhi 1964

naturalism consists among other things of the following pts (1) sense experience is most imp avenue of knowledge, (2) knowledge is not esoteric innate, or intuitive (3) external world is objective not man's idea, (4) world order can't be changed by thought sacrifice or prayer, (5) direction of world caused by world itself, (6) man—not merely a mirror of the absolute but a biological existent naturalism in Veda and *Up* Uddalaka, Carvaka, Vaisesika

Rev BUDDHA PRAKASH, *PJ* 3 (2), 688 94, J F S, *JAOS* 81, 459, M SCALIGERO, *EW* 14, 118

183. RIEPE, Dale *The Philosophy of India and its Impact on American Thought* Charles C Thomas, Springfield, Ill, 1970, xvii+339.

Rev Kenneth K INADA, *PEW* 21, 219 220

184 ROBINSON, Richard H The classical Indian axiomatic. *PEW* 17, 1967, 139-154

(based on Nagarjuna's *Madhyamaka Karikas*, Isvarakrsnas *Samkhya-karikas*, Samkara's *BS Bhasya*)

185 ROCHEDIEU, Edmond. *La pensee occidentale face a la sagesse de l'Orient Nature Mythe-Psychologie-Yoga* Payot, Paris, 1963, 183

Rev H CHATELAIN, *As Stud* 1964, 58 59

186 ROY, K *Concept of Self* FKLM

historico crit investigation into the nature of Self from Indian and Western standpts .

187. RUBEN, W L'origine de la pensee rationelle dans l'Inde. *La Pensee* 99, 1961, 75-86

Uddalaka's phil. —

188 RUBEN, W Studies in ancient Indian thought *ISPP*, Calcutta, 1966

189 RUBEN, W *Die gesellschaftliche Entwicklung im alten Indien Die Entwicklung der Philosophie.* Akademie-Verlag, Berlin, 1969

190 SAHER, P J *Indische Weisheit und das Abendland* Verlag Anton Hain, Meisenheim/Glan, 330

191. SAHER, P J *Eastern Wisdom and Western Thought* George Allen and Unwin, London, 1969, 292

(the psycho cybernatics of comparative ideas in religion and philosophy)

Rev S CHATTERJEE, *BRMIC* 23, 351 52, M. SCALIGERO, *EW* 20, 417 20, Sidney SPENCER, *AP* (Mar 70), 135 36

192 SAKSENA, S K. *Essays on Indian Philosophy* Univ of Hawaii Press, Honolulu, 1970, 127.

—14 essays "Hinduism Story of Indian philosophy , Basic tenets of Ind phil Testimony in Ind phil , etc

193 SANGHAVI, S Fundamental problems of Indian philosophy *ISPP* 22 (2), Calcutta 1961

194 SATYAVRATA, Siddhantalamkara *Arya samskṛti ke Mūlatattva* (Hindi) Vidyavihar, Dehradun, 1953, 267

central thought of Aryan culture is reconciliation of empiricism and spiritualism

Rev G T KENGHE *ABORI* 41 181

195 SCHILLING Kurt *Weltgeschichte der Philosophie* Verlag Duncker und Humboldt, Berlin, 1964, 579

section on Ind phil

Rev G LANCZKOWSKI *Mundus* 3 (3) 237 38

196 SCHNEIDER, Ulrich Der individualistische Zug im indischen Denken *Indologen Tagung Proceedings*, Gottingen, 1960, 244 251

197 SCHWEITZER A *Die Weltanschauung der indischen Denker Mystik und Ethik* Munchen, 1965, 229

2nd ed see *VBD* II 57 218

198 SEN, Sanat Kumar Indian philosophy and social ethics *Journal of Ind Acad of Philos* 6 (1 2), 1967, 63 74

199 SHAH, A B (ed) *Tradition and Modernity in India* Manaktalas, Bombay 1965 221

200 SHARMA, Chandradhar *A Critical Survey of Indian Philosophy* Rider and Co, London 1960 415, reprint Mot Ban, Delhi 1964

(first publ under the title *Indian Philosophy* Nand Kishore Bros, Varanasi 1952 reprint of this Barnes and Noble New York, 1962)

Rev J F STAAL *JRAS* 1961 64 65

201 SHARMA I C Significance of the terms knowledge and science from the Indian point of view Indian method of linguistic analysis *Darshana Intern* 5 (2), April 65, 98-103

in Vedic lit v jnana=special knowledge of pluralistic world, jnāna=innermost knowledge of basic reality on wh the spatio-temporal structure of the universe is built

202. SHARMA, Ram Nath *Essentials of Indian Philosophy* Oriental Publ House, Kanpur 1965 iii+298+xi

203 SHARMA, S S Some misunderstandings about Indian philosophy *Darshana Intern* 6 (1) Jan 66, 87 91

e g Ind. approach is mystical, irrational superstitious Ind. phil. is pessimistic

204 SHRIVASTAVA, S N L The rapprochement of Eastern and Western philosophies *AP* 34 (8) Aug 63 346 352, (9), Sept 63, 398 404

(phil. diversity is an inexpulgnable phenomenon)

205 SINARI, Ramakant A. Some reflections on philosophy of India *Philosophy and phenomenological Research 26,* Mar 66, 438 448

206 SINARI Ramakant A. *The Structure of Indian Thought* Charles C Thomas Springfield Ill , 1970, xi+273

from Ved c time to the present day author speaks of the atma logical paradox reflected in the hist. of Indian thought—"to be *worldly and to be not worldly at the same time* *moksa* as central theme

Rev E DEUTSCH *JAOS* 92 500-01 J L. MEHTA, *PEW* 22, 227 28 M. P PANDIT *Ved Kes* (April 71) 524

207 SINHA, Ajit Kumar Western and Eastern spiritual values of life and modern science *IPC* 7 (3) Sept 62, 116 139

208 SINHA, Jadunath *Outlines of Indian Philosophy* Sinha Publ House Calcutta 1963 435

209 SLUSZKIEWICZ E The philosophy of ancient India (Polish) *Stud filoz* , Pol 6 1970 3 16

w h ref to *Die Philo ophie der Inder* by H. VON GLASENAPP 1949, ch VII (by J FILLIOZAT) in *L Inde class que* Vol. 2 1953

210 SMART, Ninian *Doctrine and Argument in Indian Philosophy* George Allen and Unwin Muirhead Library of Philosophy, London, 1964, 255

a bird s eye survey of Ind pl il schools ma n determinants of systemat c metap iysics in India have been rel in char , analysis of rel factors in Indian metaphysics nine key ideas Absolute, Lord Creator World being real Selves (being real), Rebirth, Release, Devotion Med tative Knowledge—these are distributed affirmatively or negatively in d ff schools of Ind p il (author s *Reasons and Fa ths* London 1958)

Rev J Gonda *Tijd v Filos* 27 802 809, K. H Potter, *JAS* 25 156 57 *PEW* 16 89 94 S N L Shrivastava *IP* (Jan 66), 36 37

211 Spencer, Sidney *Mysticism in World Religion* George Allen and Unwin London, 363

see *VBD* III 47 119

Rev K Seshadri *Ved Kes* (May 67), 37 38

212 Storig, Hans Joachim *Kleine eltgeschichte Wder Philo sophie* Verlag W Kohlhammer, Stuttgart, 1965, 453

213 Strauss, O *Ind sche Philosophie* Geschichte der Philos in Einzeldarstellungen I, 2, Munchen, 1971-72, 286

(first publ in 1925)

214 Subrahmanya Sastri, P S Synopsis of the Indian systems of philosophy *Vimarśa* 1 (1) 1972, E 52 72

215 Sumangalo Common denominators of Asian thought *Comp Rel*, Brill, 1972

216 Suryanarayana, V V Western and eastern spiritual values of life *IPC* 7 (3) Sept 62 140 146

217 Syrkin, A On the distinction between " relative " and " absolute ' categories in Hindu texts (Russ) *Transactions of the Tartu State Univ* 198 Works on Semiotics, Vol 3, 1965, 39-44

218 Tahtinen, U Indian philosophy of value *Ann Univ Turku* 106, 1968, 5 124

deals mainly with 4 Puruṣarthas value verity, real ty

219 Tej Singh The spiritual values of life in the East and the West *IPC* 7 (4), Dec 62, 156-168.

220. TOTOK, W. *Handbuch der Geschichte der philosophie* I. Altertum: Indische, Chinesische, Griechisch-römische Philosophie. Klostermann, Frankfurt, 1964, xxiv+400

Rev.: K. BORMANN, *Arch Gesch Phil* 49, 115 20

221. "Traditional values in Indian life". *JUPHS* 19, 1964, 135-143.

. report of seminar .

222. TUCCI, G. *Storia della filosofia indiana*

.. *VBD* II. 57. 239

Rev.: O. BOTTO, *Filosofia* 11 (1), 138 39, M SCALI, *QA* 3, 113 16'

223. UPADHYAYA, Baladeva. *Bhāratīya darśana sara* (Hindi). Sasta Sahitya Mandal, New Delhi, 402.

224. VARMA, V. P. *Bhāratīya darśana* (Hindi). L. N. Agrawal, Agra, 488.

. in 3 vol.. Vol I: Veda, *Up*, Cārvāka, Jaina, etc

225. VECCHIOTTI, Icilio. *Che cosa è la filosofia indiana.* Ubaldini, Rome, 1968, 173.

226. VELJACIC, Cedomil. *Indian Philosophy* (Croatian). Matica Hrvatska, 1958, 332.

..deals with Veda, *Up*, etc...

Rev.: C NYANASATTA THERA, *PEW* 9, 173 74

227. VENKATARAMA IYER, M. K. Advaita Vedānta is essentially a value philosophy. *Pr. Bh.* 71, July 66, 293 307.

228. VENKATA RAO, M. A. Philosophy in India. *The Astrological Magazine*, 1964.

serially in six instalments .

229. VIG, Bhagwan Das. *Bhāratīya darśana kī tīna dhārāen* (Hindi). *Anekanta* 17 (4), Oct. 64, 164-166.

. Up Ātmavāda, Buddhist Anātmavāda, Jaina Syādvāda J = golden mean bet. U. and B...

230. VIMALANANDA, Swami. The Prasthāna Traya and its background. *Ved. Kes.* 49 (11) - 50 (6), 1963.

231. VYAS, Ram Narayan *The Universalistic Thought of India from the Rigveda to Radhakrishnan* Lalvani Publ House, Bombay, 1971, 142

imp attached to the concept of peace

232 WADIA, A R. On philosophical synthesis *PEW* 13 (4), Jan 64, 291-93

Ind phil (a) trad has the upper hand, *śabdapramāṇa* final, (b) acute sense of suffering, Up current of pessimism and austerity of life, (c) Karma and rebirth explanation for suffering, (d) *mokṣa* the *summum bonum*, knowledge is means to an end

233 WALKER, Kenneth *Diagnosis of Man* Penguin, 1962, 259

'physical man, nature of mind, mysticism (acc to W, all mysticism is derived from the doctrine of Brahmanism)

Rev RAGLAN *Man* 1963 142

234 WARDER, A K. The description of Indian philosophy. *JIP* 1 (1), Oct 70, 4-12

in Ind an phil lit, philosophising is regarded as a kind of conceptual adventure or Ānvīkṣikī (wh term includes phil analysis and logic)

235 WEST, M L *Early Greek Philosophy and the Orient* Clarendon Press, Oxford, 1971, 242

concept of Kala (Zurvan) other parallels bet Gk thought and *Up*

Rev S N L SHRIVASTAVA, *AP* (Aug 72) 268 69

236 WIDENGREN, G *Iranische Geisteswelt, von Anfangen bis zum Islam* Holle Geist des Morgenlandes, Baden-Baden, 1961, 328

237 WINTHROP, H Indian thought and humanistic *psychology contrasts and parallels between East and West* *PEW* 13 (2), 1963 137 154

238 WURZ, E Abendland und indische Weisheit *Kairos* 10 (2), 1968, 103 114

239. ZIMMER, H *Philosophies of India.*

IBD II 57 253

Rev G TUCCI, *EW* 4, 204-05

240 ZIMMER, H *Philosophie und Religion Indiens* Rhein-Verlag, Zürich, 1961, 597+illustr

(German transl of 239 above by Lucy HEYER-GROTE)

Rev P ABEGG *As Stud* 14 (1961), K. FUHRER *Kairos* 6, 201, W RUBEN, *OLZ* 1962 411 13

241 ZUTSHI, C N Man in Hindu philosophy *Pr Bh* 72, July 67, 288 292

58 VEDIC AND UPANISADIC PHILOSOPHY

1 AALTO, Pentti Zur Mystik des Brahmanismus Hinduismus. *Mysticism* (ed Sven S. HARTMAN and Carl Martin EDSMAN), Scripta Inst Donn Aboensis 5, Stokholm, 1970, 200 205

. (Soma pressed and drunk in ritual was only symbolic and was made mystically identical with Gods drink Soma thro the recital of Mantras) the entire Vedic ritual is a mystic function *Up* = mystic teaching of symbolic identities or magic equivalences Yoga = system of practical mysticism

2 AGNIHOTRI, B S An approach to reality *Bull Mithila Inst* 1 (1), Mar 65, 37-45

views expressed in *Ṛk* and *Up*

3 ANANDA, Swami *Upanisadon ka sandesa* (Hindi). Delhi, 1962.

Rev ED. *IJ* 11 (3) 55

4 ANANTHA RANGACHAR, N S The concept of reality in the Ṛgveda *Pr Bh* 70, Jan 65

5 AWASTHI, Sivasankar *Vaidika darsanam* *SS* 23 (1), 1968 59 62

6 BANERJEE, B B The concept of liberation in the Vedas and the Upanisads *CR* 157, Nov 60, 110 118

7 BOSE, Abinash Chandra Jnanakanda and karmakanda. *BJ* 12 (12) 2. 1 66, 32 37

two fundamental ideas in Veda (1) idea of One Ultimate Reality, (2) idea that the Absolute manifests itself on the relative plane of reality thro creation Vedic thinkers sought a combination of J and K

8 BROWN, W Norman Content of cultural continuity in India *JAS* 20 Aug 61, 430 ff

one of the identifiable central items in the long hist of Ind civil is truth (*satya sacca*) a special view of truth in *RV*, where it is invested with a kind of magical power (this may be considered the starting pt of many later conceptions of the power of truth cf Gandhiji's *satyagraha*) the ancient Aryan notion of *satya* was a statement of the facts of existence in an organized universe (*sat*) truth was to Vedic seers a ritualistic, pain conquering utterance (*ŚPBr* 11 5 3 13) *vrata* derives from the Rgvedic conception of particular individual function within the organized universe (*sat*) in the Vedic world view any one who perfectly fulfilled his function and lived in accordance with *satya* cd exercise the power of truth (cf *RV* IX 112 1)

9 BROWN, W Norman Early philosophical speculation in India *SP* (ISC) 4, 1972 p 4

Ṛta and *brahman*

10 CHAKKHAN LAL *Veda men vidya aur avidya ka svarūpa* (Hindi) *Vedavani* 13 (4), Feb 61, 3-4

11 CHARUKRISHNA *Srauto jñanakarmasamuccayavadah* *SSPP* 50 (5 6), 1967, 128 142

12 CHATTOPADHYAYA, B K Philosophy of the Upanisads *JBRS* 44 (3 4), 1958, 129 136

no conflict bet Veda and *Up* see *VBD* II 58 10

13 CHOUDHARY, K P S Vedic mysticism *Pr Bh* 69, April 64 182 188 (Also in *VBQ* 31, 1965 66, 35 48)

mysticism in Vedas is realization of ultimate unity in diversity (*RV* VIII 58 2) Munis sacrificial mysticism Up mysticism emphasis on monism and inward meditation

14 CHOUDHARY, K P S Vedic and Upanisadic mysticism *Prajña* 10 (1), Nov 64, 95 106

pilgrimage to the attainment of the Infinite

15 DE NICOLAS, Antonio T *Four dimensional man the implicit philosophy of the Rgveda* Fordham, 1971, 323

> *doctoral diss typescript presents comprehensive philosophical* interpretation of *RV* relying exclusively on the text itself

16 DEUSSEN, Paul *The Philosophy of the Upanisads* Dover Publications, New York, 1966, 429

> (transl into English by A S GEDEN 1906) reprint further reprint Oriental Publishers, Sacred Books of the Aryans, Vol 3, 1972
>
> Rev N A NIKAM, *AP* 38 (3), 137 38

17 DIWAKAR, R R Seminal ideas of the Aryans *Pr Bh* 73, April 68

18 EDGERTON, Franklin *The Beginnings of Indian Philosophy* Harvard Univ Press Unesco Collection of Representative Works, Indian Series, Cambridge, 1965, 362

> (selections from the Rig Veda Atharva Veda Upanisads, and Mahabharata transl from Sanskrit with introd, notes and glossarial index, a *summing up after a lifetime of philological study* and reflection) introd. *jnana* is sought by Vedas for mystic magic power, concept of *brahman* is a thoroughly ritualistic notion, Vedic worship is henotheistic, Vedic *purusa* is man and *atman* means simply self (sich)
>
> Rev A C BOSE, *AP* (Jan 66), 37 38, J GONDA *Tijd v Taal* 27 (4), 802 09, P HACKER, *IIJ* 12, 38-40, L RENOU *JI* 253, 155 56

19. FATAH SINGH *Vaidika darsana* (Hindi) Bharati Bhandar, Allahabad, 1963, 199

> *pindanda, brahmanda, idam* and *etam, namat pa ja al*

20 FILIPPANI RONCONI, Pio *La speculazione indiana prebuddhista Ist Univ Orient*, Naples, 1960, 78

> (Aid to the Study of Oriental Thought Vol I) presents fundamental concepts giving a unitary interior sense to the development of various systems, from the original Vedic font to the rise of Jainism and Buddhism unfolding of a metaphysical intuition strictly objectivistic and transcendent (*Sam, Br, Up*) towards an ontological and gnoseological ordering of its content of ideas (Mimamsa Vedanta, Samkhya) down to Nyaya Vaisesika and Saiva Vaisnava systems
>
> Rev M SCALIGERO, *EW* 11, 293 94

21 GAJENDRAGADKAR, K V *Neo-Upanisadic Philosophy* *VBD* II 58 20

Rev D G LONDHEY *AP* (April 61), 181 82

22 GARG R K Is Upanishadic philosophy pantheistic? *AP* 43 (3), Mar 72, 118 121

Up can t be said to be teaching anti theistic pantheism

23 GUPTA, Sudhir Kumar *Vaidika darsana* (Hindi) *Vedavani* 15 (2-4), 1962 63

serially Nasadīya, Vak Purusa, Yajna—these hymns as basis

24 HAMSARAJ *Vaidikon men navina vedanta ka pracara* (Hindi) *Vedavani* 24 (12) Oct 72, 3-11

the basis of Neo Vedanta is Buddhist doctrine, on the other hand Veda expounds the trinity of Isvara Jiva Prakṛti

25 HORSCH, Paul Le principe d'individuation dans la philosophie indienne, première partie Les Veda, les Brahmana, les Upanisad *As Stud* 10, 1956, 79 104

26 HORSCH Paul Profanes Wissensgut im vedischen Literaturkreis *As Stud* 14, 1969, 93-124

non hieratic *vidyās* in Vedic lit

27 JAGADISH CHANDRA *Rgveda men tattvajñana* (Hindi) *Vedavanī* 17 (1), Nov 64, 25-29

28 JAGADISH CHANDRA *Vaidiki śiksa* (Hindi) *GKP* 17 (8), 407-412

āstikya (V 50 1) *ātmajnāna* (I 164) etc

29 JAGADISH CHANDRA *Vedesu adhyatmavijñanam* *GKP* 18 (1-2), 2-7

YV 17 31, 34 2 5

30 JAVADEKAR, A G Constructive re interpretation of Advaita Vedanta interpretation of sac cid ananda *Phil Quart* 42 (1), April 64 1-10

brahman is principally *ananda* and only by implication *sat* and *cit* in *TUp*, *brahman* (*sat*) is identified with *ātman*, and that again

with *rasa* (*ānanda*) regarding *brahman* there is absolutist ineffabilism, re *māyā*, alogical ineffabilism

31. JAYADATTA, Sastri *Jīveśvarabhedavimarśaḥ* GKP 23 (1 2), 33 38

Vedic and *Up* evidence

32 JAYADEVA *Veda meṅ adhyātmavidyā* (Hindi) GKP 12 (11), 612 615

33 JEDYNAK, S The Ṛgveda and the Upaniṣads (philosophical and ethical ideas of the Vedas) (Polish). *Stud filoz*, No. 6, 1970, 17 34

34 JOSHI, L M Protohistoric origins of esoterism in India *PIHC* (26th Session), 1964, 115 120

esoterism = mystic and yogic culture Harappan background, Vedic evidence esoteric elements, e g., Mantras, sacrifice and its symbolism, priestly sorcery and magical charms, use of wine, etc.

35. KAWADA, Kumataro On the *sat* of the Upaniṣadic philosophy (Jap) *JIBS* 8, Jan 60, 408-401

36 KAZAMA, Toshio Two kinds of ātman (Jap). *JIBS* 16 (1), Dec 67, 75 82

ref to *Br* and *Up*

37. KUṄHAN RAJA, C. The Ṛgvedic sources for the six systems of Indian philosophy *Phil Quart* 35 (3), 1962, 179 193

38. KUNHAN RAJA, C *Poet-Philosophers of the Ṛgveda.* Ganesh and Co, Madras, 1963, xxx+330

RV = a record of the last stages of an epoch wh was highly civilised and enlightened notable figures in *RV* like Śunaḥśepa, Dīrghatamas, Yama, Aṅgiras, etc *RV*, rich with superb poetry, profound canons of lit crit. all philosophical schools appear in *RV* (see 37 above) Sāṅkhya (Nāsadīya), Vedānta (Puruṣasūkta), Nyāya Vaiśeṣika (Hiraṇyagarbha) Ṛgvedic rel. is not a monotheism but a monism emphasising a matter-cum spirit unity

Rev M. P PANDIT, *Ved Kes* 50 (63, P S SASTRI, *Ir Bk* 63, 436 37

39 KUNJUNNI RAJA, K. The language of religious experience *Ved Kes* 49 (1), May 62, 42-44

some of the techniques used in Veda and *Up* to indicate the nature of Ultimate Reality (1) use of similes, (2) use of symbols, (3) negation of positive attributes, (4) use of contradictory attributes

40 LUYSTER, Robert W The concept of the self in the Upanisads its origin and symbols *PEW* 20 (1), Jan 70, 51-62

'self in various senses e g seat of breath immaterial entity, etc , various states of consciousness *turya*—the unseen and incomprehensible self is identified with true self

41 MAINKAR, T. G *Mysticism in the Rgveda* Popular Book Depot, Bombay, 1961, viii+127

ritualistic mysticism philosophical m nature m , m of love and beauty see 56 below

42 MANOHAR *Vaidika darśana* (Hindi) *Vedavani* 15 (1), Nov 62, 89-96

43 MODAK, B R Atma jñana in the Upanisads *Pathway to God* 4 (1), Nov 69, 112-118

nature of Ātman , requisites and methods for the realisation of A , effects of the realisation of Ā

44 MODI, P M Brahman simultaneously sakara and nirākara A forgotten period in the history of Indian (Vedānta) philosophy *SPP*, Mar 61, 37-42

ekam sad viprā bahudhā vadanti ekam santam bahudha kalpayanti

45 NAGARAJA RAO, P The wisdom of the Vedas *I AC* 14 (1), Jan 65, 5-11

phil ideas in *Sam* and *Br* 6 stages of development (1) concepts of diff deities presented after the human model (2) concept of Virat Purusa, (3) ultimate reality as the immanent principle panen theos (4) deities described as abstract divinities, (5) ultimate reality equated with an inviolate moral principle, (6) conception of the Absolute Nasadiya hymn Vedic seers don t admit accidentalism in the world process, nor materialism nor naturalism, Ṛta distinction bet soul and body (among the Ācaryas, Madhva was the first to formulate an *ādhyatmika* interpretation of *RV*)

46. NAGARAJA RAO, P The philosophy of the Vedas VS, Tirupati, 1967, E 46 49

see 45 above

. 47. NAKASO, I. The concepts of ātman and puruṣa in the Upaniṣads (Jap.). *JIBS* 9 (2), 1961, 576-579.

48. NATH, Raj Mohan. The matsya philosophy and the Vedic Matsya race. *SP*, 22 AIOC, 1965, 229 230.

..M. mentioned in *RV* VII 18 6, seer of the Matsya community composed *RV* VIII. 67. Matsyas so called because of their spermatozoa-fish phil. (wh originated in Crete about 5000 B C)

49. NATHMAL, Muni. Philosophy of soul is the gift of Kṣatriyas to Indian thought. *SP*, 26 ICO, 1964, 180-181.

..two trad. : *ātmavidyā* and *karmavidyā*, the latter is Vedic, Ṛṣabha, a Kṣatriya of Ikṣvāku dynasty, was the first preacher of *ātmavidyā*.. Sanatkumāra, Pravahana, etc, all Kṣatriyas see *VBD* III 57. 141..

50. NIKHILANANDA, Swami. A few stray thoughts on non-dualistic Vedanta. *T. M. P. Mahadevan Fel. Vol*, 1962, 1-4.

..mainly based on *Gauḍapādakārikās* on *Māṇḍūkya Up* 4 conclusions of non dualism · divinity of soul, unity of existence, non-duality of god head, harmony of religions .

51. NOELLE, W. On the Veda and the Upanisads. *IPC* 8 (3), Sept. 63, 140-143.

..work in Germany on the subject .

52. PANDEYA, Raj Bali. *Vaidika saṃdeśa* (Hindi) *Vedavāṇī* 15 (1), Nov. 62, 48-52.

53. PANDEYA, Suryabali. *Veda men paramātma-tattva kī vivecanā* (Hindi). *Vedavāṇī* 20 (7), May 68, 4-9.

54. PANDEYA, Y. Glimpses of philosophy in the oldest portion of the Ṛgveda. *SP*, 21 AIOC, 1961, 238-239.

..*traces of phil. thought in* Maṇḍalas II VII..idea of unity of godhead already developing; phil elements in the epithets and deeds of gods and in the desires expressed by seers in their progress..

55. PANDIT, M. P. *Mystic Approach to the Veda and the Upaniṣad.* Ganesh and Co., Madras, 1966, 127.

..second ed. of *VBD* II. 31. 18..

Rev. : B. R. KULKARNI, *BJ* (11 2 68), 77, P. NAGARAJA RAO.

Ved Kes (Nov 67), 326 27, K E PARTHASARATHY, *AP* (Oct 67) 472 73

56 PENDSE S D *Rgvedatila saksatkaravada* (Marathi). *Navabharata* 17 (12), Sept 64, 55 57

(rev article on 41 above)

57 RAGHAVAN, V The Vedas have an active philosophy. *Organiser* 17 (14), 15 11 63, 41-42

58 RALARAM *Ved men karmavada* (Hindi) *VJ* 21 (3-4), 1972, 137-140, 145

59 RAMATIRTHA, Shri Dandi Swami *Vaidika brahma vicara* (Hindi) Ludhiana, 1961, 128

60 RANADE, R D *A Constructive Survey of Upanishadic Philosophy being an introduction to the thought of the Upanishads* Bh Vid Bh , Bombay, 1968, xxx+340

2nd ed 1st ed , 1926

61 RANGANATHANANDA, Swami The Vedanta and its fundamentals *Pr Bh* 68, Jan. 63, 18 21

62 RENSCH, Bernhard Problems of biological philosophy with regard to the philosophy of the Upanishads *JBomU* 33, No 39, Sept 64 (1966) 89 95

see *VBD* III 22 132

63 RUBEN W Seit wann gibt es Philosophie in Indien ? *WZKSA* 12 13 *Frauwallner Fel Vol* , 1968, 295 302

(Marxist approach) two forms of ur society Aryan and Muṇḍa (about end of 2nd mill B C), the world view of Aryans and non Aryans may be characterised as *spontan materialistisch*, Aryan and Munda mixing up reflected in *Br* and *Up* *hylozoistischer* materialism of Uddalaka in India about 600 B C there was a real philosophy with its two thought directions materialism and ideal sm and with its two thought methodologies dialectical and metaphysical

64 SCHNEIDER, U Die altindische Lehre von Kreislauf des Wassers *Saeculum* 12, 1961, 1 11

(FRAUWALLNER states that in the earliest parts of *Up.*, beginnings of a kind of phil of nature can be found, e. g systems of

fire, wind, water) S. notes the theory of circulation of water, elements of water-system integrated into a ritual *Br* text of quite diff. and more primitive char .

65. SCHNEIDER, U. Upanisad-Philosophie und früher Buddhismus. *Saeculum* 18 (3), 1967, 245 263.

..Up phil. develops directly towards Buddhism thro the three steps, viz., nature phil , metaphysics, and ethics .

66. SCHULT, Arthur. *Die Weisheit der Veden und Upanishaden im Lichte des West Ost-Problems*. Turm-Verlag, Bietigheim/ Württ., 1962, 121.

67. SHARMA, Kundan Lal *Rgveda men darśanika tattva* (Hindi) *VJ* 21 (3-4), 1972, 76-84.

68. SHARMA, Srutisila *Vedon men advaitavada* (Hindi). *Kalyana* 35 (3), Mar 61, 778-780

69. SINGH, Satya Prakash Philosophical concepts in the hymn of creation. *Rtam* 1 (2), Jan 70, 39-46.

...see . *VBD* III. 3 181 .

70. SOMIGLIANA, Ada. *Influenze vediche nel pensiero eraciiteo*. Annali, Milano, 1953, 31.

71. SYRKIN, A. Ya. Notes on the naturalization of the opposition " alive-non-alive " (Russ). *III Letnjaja škola po vtoricnym model. sistemam*, Tartu, 1968, 8-10

...examples from *BAU* and *Ch. Up*

72. TATACHARYA, D. T. *Mṛttiketyeva satyam Amṛtalatā* 4 (2), Aug. 67, 72-73.

73. UDAYAVIRA, Sastri. *Veda men darśanika tattva* (Hindi). *Vedavani* 17 (1), Nov. 64, 35-40.

74. VAIDYANATHA. *Vaidikī darśana vidya* (Hindi). *Vedavani* 14 (1), Nov. 61, 57-60

75. VASISTHA, Ramasaran. *Vedon men atma ka svarupa* (Hindi). *Śāśvatavāṇī* 2 (11), Nov. 62, 19-21; 35.

76 VISHVA BANDHU *Veda men vedanta* (Hindi) *VJ* 21 (3-4) 1972 162 170

b ahmav dyā in many Ved c Mantras

77 VISVAMITRA *Tapatrayasya vaidika samadhanam Amṛta lata* 1 (1) April 64, 72 74

78 WADIYAR J C *Atman and Brahman in Vedic Religion* Bh Vid Bh Bombay

Rev K NAGARAJAN *BJ* (21 11 65) 75

79 YUDA Yutaka The notion of atman' in Sàndilyavidya (Chandogya Upanisad III 14 1 4) (Jap) *JIBS* 20 (1) Dec 71 178 183

80 YUDHISTHIRA Mimamsaka *Veda pratipad ta sarira men atma ka nivasa sthana* (Hindi) *Vedavani* 20 (9) July 68 6 11, (10) Aug 68 9 14

mast ṣka or *h daya* or *suṣumṇa* ? *AV* X 8

59 COSMOLOGY COSMOGRAPHY

1 BASU Santona The lotus in the cosmogony of the Vedas *VIJ* 4 (1) Mar 66 39 43

RV VI 16 13 X 121 7 the cosmogonic myth with all ts var ations is a mod fied form of the b rth of Agni from the lotus

2 BHATTACHARYYA N N Cosmogonical speculations in ancient India a comparative study *JOIB* 17 (3), Mar 68, 316 327

Ṛgvedic cosmogony cosmic ocean (X 129) cosm c water dragon (*apām napat*) world egg creat ve *Kama* sexual dualism Purusa concrete creator post *RV* l t pr meval waters cosm c egg elements other than water Prajapat s *tapas* *Up* cosmogony ant Ved c cosmogony

3 BHATTACHARYYA N N *History of Indian Cosmogonical Ideas* Mun Man Delhi 1972 xvi+138

4 BROWN, W Norman Theories of creation in the Rig Veda *JAOS* 85, 1965, 23 34

Indra Vrtra conflict=conflict bet potentiality and inertia, Indra overcoming Vṛtra thro the aid of the power or energy existing in the universe (some of the epithets of Indra may be regarded as the first recorded philosophic speculation of India) disbelief in Indra s supremacy (II 12 5) advocacy of some other deity such as Prajapati or Visvakarman (who was also ultimate source of all knowledge), Indra s displacement thro Brahmanaspati, B also made the material part creative action of words or sound in *RV* X. 129, *both the will of deity and power of sacrifice are tacitly rejected, instead there appears the idea of a single principle from* wh universe evolved (epistemology is here an expression of mysticism) single unifying principle Kala, Skambha in *AV*

5 DANDEKAR, R N *Vedatila visvadarśana* (Marathi) *Navabharata* 25 (4), Jan 72, 22-42

6 DANDEKAR, R. N Universe in Vedic thought *Gonda Congratulatory Vol*, 1972, 91-114

subject dealt with from three points of view—namely, of cosmogony cosmography, of mythology, of ethics eschatology on the bas s of *RV* and *AV* see *VBD* III 48 68 and 5 above

7 DHAVAMONY, P (ed) *Naissance du monde et de l'homme (The origin of cosmos and man) Studia Missionalia 18, Gregorian* Univ Press, Rome, *1969, 326*

Indian view (by A BAREAU)

Rev J P ROUX, *RHR* 179, 80-81

8 DOENS DE LAMBERT, E. La création mythe hindou, mystère chrétien *Et francisc* 17 (43), 1967, 241-258

9 HACKER, P Mechanistische und theistische Kosmogonie im Hinduismus *ZMR* 49, Jan 65, 17 28

10 HOFFMANN, Karl Vom Schopfungsmythos zum Weltgesetz. *As Stud* 21, 1967, 31 61

the mythical origin of Dharman, mythological parallels, D in cosmic sense D in ritual sense, D in ethical social sense, Rta and *maya* rule, law, duty, *dharman, dhartr, dharuna* conclusions (a) in the beginning, a cosmogonic myth, heaven and earth held (*dhr*) apart, therefore cosmos (b) this cosmic act substantiated as *dharman* of god—god s magical power, (c) D separates itself from god, self sufficient concept, impersonal power, (d) abstractisation of D mixed up with Rta, (e) D as social law D in *Br*, *Up*, and Hinduism...

11 HOFFMANN, Karl Die Weltentstehung nach dem Jaimi niya Brahmana *MSS* 27, 1970, 59 67

RV X. 129 1 related to *JB* III 360 ff text crit study

12 JAMES, E O *Creation and Cosmology A historical and comparative inquiry* Brill, 1970, xii+148

(*Numen*, suppl xvi) material relating to India included

13 JOSHI, Harishankar *Vaidika visvadarsana* (Hindi) Chowkhamba, Varanasi

2 vol

14 KIRFEL, W *Die Kosmographie der Inder (nach Quellen dargestellt)* Gg Olms, Hildesheim, 1967, 36+401

reprint of 1920 ed

15 KRAMRISCH, Stella The triple structure of creation in the Rgveda *Hist Rel* 2, 1962 63, 140 175, 256 285

(1) separation of heaven and earth thro Demiurge, so that *antariksa* is created (2) threefold world *tridhatu* (3) concepts of Aja Ekapad Apam Napāt Vaisvanara (4) Agni Jatavedas binds Indra-creation (*sat*) with spiritual creation (Aja Ekapad), and introduces it into the world (the triple structure of creation is implanted by Agni in cosmos ontologically and cosmologically), (5) Ahi Budhnya is Vṛtra sunk into the depths after conquest by Indra (6) Trita Aptya is responsible for creation activity of Indra and is in possession of the power of creative word

16 KUIPER, F B J Cosmogony and conception a query *Hist Rel* 10 (2), Nov 70, 91 138

Indra Vṛtra fight is a creation myth represents only the second stage of cosmogony primeval waters emergence of earth in these waters (=first stage) creation of dual cosmos (Prthivi and Dyaus) brought about by Indra by killing Vṛtra (=second stage) the role of primordial hill in Indra Vrtra myth Indra created dual organization of cosmos as upper world and nether world (Visnu as personification of the unity of two parts therefore Viṣṇu has two emblems Garuda of the upper world and Sesa of the nether world) cosmogonic myth correlated with the actual act of conception cosmogonic myth reflects the embryonic development of a human being cosmogony is the result of a (necessarily individual) recollection of prenatal life

17. NABAR, D. S. Notion of worlds in the Brahmanas and Āranyakas *SP*, 25 AIOC, 1969, 20-21

threefold division of universe, concept of *svarga*, various *lokas* mentioned in *Ār* .

18 *La naissance du monde* Sources orientales, Paris, 1959, 507.

collection of essays on the 'birth of the world" acc to diff trad, Indian view dealt with by A. M. ESNOUL (concluding essay on "structure and function of the cosmogonic myth" by M. ELIADE)

Rev M. SCALIGERO, *EW* 11, 291

19. OGIBENIN, B L *Structure of mythological texts from Rgveda (chiefly cosmogonic)*

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20 RABINDRA KUMAR. Theory of creation as recorded in the Manusamhita. *CR* 165 (1), Oct. 62, 47 54

ref to Vedic theories

21. RAMAKRISHNA, V *Vedon men srsti ka mūla tatha vaijñanika cintanapranali* (Hindi) *Savita* 21 (9), Oct. 68, 206-208

22 RANACHODADAS, Uddhav. *Jivasarga* · *vaidika drstikona* (Hindi) *Savita* 21 (9), Oct. 68, 211-212

23 SCHNEIDER, Marius. Das Morgenrot in der vedischen Kosmogonie. *Symbolon* 5, 1966, 61-75.

24 SHRIVASTAVA, S N L. Cosmogonic theories in the Upanisads *Vikram* 5, May 61, 33-54.

no justification for R D RANADE's division of Up cosmogonic theories into 'personalistic' and "impersonalistic, , only one theory, viz., 'spiritualistic

25 *SMITH*, Ronald Morton. Emanation or creation causation in early India *VIJ* 6, 1968, 50 60

interest in causation in India is first in the physical, and the causation is personal, capricious, and creative, it tends to the impersonal and systematic emanation, especially with the rise of atomic theory interest shifts from the physical to the psychological, latterly to evade determinism .

26 SUBBAMMA P C Cause of the universe *Pr Bh* 73, Jan 68, 24 29

Svetaśvatara Up 1 and 2 examined

27 SUVARCA Paṇḍit Aparajita=*dyuh*=*dyauh loka* (Hindi) *Vedavani* 13, 40 45

collects together all ref to and about Dyauḥ in Vedic lit *aparājita* in *JB* 3 347 ref in *SPBr* and *TBr*

28 TOPOROV, V N About the reconstruction of the world egg myth *UZTUS* Vyp 198 Tartu, 1967, 81 99

Vedic motif of the origin of the egg from the primordial waters and its Orphic parallels *RV* X 129 4

29 UPADHYAYA Rama Narayan *Rgveda tatha adima lokakathaon men prakṛti racana* (Hindi) *Saptasindhu* 13 (4) April 66, 38 45

striking similarities in accounts of nature creation in *RV* and folk lore of tribal peoples (like Khova Nobate Apatani etc)

30 VARENNE J Di alcuni miti cosmogonici del Rgveda *Ist di Indologia all Univ di Torina coll Conferenze*, No 3 Torino 1969

Vedic cosmogony examined with ref to W Norman BROWN s theories see 4 above

60 METAPHYSICS

1 ABHEDANANDA, Swami Attainment of moksha *Darshana Internat* 8 (2) April 68, 37 40

2 ANANDA, Swami *Main kya hun?* (Hindi) *Vedavani* 17 (1) Nov 64 6 8

3 ANIKEEV N P *O materialisticeskix tradicijax v indijskoj filosofii (drevnost i ranne srednevekov e)* Moscow 1965, 260

4 VAN AVER Albert Dualism as a presiding principle in some major Indian masterpieces *Darshana Internat* 3 (2), April 63, 46 60

dualism recognises two independent principles 'mind' and 'matter' d rests upon the assumption that man combines in him both terrestrial and celestial elements earliest expression of d in *RV Up* formulate a definition of dualism bet two selves—the natural self and the religious self

5 BETAI, R S. *Bharatiyadarsane atmatattvam SVUOJ* 14 (1), June 71, Sk. 11-20

6 BHARADWAJ, Ramdat. The meaning of *sat* or being. *IPC* 14 (1), Mar. 69, 1-7.

(eighteen implications of 'existence') existence—neither a form of perception nor a category of understanding 'existence' *is our creation, it lives in us rather than we in it RV* and *AV* views

7 BHATTACHARYYA, Kalidas The status of the individual in Indian philosophy *PEW* 14 (2), July 64, 131-144

Westerners misconceptions re the subject common pts. in diff Indian views (1) *every* individual has a spiritual side, (2) this spiritual side is more essential than his material side, (3) its autonomy has to be fully realized, (4) this realization is possible thro progressive detachment from the less essential sides *tamasa* action (blindly biological) not controlled by ind, *rajasa* one is conscious of such action as *his* action, tho unreflectively-it proceeds out of emotions and sentiments (*ragadvesa*), *sattvika action out of detachment* (*vairagya*), *in this action, ind is* free because he detaches himself from Nature

8 BIARDEAU, M L'atman dans le commentaire de Śabarasvāmin *Renou Comm Vol*, 1968, 109-125

9 BROOKS, Richard The meaning of 'real' in Advaita Vedanta *PEW* 19 (4), Oct 69, 385 398

levels of reality acc to author, three criteria for reality (1) being the subject of a valid means of knowledge, (2) possessing practical efficacy, (3) being unsublatable throughout the three times

10 BUIT, S S Evolution of the concept of moksa from Vedas to Upanisads *NUJ* 16, 1966 67, 146 167.

11 VAN BUITENEN, J. A B The large Atman *Hist Rel.* 4 (1), 1964, 103-114

mahān ātmā (*Up* and *MBh*), its significance, a concept fundamentally opposed to dualism

12 BURCH G B The Hindu concept of existence *Monist* 50 (1) 1966, 44-54

existence–in the sphere of experience and absolute existence

13 CHATTOPADHYAYA D P *Lokayata A Study in Ancient Indian Materialism* People's Publ House, New Delhi, 1968, xxxi+697

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Rev (on first ed) W RUBEN, *OLZ* 58, 178 183

14 CHATTOPADHYAYA, D P Indian materialism *Ruben Fel Vol*, 1970, 507 523

Lokayatas are not the only representatives of Ind mat even in Up times there were evident materialistic tendencies (RUBEN's view) Jayanta Bhatta ref, in his *Nyāyamañjarī*, presumably to Uddalaka's *dehātmavāda*

15 CHAVETSKY Metaphysische Vorstellungen in der indischen Philosophie *Universitas* 15, July 60, 747 752

16 CHETHIMATTAM, John B *Consciousness and Reality* (*An Indian Approach to Metaphysics*) Dharmaram College, Bangalore, 1967, ix+259

Part I hist presentation of background material with chh devoted to Up conception of reality attempts rethinking of principal questions discussed in Western metaphysics from Indian angle of vision

Rev E COLEMAN *PEW* 20 203 04 L R *JAOS* 88, 389 90

17 CLARKE, W N, BURKEL, B The self in Eastern and Western thought *Internat Philos Quart* 6 (1), 1966, 101 109

ref *VBD* III 57 168

18 CROATTO, S L'esperance de l immortalité dans les grandes cosmovisions de l Orient *Concilium* 60, 1970, 21-31

Sumero semitic Egyptian, Indo Iranian

19 DAMBUYANT, M Le materialisme dans l'Inde ancienne *Pensée* 92, 1960, 89 98

20. DASGUPTA, S N. *Indian Idealism* CUP, 1962 xxiii+ 206.

. reprint of 1933 ed...

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21. DELAIRE, J. *The Story of the Soul in East and West.* Phil. Publ. House, London, 1949.

22. DE SMET, R. V. Early trends in the Indian understanding of man. *PEW* 22 (3), July 72, 259-268

. Vedic sacrificer the aim of Vedic individual is maintenance of Rta, his view of the world is basically optimistic a new turn given to this self idea of Vedic man by the *āndhaka* theory of the *Br*

23. DEUTSCH, Eliot S Levels of being *Darshana Internat.* 5 (4), Oct. 65.

24. DEUTSCH, Eliot S. The self in Advaita Vedānta *Internat. Philos. Quart.* 6 (1), Mar 66, 5-21.

25 DEVADATTA SARMA. *Brahmasvarūpavimarśah SS* 19 (1), 1965, 21-36.

26. DHAVAMONY, M. The conception of man in early Hinduism *Stud. Mission.* 19, 1970, 101-122

..identity of the human spiritual being with the absolute being .

27. DOOLEY, P. A Hindu concept of salvation *Amer Benedict Rev.* 18 (4), 1967, 504-516

. as represented in Veda, *Up* , *BG*

28. ED. Nature of the self or the Ātman *Ved Kes* 50 (11), Mar. 64, 594-597.

based on *Up* .

29. FILIPSKÝ, J. Les traditions matérialistes dans la pensée indienne (Czech). *Filos Čas Českosl* 16 (4), 1968, 496-513.

30. FRANCI, G R. Rapporti tra Eraclito e il pensiero indiano ? (A proposito di un libro recente) *QIG* 6, 1961 (1962), Bologna, 17-22

..re. 102 below .

31 FURUTA, Kazuhiro Some problems in the historical development of Atman thought (Jap) *JIBS* 17 (2), Mar 69

see 49 below

32 GANGAGIRI, Swami *Apane atma ko jano* (Hindi) *Veda ...ni* 17 (1) Nov 64, 8 10

33 GNANESWARANANDA Swami Nature of the soul. *Ved Kes* 51 (4), Aug 64, 253 258

34 GUPTA, Sudhir Kumar *Atma* (Hindi) *Mahavira Jayanti Smarika,* 1970

concept of *atman* in various systems of philos

35 HAJKO D La comprehension de l homme dans le materialisme de l'Inde ancienne (Slovac) *Filoz Československ* 24 (6), 1969, 641 651

(resume in Russian and English)

36 HARTMAN, Sven S , EDSMAN, Carl Martin (ed) *Mysticism* Almquist und Wiksell, Stockholm, 1970, 258

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Rev G LANCZKOWSKI, *ZDMG* 122 228-229

37 HERMAN, Arthur L Maya *AP* 34 (6), June 63, 234-237

38 HOANG-SY QUY, H Le mythe indien de l'homme

see *VBD* III 53 56

39 HOANG SY QUY, H *Le moi qui me depasse selon le Vedanta Étude du concept d' Atman chez Sankara et dans les Upanisad sous son aspect de densite et d interiorite* Bibl de Philos H G V D I, Saigon 1971, 320

(Paris doctoral diss 1968) at the beginning H studies the etymology of the word *atman* and describes the evolution of its meaning from the Veda to *Up* points out its spiritual and interior meaning and shows how this concept is combined with the concept of Brahman wh stands for the cosmic aspect of being in the second part, author analyses the structures of the interior Ego and its relations with the rest in man s being shows that the idea of *atman* contains the most basic element for the right understanding of the notion of Person

40. JAGANNATHA SASTRI. *Brahmavicāraḥ*. *Amṛtalatā* 1 (1), April 64, 77-81.

41. JAVADEKAR, A. G. The Vedānta theory of value. *JMSUB* 14 (1), April 65, 135-138.

..entire outlook of Ind. phil. is axiological, in so far as it is a "quest for perfection"..this view most prominent in Vedānta

42. JOSHI, G. N. *The Evolution of the Concepts of Ātman and Mokṣa in the different Systems of Indian Philosophy* Gujarat Univ., Ahmedabad, 1965, xvi+868.

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43. JOSHI, K. S. Liberation : the avowed goal of Indian philosophy. *PEW* 18 (1-2), 1968, 77-81.

..*of* the soul, *from* saṁsāra .concept of *jīvanmukta*..

44. KANEW, K. D. Sur la question de la naissance et du développement du matérialisme dans l'Inde ancienne (Bulgarian). *Filos. Misl.* 17 (3), 1961, 72-91.

..(Russ. and English summaries). materialistic elements in Veda, materialistic doctrines in *Up* ; Lokāyata.

45. KANITSCHEIDER, B. Zum Problem des "Selbst". *Wissens Weltbild* 19 (4), 1966, 295-306.

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46. KAPUR, KARMANARAYAN. *Ātmā kī jīvanagāthā* (Hindi). *Vedavāṇī* 22 (2-5), 1970.

47. KARP, A. Sur le matérialisme et l'idéalisme dans l'Inde ancienne (Polish). *Stud. filoz.* 6, 1970, 85-94.

..apropos 29 above..

48. KAZAMA, Toshio. On the conception of ātman in the Brāhmaṇas (Jap.). *JIBS* 10 (1), Jan. 62, 363-359.

..with special ref. to *SPBr.* I V..chief aim of sacrifice in Br. period was to accomplish the immortal ātman thro. taking immortal elements into one's own self..

49 KAZAMA, Toshio Some problems in the historical development of the Ātman thought (Jap) *JIBS* 17 (2), Mar. 69, 564-567

see 31 above

50 LACOMBE, O Approaches negatives de l'absolu dans la pensee indienne *Table ronde* 182, Mar 63, 46-50

51 LAD, A K *Comparative Study of the Concept of Liberation in Indian Philosophy* Mot Ban, Delhi, 1967, 214

52 LANDMANN, G Seele, Selbst, und Ātman *Kairos* 8 (1), 1966, 44 49

53. MAHADEVAN, T M P The idea of god in Advaita *Ved. Kes* 53 (1), May 66, 35 38

54 MAHADEVAN, T M. P Die Metaphysik des Hinduismus. *Kairos* 10 (2), 1968, 82-87

55 MALKANI, G R Has Indian idealism failed? *Phil Quart.* 35 (1), 1962, 1 8

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56 MARULASIDDAIAH, G The mind and Indian metaphysics. *Mys Or* 3, 1970, 127-130

57 MCMURRIN, Sterling M: Metaphysical diversity and cultural disposition a case study in philosophic difference *PEW* 17 (1-4), 1967, 97 106

predominant impersonalism is in part a product of the tolerant inclusiveness wh has characterized the general disposition of the peop e of India in rel practice and phil thought, while the strong personalistic trad of Occident, wh is rooted especially in the biblical rel, is a consequence of a powerful attitude of intolerant exclusivism three kinds of factors wh may be causal determinants within or among cultures—ideational, material, dispositional.

58 MILTNER, V Staroindicky materialismus *NO* 15 (1), 1960, 13 14

59. MISHRA, Umesha Jiva, its movement and uplift. *JOIB* 15, 1965-66, 302 ff.

60. MITRA, Kalipada. Nirvāna. *JBRS* 47, 1961, 56-64.

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61. MOKHITI, V. U. Atheism in Hindu philosophy (Russ.). *Vopr. Filos.* 13 (7), Moscow, 87-92.

..materialistic interpretation of Vedism..

62. MURAKAMI, Shinkan. Ātman in the old Upaniṣads and in early Buddhism—with special reference to the image of light (*jyotis*) (Jap.). *JIBS* 20 (1), Dec. 71, 110-114.

63. MUS, P. The problematic of the self, West and East, and the mandala pattern.

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64. MUS, P. Sociologie de l'ātman. *Annuaire du College de France* 61, 1960-61, 277-279.

65. NAKAMURA, H. (ed.). *Ātman and anātman—the fundamental problem of Indian thought and of Buddhism* (Jap.). Kyoto, 1963, 2+11+720+66.

66. NAKASO, Issei. The concepts of Ātman and Puruṣa in the Upaniṣads (Jap.). *JIBS* 9 (2), Mar. 61, 576-579.

67. NIKHILANANDA, Swami. Immortality : the Hindu view. *Pr. Bh.* 70, Aug. 65, 329-341.

..based mainly on Prasthāna-traya..

68. NIKHILANANDA, Swami. *Man in Search of Immortality : Testimonials from the Hindu Scriptures.* George Allen and Unwin, London, 1968, 107.

69. NORTHROP, F. S. C. The undifferentiated aesthetic continuum. *PEW* 14 (1), April 64, 67-71.

..the description of unqualifiedly non-dualistic and Vedantic concept of the person..

70. OJHA, Kedar Nath. *[illegible]*. *Vijña-Samikṣtam* 5 (2), Feb. 68, 131-138.

71 ORGAN Troy W *The Self ın Indıan Phılosophy* Mouton, the Hague, 1964 184

among other chapters The Self ın the R g Veda and The Self ın the *Up*

Rev Y KANAKURA *IIJ* 8 293 94 Karl H POTTER *PEW* 14 (3 4) 380 82

72 PANDE S N God and the absolute ın the Neo-Vedantısm *IPC* 12 (4) Dec 67 22 34

73 PARTHASARATHY, K E The absolute and god ın Vedanta *SP* 41 (3) Mar 70, 108 113

the phılosopher s Absolute and the devotee s God are not two but one

74 PHILLIPS H B Maya an ınterpretatıon *Ved Kes* 55 (3), July 68 150 158

the world that we see ıs a ra nbow world— t has no exıstence apart from the mınd wh perce ves ıt (the whole body ıs nothıng but objectıfied wıll SCHOPENHAUER)

75 PHILLIPS H B Mayā a fresh assessment *Ved Kes* 55 (6 9)

serıally—

76 RAJAGOPALA SASTRI, S Ātma vada *Mahadevan Fel Vol*, 1962

77 RAJU P T, CASTELL A (ed) *East West Studıes on the Problem of the Self* Martınus Nıjhoff the Hague, 1968 234

see *VBD* III 57 168

Rev A R WADIA, *AP* (Sept. 69) 412 13

78 RAJU, P T *Das ıdealıstısche Denken Indıens* Meısenheım, 1969, 455

(German transl. of *VBD* II 57 184 by H HOFFMANN)

79 RAO, K L S On truth a Hındu perspectıve *PEW* 20 (4), 1970 377 382

acc to Vedanta truth ıs *ātman brahman* essentıal spırıtual realıty

80. REDDY, V. Madhusudan. Maya and mayavada: a critical retrospect. *Ved. Kes.* 51 (5), Sept. 64, 302-306.

81. REYNA, Ruth. *The Concept of Maya* (from the Vedas to the 20th century). Asia Publ. House, Bombay, 1962, xiv+120.

Rev.: R. W. BROOKS, *PEW* 14, 375 80, P. NAGARAJA RAO, *Ved Kes.* (Oct. 62), 276 77, V. G NAIR, *Mahabodhi* 70, 381-82, P. B. MUKHARJI, *BRMIC* 15, 240.

82. REYNA, Ruth. The doctrine of the self in Indian philosophy. *Ved. Kes.* 53 (10), Feb. 67, 435-441.

83. SAHASRABUDDHE, M. T. *Vedon men jyotirvijñana kī dṛṣṭi se piṇḍa aur brahmāṇḍa kā pratipadana* (Hindi) *Kaviraj Fel. Vol*, 1967, 32-35.

84. SANTI BHIKSU. *Atmano visayavisayibhāvau. SS* 17, 1964, 287-295.

85. SANTIPRAKASA. *Vaidika traitavada* (Hindi) *Vedavani* 17 (1), Nov. 64, 75-77.

. *Iśvara, jīva, prakṛti.*

86. SARMA, V. Anjaneya. Is moksa a purusārtha (human value)? *VIJ* 7 (1-2), 1969, 95-99.

..if m. is a state of existence, it can t be a value m. is beyond the conception of value .

87. SASTRI, Badrinath Kashinath. *Muktiḥ Surabharati* 7, 1969, 69-70.

88. SASTRI, P. S. Nature of the soul in Indian thought. *Bh. Vid.* 20-21, 126-151.

89. SATCHIDANANDA SARASVATI, Swami. *The Vision of Atman.* Adhyatma Prakash Karyalaya, Holenarasipur, 1971, 119.

. mainly based on the dialogue bet. Yajñavalkya and Maitreyī.. Ātman is Absolute in the sense that knowing the Ā. as pure consciousness is to be the Absolute itself..

Rev.: M. P. PANDIT, *Pr. Bh.* (June 72), 282, S. RAJAGOPALAN, *Ved. Kes.* (Mar. 72), 478.

90. SATPRAKASHANANDA, Swami. The sum and substance of advaita Vedānta. *Pr. Bh.* 69 (3), Mar. 64, 90-93.

91 SATPRAKASHANANDA, Swami Man, real and apparent *Pr Bh* 74, May 69, 218 229

(1) real man distinct from body etc, (2) luminous self governs whole psycholog cal system by its radiance, (3) self is changeless inseparable from universal self (4) ego (=apparent man) self (real man) (5) human personality is a graded orga n zation (6) luminous self not conditioned by psycho phys cal adjuncts

92 SCALIGERO, M Knowledge and liberation (bridges between East and West) *EW* 4 (4) Jan 54, 263 268

(apropos Roger GODEL, *Essais sur l experience liberatrice*, Gallimard Paris 344)

93 ŠČERBATSKOJ F I On the history of materialism in India *Materialy po istorii i filologii central noj Azii*, vyp 3, Ulan-Udė, 1968, 8-21

(reprint of the paper first publ. in 1927).

94 SHARMA, Munshiram *Vaidika samskṛti aur moksa* (Hindi) *Vedavani* 19 (1), Nov 66, 13 18

95 SHUKLA, Karunesha Atman in Buddhist philosophy, chapter II the Upanisadic Ātman and the conception of *atta* in the teachings of the Buddha *PO* 27 (3 4), 1962 (1965), 114-132

96 SIDDAPPARADHYA, T G Jiva in relation to Brahman *H Y JMU* 20 (1), Sept 60, 13 16

97 SINGH, S P The absolute in Vedanta *Darshana Internat* 9 (4) Oct 69, 61-64

Up deny of Brahman all predicates, even worsh pability Śaṁkara s Absolute characterised as *adva ta* and not one.

98 SOGANI, Kamal Chand The concept of *avidya* and the characteristics of the converted and perverted souls according to the Upanisads, the Gītā and Jainism *IPC* 9 (1), Mar 64, 33 36

99. SOLOMON, E A *Bharatīya tattvajñanaman ajñananī mīmamsa* (Gujarati) *Svadhyaya* 2 (3), May 65, 241 255

in Veda, *Up*, etc.

100. SOLOMON, E A. *Avidya, a Problem of Truth and Reality*. Gujarat Univ.: Theses Publ. Series 8, Ahmedabad, 1969, xxvii+572.

Rev . W. HALBFASS, *JAOS* 92, 576.

101. SOMIGLIANA, Ada. Raffronto tra il pensiero di Eraclito e le dottrine indiane: logos e brahman. *Sophia* 27 (1), 1959, 87-94.

102 SOMIGLIANA, Ada. *Monismo indiano e monismo greco nei frammenti di Eraclito*. Univ. di Magistero di Catenia, Padova, 1961, 248.

. points to some similarities bet monism of Veda and *Up* and Heraclitus .see 30 above (Vedic and *Up* monism has a quality of revelation it is the elaboration in conceptual form of an ancient and still broader wisdom and knowledge wh were being lost, Gk. monism was the first attempt at independent thought in the face of creation)..

103. SPROCKHOFF, J F. Die Idee der *jivanmukti* in den spaten Upanisads. *WZKSA* 7, 1963, 190-208.

. (terms *jivanmukta* and *jivanmukti* found in *Muktikopanisad*, acc. to DASGUPTA and DEUSSEN, this is the only *Up* wh contains these terms, however, the terms seem to occur also in *Samanya Vedanta Up* and *Yoga Up*) in *Muktikop*, *jivanmukti* closely connected with *videhamukti*, on the other hand, salvation after death receives greater degree of identification with the Absolute, for *jivanmukta*, world continues to exist objectively, but not subjectively

104. SRINIVASAN, G. The logic of moksa. *Pr. Bh.* 75 (6), June 70, 230-332.

105. SRIVASTAVA, V. C The Vedic view of immortality. *Islamic Review* (England) 63 (2), Feb. 64, 61 63.

106 SUBRAHMANYABHATTA, P. *Mrttiketyeva satyam*. *Visva-Samskrtam* 5 (4), 1967-68, 301-304.

107. SYRKIN, A. Ya. On the evaluation of some Hindu-Buddhist parallels (Russ.) *Terminologia Indica* 1, Tartu, 1967, 41-51.

. compares some concepts (e g *atman brahman*, *vidya avidya*, *nama-rupa*, etc) in early *Up* and in the texts of Pali canon (primarily *Suttapitaka*) and correspondingly certain features of both systems..

108 TAIMINI, I K Maya or the great illusion *Theosophist* 87, Madras, (I), Nov 65, 113-124, (II), Dec 65, 167-178.

109 TRIPATHI, R K The central problem of Indian metaphysics *PEW* 19 (1), Jan 69, 39 43

(two basic aspects of our experience identity and difference what kind of relation bet the two ?) (1) diff Ind systems can be exhaustively comprehended under the four possible views re relation, (2) the main doctrines of the var ous systems can be derived from their attitude to the status of relation—in fact, the r attitude to relation gives them their fundamental logic accor dingly problem of relation is the central problem of Indian metaphysics

110 UDAYAVIRA, Sastri *Anandasvarūpa brahma* (Hindi) *Vedavani* 19 (8), June 67, 4-6

111 VARMA, V P Early Buddhist *anatmavada* *D M Datta Fel Vol*, Patna

Part II *ātman* in *Up* (1) absolutism—*tattva n asi*—self as spiritual principle, (2) animism in *Ch Up* (3) quasi materialism in *Katha* I 1 20 21, (4) radical pluralism (in *Kaṭha*)

112 VECCHIOTTI, I Lo svolgimento della problematica dell'assoluto nella filosofia indiana antica *G Crit Filos Ital* 22 (4), 1968, 529-578

113 VEDANTASASTRI, M *Vedante brahmatmyaikyam* *SP*, 25 AIOC, 1969, 270 272

114 VENKATARAMA IYER, M K Yajñavalkya's instruction to emperor Janaka *Ved Kes* 50 (7), Nov 63, 433 437

doctrine of liberation see *VBD* III 22 191

115 VENKATARAMA IYER, M K The nature of release—a comparative study *Ved Kes* 51 (8), Dec 64, 429 432

116 VENKATARAMA IYER, M K The finite self its nature and destiny *Pr Bh* 71, Mar 66, 140 147

controverts criticism of advaitic position

117 VOHRA, Asananda *Atma ko jano* (Hindi) *VJ* 17 (5), Aug 68, 34-36

. see *VBD* III 22 203

118. WARRIER, A. G. Krishna. A new angle on the problem of unreality in advaita. *Pr. Bh.* 69 (3), Mar. 64, 108-115.

. in viewing the advaitic absolute from the empirical pt. of view, three principal factors are simultaneously posited., *māyā*, *jīva*, and *īśvara*, this fact seems to be the key to the problem of unreality

119. WHITE, David. Moksa as value and experience *PEW* 9 (3-4), 1959-60, 145-161.

. Dharma and Moksa as values "each in its own sphere" Moksa, a possibility, on the one hand, so abstract (as presented by Indian systems) and, on the other, so specialized and esoteric (as presented by Yogic disciplines)—how can a place be found for such Moksa in the Indian view of human life and purposes ?

120. WIJESEKERA, O. H. de A. Vitalism and becoming a comparative study. *UCR* 1.

61. ETHICS.

1. ATREYA, B. L. The importance of self-defence in Indian ethics. *Darshana Internat.* 6 (1), Jan. 66, 1-6.

..Vedic Indians regarded life as being highly valuable *ĀpDS* X. 27. 7 holds that killing one who is advancing to kill is not a sin .

2. BARLINGAY, S. S. The concept of freedom, as emerging from Indian philosophy. *Phil. Quart* 37 (3), 1964, 185-192.

. analysis of the concept from the pt. of view of individual freedom and of social freedom..concepts of freedom = essence of the concept of *ātman* .

3. BENGALI BABA. The Vedic standard of morality. *PO* 26 (1-2), 1961, 9-11.

4. BHAGAT, M. G. Asceticism in ancient India. *BJ* 16 (1), 10-8-69, 155-159.

5. BHATTACHARYYA, J. V. An examination of Karmavāda. *CR* (NS) 1 (1), 1969, 105-122.

6. BROWN, W. Norman. Some ethical concepts for the modern world from Hindu and Buddhist tradition. *Rabindranath Tagore, A Centenary Volume*, Sahitya Akademi, New Delhi, 1962, 371-383.

7 CHATTERJEE, Asoke Sin as personified in early Sanskrit texts *OH* 10 (1), 1962 59 63

—no personification of sin in Vedic lit —

8 CREEL, Austin B Dharma as an ethical category relating to freedom and responsibility *PEW* 22 (2), April 72, 155 168

(1) naturalistic and normati e aspects of Dharma (2) content and communication of D (3) just fication of D Karma and Mokṣa (D and M represent or ginally distinct components of Hindu trad with antagon stic emphases wh subsequently came to terms with each other) (4) freedom and responsibility (not so much against each other as separated from each other there is an element of opposition in that one s responsibil ties in the social order preclude the meaningful realization of freedom, time is the realm of D M. is the foretaste and for some the actuality of etern ty (5) D as an eth cal category (not as disc pline pre supposing value cho ces)

9 DASGUPTA, Surama *Development of Moral Philosophy in India* Orient Longmans Bombay, 1961, 226+xvi

from Vedic to modern times

Rev P SANKARANARAYANAN *BJ* (14-4 63) 69 0 P S SASTRI, *Pr Bh* 68, 397 M SCALIGERO *EW* 14 116 17

10 DE SMET, R V Sin and its removal in India *IA* (3rd Series) 1 (3), July 64, 163-173

acc to Veda and *Up*

11 DUBEY, Prakash The Vedic concept of the Karma doctrine *Pr Bh* 69 (3), Mar 64, 138 143

traces the doctrine in *Saṁ* *RV* IV 26 1, X. 88 15, IV 27 1, VI 33 X. 16 3 in *Br* and *Up*

12 DUBEY, S P *Bharatiya vicaradhara men karmavada* (Hindi) *Prajna* 8 (2), Mar 63, 193 200

Vedic *karma vāda* developed out of Ṛta in *BAU*, karma=both *kriyā* (deed) and *kāmanā* (idea)

13. DUMONT, L. World renunciation in Indian religions

—see i *VBD* III, 48 83—

14 GAUCHHWAL, Balbir Singh The sphere and significance of ethics, morality, and religion in Hindu tradition. *PEW* 13 (4), Jan 64, 339-359

> (1) even in Hindu phil. perspective there is ethics (under stood as the search for a principle by ref to wh the quality of human action can be evaluated), (2) it is because of the presence therein of such a principle that Hindu thought in its entirety represents one single coherent, or unified pattern from its formu lation in the Vedas down thro the succeeding ages Vedic hymns contain the germs of highly significant ethical notions man is here looked upon as the possessor of an immortal soul, wh by its very nature is believed to be capable of determining actions by its innate power

15 GAUCHHWAL, Balbir Singh. The metaphysical foundations of Hindu ethics and religion *PEW* 16 (3-4), 1966, 143-159

> Hindu thinkers formulated an objective moral law constituting the eternal moral order of the universe Ṛta, Dharma, or Apurva concepts of Brahman and Dharma Vedic and Up views Ṛta or Dharma in its metaphysical aspect connotes a specific mode of representation of that indeterminalbe reality wh. is ultimately of the nature or essence of the self

16 GUPTA, Sudhir Kumar *Veda men papa ki kalpana* (Hindi) *Maharani College Magazine*, Jaipur, 1965

17 GUPTA U A reevaluation of the ethical principles of the Rigveda *Patna Univ Journal* 21 (1, 3) 1966 111-120

18 HACKER, Paul Schopenhauer und die Ethik des Hinduismus *Saeculum* 12 (4), 1961, 366-399

19 HARTOG Zur Frage des fruhvedischen Sundenbegriffes

(MAYRHOFER *Kurzgefasstes* · · *pāpah*)

20 HERMAN, Arthur Ludwig. *The problem of evil and Indian thought* Minnesota Univ, 1970, 572

> doctoral diss shows that the theological problem of evil can be solved by the Indian doctrine of rebirth or transmigration

21 HOLCK, H Frederick. Some observations on the motives and purposes of asceticism in ancient India *As Stud* 23, 1969, 45-57.

ascetic way of l fe–a striking feature of Ind rel life the motives are often morally indifferent or even decidedly immoral (asceticism rarely for *mokṣa* in ep c lit) ascetic way of life for supernatural or superhuman power wh may be used for *any* purpose and wh operates independently or without voluntary cooperation of a deity magic char of *tapas* is unmistakable Vedic period gods as well as cosmic elements like waters pract se *tapas* as a means of increasing their powers (other motives of *tapas* revenge, desire for status or glory, military success, etc)

22 HOLCK, H Frederick Typische Ausdrucksformen der korperlichen Askese in altindischer Literatur *As Stud* 24, 1970, 34-56

23 HOPKINS, E W *Ethics of India* Kennikat Press, Port Washington, 1968, 265

reprint of 1924 ed

24 KASHIKAR, C G *Veda men pravṛttidharma* (Hindi) *PP* 3, 1971, 16 20

25 KOLLER, John M Purusarthas as human aims *PEW* 18 (4), Oct 68, 315 319

(POTTER, in *Presupposit ons*, suggests that *artha*, *kāma* and *dhrama* are not aims or goals at all, but attitudes toward states–they represent capacities for taking things in a certain way) K criticises P , P s mistake lies in identifying ' aims or ' goals with ' states , *artha kāma* are neither states nor ' attitudes –they are ' activities aimed at d fference bet *mokṣa* and other 3 Puruṣār thas is that *m* is desired only for its own sake and not for the sake of something else, while the other 3 Puruṣārthas are desired both for their own sake and for the sake of something else viz , *m* one aims at *artha* and *kāma* directly, but at *dharma* indirectly, in order that *artha, kāma, mokṣa* be obtained *dharma* is primarily *regulatory*

26 KOLLER, John M Dharma an expression of universal order *PEW* 22 (2), April 72, 131-144

in Vedic and trad India man regarded as manifestation and expression of a deeper reality, wh is the measure of man, and not vice versa, the highest law is the orderly coursing (Ṛta) of the highest reality in its central being, moral and social laws are merely partial and lowly expressions of this highest law extra ordinary *d* (*mokṣadharma*) and ordinary *d* (*varṇadharma āśramadharma*, etc) *d* in Vedic period–a normative concept *d*

connected with *yajña* wh is also normative in Veda, there is no difference bet. the being (*sat*) of reality and its function (Rta) (later concepts of *d* and Karman replace the concept of Ṛta, k. refers to the connectedness of events, and *d* to the normative dimension of this connectedness)

27. LARSON, Gerald James The *trimurti* of *dharma* in Indian thought. paradox or contradiction? *PEIW* 22 (2), April 72, 145 153

. *trimurti=sādhārana dharma, varnā rama d, mokṣa d.* (*d* appears to mean "correct" or "proper" usage, but *mokṣa d* falls out of this description) distinction bet 'ordinary' *d* and "extraordinary" *d*, five types of relationship bet. *o d.* and *e d.* possible (1) *o d* totally negated in principle by *e d.*, (2) *o d* and and *e d* are synthesized (*Manusmrti*), (3) *o d* in tension with *e d* in daily life (*BG*), (4) *o d* criticised and rejected by *e d*, but with the result of establishing a new *d* (Buddhist Sangha), (5) *o d.* as the embodiment of *e d* on a lower level of understanding (Advaita two levels-of truth)

28 MAHADEVAN, T. M. P. Indian ethics and social practice *PEIW* 9 (1-2), 1959, 62 63

India insists on (1) moral discipline in both thought and action, and (2) the need to realize that one must go beyond morality to spiritual perfection

29. MALKANI, G R. The rationale of the law of Karma. *Phil Quart* 37, Jan 65, 257-266

law of Karma has a claim on our reason and makes the facts of spiritual life more coherent and intelligible see 62 below

30 MALKANI, G R. Some criticisms of the karmic law by Prof Warren E Steinkraus answered. *Phil Quart* 38 (3), Oct. 65, 155-161.

apropos 62 below law of k. gives an ultimate and metaphysical explanation of all those things wh can t be explained merely scientifically it does not remove all mystery from the universe, the working of it is itself mysterious it makes moral and spiritual life coherent and intelligible no place for fate, destiny, or arbitrary will of God

31 MCKENZIE, John *Hindu Ethics—a historical and critical essay.* Mun Man, New Delhi, 1971, xx+266.

-reprint-

32. MOORE, Charles A. The 'spirit' of oriental ethical philosophy—its emphasis. *Basic Problems of Philosophy* (ed. D. J. BRONSTEIN and others), Prentice-Hall, Englewood Cliffs, 1964, 131-138.

33. MUKHERJI, S. R. Karma and sannyāsa. *Phil. Quart.* 38 (1), April 65.

34. NAGARAJA RAO, P. Dharma as understood in India from an ethical background. *The Gaudiya* 10 (1), 1965, 20-24.

35. NAYAK, G. C. The doctrine of *karma* and the criterion of falsifiability—a critical evaluation. *CR* 180 (2), Aug. 66, 117-120.

36. PANDE, G. C. On ethical notions—western and Indian. *Conspectus* 1 (2), 1965, 23-31.

37. PANIKKAR, R. The law of *karman* and the historical dimension of man. *PEW* 22 (1), Jan. 72, 25-43.

..what is again and again stressed in *RV* is the fact that human fullness and cosmic salvation are reached only thro. the sacred action, the sacrifice, wh is the complementary act of the creative action by wh. the world came into being and remains existing.. *Br.* : sacrifice is the ultimate cause and dynamic of this world.. *karman* in *Up* : earliest text on transmigration, *BAU* III. 2. 12-13 ..man's actions as well as his constitutive elements are not his private monopoly, for they belong to the wide world and to the wide world they return man's actions carry an ontological weight..

38. POTTER, K. H. Dharma and moksa from a conversational point of view. *PEW* 8 (1-2), 1958, 49-63.

..distinction bet. logical and conversational discourse..how *dharma* and *mokṣa* can be accepted as values, each in its own sphere..

39. POTTER, K. H. The naturalistic principle of *karma*. *PEW* 14 (1), 1964, 39-49.

..see 70 below..

40. POTTER, K. H. Freedom and determinism from an Indian perspective. *PEW* 17 (1-4), 1967, 113-124.

..law of *karma* is no fatalism; it is determinism (as against determinancy)..

41. POTTER, K. H. Naturalism and karma a reply. *PEW* 18 (1-2), 1968, 82-84.

..apropos 70 below..

42. PRABHAKAR, C. L. The idea *of sin and virtue in the* Yajurveda. *SP, 26* AIOC, *1972, 369-370.*

43. RAMAKRISHNA, G. The concept of *ṛta* and the ethical element in Vedic literature. *Ved. Kes.* 54 (3), July 67, 154-160.

..Ṛta as 'natural', 'religious', and 'moral' concept

44. RAMANATHA. *Mujhe pāpon se bacāo* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 17-21.

45. RAMASVARUPA. *Vaidika-sadacarah. GKP* 15 (9), April 63, 337-341.

46. RODHE, S. *Deliver Us from Evil.*

. *VBD* II. 61. 17 .

Rev.: W. N. BROWN, *Rev. Rel* 12 (4), 382 86, G. MORGENSTIERNE, *NTM* 2, 56 58

47. SAHAY, K. Indian ethics and the present society. *Darshana Internat.* 9 (4), Oct. 69, 91-94.

..Vedic emphasis on moral values

48. SANJANA, Jehangir E. *Dogma of Reincarnation.* New Book Co., Bombay, 1954.

..objections to karma theory (1) no consciousness of past deeds for wh suffering is intended as punishment, (punishment has accordingly no meaning), there is element of vindictiveness in such punishment .

49. SATHAYE, S. G. Moral philosophy in the Vedic and Platonic thoughts. *CR* 178 (3), Mar. 66, 133-141.

50. SATHAYE, S. G. Morals in the Rigveda *AP* 38 (11), Nov. 67, 496-499.

. *RV* implies and presents a highly evolved view of morality with a special stress on personal responsibility and friendship among human beings

51. SATHAYE, S G. *Moral Choice and Early Hindu Thought.* Jaico Publ. House, Bombay, 1971, xii+207.

. seeds of individual morality in *RV*, organisational hierarchy in *Br*, group morality in *Up*

Rev M P PANDIT *Ved Kes* (Nov 71), 316

52 SATTANATHAN, A N Hindu ethics and the challenge of modernization *Quest* 60, 1969, 12-26

53 SHARMA, I C *Ethical Philosophies of India* George Allen and Unwin, London, 1965, 374

(revised and ed by Stanley M DAUGERT) from the earliest time to the present ethics of the Vedas Ṛta, Bhakti, Prajapati, Varnas, Purusarthas Āsramas etc Veda presents an integrated scheme of life in *Up*, shift in emphasis from the external inspiration of the Vedas to an internal desire for morality and spiritual perfection

Rev T W GERVAIS, *AP* (Jan 66), 38 39, J GONDA, *Tijd v Filos* 27, 802 808 H T HAMADA *PEW* 18, 225 27, S RAJAGOPAL SASTRI, *Ved Kes* 52, 334 35

54. SHARMA, T R The contribution of the Brāhmanas to the ethical ideas *SP*, 26 AIOC, 1972, p 377

55 SHRIDEVI, S Ethical thought in the Upanisads *Ind Jour of Parapsychology* 1 (1), Feb 64, 14-26

56 SHUKLA, S N Concept of morality in the *Avesta* and the *Rgveda Dandekar Fel Vol*, 1969, 139 151

57 SINGH, S P Ethics of the Upanisads *Mag Univ J* 1 (1), Gaya, 1964, 26 37

highest ideal before the individual is not supermoralism, but self realisation or *jīvanmukti*

58 SINHA, Bashishta Narayan Development of *ahimsa* in the Vedic tradition *Prajña* 13 (2), Mar 68 145-158.

as an ethical theory *ahimsa* first propounded in *Ch Up* 3 17 4

59 SKORPEN, Erling The philosophy of renunciation, East and West. *PEW* 21 (3), July 71, 283-302

(1) the dominant pattern of Western rel renunciation can t be justified from the moral pt of view, (2) the Hindu pattern of renunciation is acceptable from the moral pt. of view, but only on the factual assumption that world renunciation is a necessary

means to self-realization and peak experience; (3) Hindu rel. and phil anthropology is ill suited to make such a moral evaluation of its renunciative precept and practice .

60. SKURZAK, L. *Études sur l'origine de l'ascétisme indien.* Travaux de la Soc. des Sc. et des Lett. de Wroclaw, A 15, 1948.

61. SOGANI, Kamal Chand. Comparative study of the expressions of the ethical ideal according to the Upanisads, the Gītā, and the Jainism. *VIJ* 2 (1), 1964, 101-109.

62. STEINKRAUS, Warren E. Some problems in Karma. *Phil. Quart.* 38 (3), Oct. 65, 145-153.

..apropos 29 above..(1) there is scientific and empirical explanation of certain forms of suffering; (2) law of Karma can relate only to individual responsibility and not to social responsibility; (3) how can law of Karma be separated from the law giver God? (4) how can impersonal law function morally? (5) punishment implied by the law of Karma is too severe. (Western view re. suffering). see 30 above.

63. SURYAPRAKASH. *Vaidika vanmaya men nīti* (Hindi) *GKP* 21 (4), 1968, 214-217.

64. TANEJA, Anil Kumari. *Veda men naitika mūlya* (Hindi). *VJ* 18 (3), June 69, 9-13.

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Vedic view a being may not only be born again and again witl in the bounds of a single universe but he may do so in an indefinite series of universes *Br* view immortality of individual in a better world law of Karma came to be connected with the ancient idea of rebirth *Up* view idea of rebirth prominent but no consistent theory (1) man determines his spiritual destiny on this earth, (2) ultimately, all men will attain *mokṣa*

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16 NIGAM, Braj Bihari A retrospect and value of the four yogas *Ved Kes* 51 (4 5)

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extremely close relationship bet the concepts of purification, knowledge and power (Vedic sphere and that of Yoga, not two completely different phenomena—one based exclusively on a sort of collective poetic materialism, and the other conversely, as part of an aspiration for individual psycho physical transformation

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19 RIEKER, Hans-Ulrich *Meditation Ubungen zur Selbstgestaltung* Rascher Verlag, Zurich Stuttgart, 1962, 291+5 illustr

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Yajnavalkya (*BAU*) one can be detached from one s body and desire—that is yoga, Yama (*Katha*) thinks of a more definite possibility of realising transcendental experience by a practical method of control of senses, mind, and intellect .

21 SINGH, Draupadı Growth of yoga ın early Upanısads *JYI* 10 (2), Sept 64, 23 26

Śvetāśvatara Up med tatıon and concentrat on led to the vıs on of God s power hıdden ın man e ght steps of yoga found ref to ın early *Up*

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Yoga and MD c vıl (Y conceıved not so much as a path of sp r tual transsubstant at on as a mag c technıc for the enhancement of vıtal powers Yoga ın Ved c lıt numerous ref Y and *Up*

23 VENKATARAMA IYER, M K Medıtatıve exercıses ın the Upanıshads *Ved Kes* 51 (5) Sept 64, 294 299

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exam nes some of the *Pur* mot fs w th a v ew to understand ng the r Ved c background *t ıdeva v dyā ekā ṛava v h raṇyagarbha v tr v krama v*

4 BACCARANI Anna La filosofia de lınguaggıo A proposıto dı un recente lıbro ındıano *QIG* 7 1962 63, 119 122

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5 BHATT G H The doctrıne of grace ın Indıan phılosophy *AP* 33 (11), Nov 62, 499 501

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> five diff views of Time (ch 1) Hindu view, acc to wh Time is personified in the highest form of deity
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> Rev H. BARDTKE, *OLZ* 1970, 557 59, S N L SHRIVASTAVA, *AP* (Mar 66), 132 33

8 BROWN, W Norman *Man in the Universe · Some Cultural Continuities in India* Univ of Calif Press, 1966, ix+112 (First Ind Ed , Oxford and IBH Publ Co , Calcutta, xxii+112)

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> (1) search for reality (science and Veda), (2) Vedic ontology, (3) vision of order and beauty, (4) human conduct

11. CHAKRAVARTHI, G N Concept of the structure of space time. *IJHS* 5 (2), Nov 70, 219 228

> the universe acc to RV seer poets is the actualized body of Supreme Imagination, conception of the cosmos as the outcome of

juxtaposition of the infinite and the finite is clearly brought out in Vedic passages co-presence of the infinite and the finite described as Rta (cosmic order) and Satya (ultimate reality), this reality is itself space, time, and circumstance space—reality in its self-extended status, time—reality in self-extended movement truth represented in *RV* by solar symbols—*vanaspati* (world tree) *puskara*, *cakra*

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. in Veda.

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14. DANDEKAR, R N *Paurastya va paścatya samskṛti* (Marathi). *Gandhi Gaurava-Grantha*, Poona, 1969, 90 114.

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15. DAS GUPTA, S N. *Hindu Mysticism* Frederick Ungar, New York, 1959, xx+168.

16. DIKSHIT, Jagadish Dutt *Brahmanavicaradharaya udbhavo vikasaś ca* *SS* 3 4, 1970

17 DUBEY, S P Indian thought and technology. *Pra* 13 (1), Oct. 67, 27-42.

manifold growth of Indian mind reflected in the development of *astika* and *nastika darsanas* techniques in diverse fields developed (Panini, Vatsyayana, Kautilya, Patanjali), ritualistic technique in *Br*, *AV* represents the stage of applied technique, in *Up*, positive and negative tendencies run side by side

18. ED. Significance of symbols in spiritual life *Ved. Kes.* 50 (12), April 64, 634-639.

symbolism in *RV* and *Up*

19 ED. Through ritual to beyond ritual. *Ved Kes.* 58 (11), Mar 72, 444-448

. proper place of ritual in spiritual striving .

20 EISENBERG, Rafael *The East West Conflict Psychological Origin and Resolution* Diplomatic Press, New York, 1967, 231

21. ELDER, J Fatalism in India a comparison between indus and Muslims *Anthrop Quart* 39, Washington, 1966

22 EVOLA, J René Guenon East and West *EW* 4, Jan 54, 255 258

acc to G the real antithesis is not bet E and W, but bet trad civil and modern civil, it is neither geographical nor hist, but it has a morphological and typological char *trad civil* (both in E and W) has metaphysical points of ref—recognition of an order superior to all that is human and temporal, presence and authority exercised by the *elites* who derive from this transcendent plane the principles and values needed for attaining a higher system of knowledge and for bringing about a social organization based on the recognition of hierarchical principles and for giving to life a truly deep significance *modern civil* systematic denial of everything superior to man (whether individual or community), organization of unsanctified forms of knowledge of action, of life that see nothing beyond temporal and contingent realities, rule of number, as logical necessity, bear in themselves germs of crises wh the world faces today (e g theoretical and practical denial of priority of knowledge contemplation pure intellectuality over action) duality of dignities (*brahman* and *kṣatra*) did not exist in the beginning—the two powers merged in an apex that was both royal and sacerdotal

23 FATAH SINGH *Bharatiya saundaryasastra kī bhūmika* (Hindi) National Publ House, Delhi, 1967, 12+127

Vedic background

24 FILLIOZAT, J L'abandon de la vie par le sage et les suicides du criminel et du héros dans la tradition indienne *Arts Asiatiques* 15, 1967, 65 88+plates

25 VON GLASENAPP, H Indien in der Gedankenwelt deutscher Philosophen von Kant bis Jaspers *Proc Indologen-Tagung*, Gottingen, 1960, 68 73

26 GONDA, J Het probleem der continuiteit in de oudere indische geschiedenis *VKNAW*, 1963

27 GONDA, J Mensch und Tier im alten Indien *Studium Generale* 20, Berlin, 1967, 105 116

28 GURU DUTT, K. Pratibha (some analogies in ancient Western thought) *QJMS* 54 (1), April 63, 30-40

> (Ind outlook was predominantly naturalistic and monistic, Avestan reformation with its dualistic metaphysics and ethical zeal stressed the irreconcilability of principles of good and evil) Pythagoras founded a mystic brotherhood where great imp was attached to discipline (*sadhanā*) functions of Dionysus are closely analogous to those of Soma in Vedic and Hindu mythology

29 HADLEY, H G Hindu Philosophie und die Einsteinsche Theorie *Philos naturalis* 10 (1), 1967, 107-111

30 HARTMAN, Sven S, EDSMAN, Carl Martin (ed) *Mysticism* Almquist and Wiksell, Stockholm, 1970, 258

> see *VBD* III 60 36 N SIMONSSON (189 199) mystical experience and aesthetic experience acc. to Indian theories, P AALTO (200 205) polarity bet personal and impersonal 'one ness view in Brahmanism Hinduism (*VBD* III 58 1)

31 HEIMANN, B The philosophy of *it* *Pur* 3 (2), July 61, 297-308

> *it* as the highest value in India (in contrast to Western post Aristotelian 'person), *it* (*brahman*) is for the Indian the claim for the certainty of undivided and undiminishing bliss—*ānanda*—in the Beyond

32 HERBERT, G S Time in Indian philosophy *SVUOJ* 6 (1-2), 1963, 22-31 (Also in *SP*, 22 AIOC, 1965, 166-68)

> *AV*, *Śvetāśvatara*, *Maitrī* time regarded as fundamental in the process of evolution

33 HERMAN, Arthur L The doctrine of stages in Indian thought with special reference to K C Bhattacharya *PEW* 22 (1), Jan 72, 97-104

> in Ind thought the earliest examples we have of stage lit., but not *progressive* stage phil now, is the Veda, *RV* X. 90 details the growth of heaven earth gods man, etc in *Up* Ind *progressive* stage phil is first mentioned e g *Māṇḍūkya* (four states of consciousness), *Taitt* (doctrine of sheaths)

34 HERRMANN, Ferdinand Die Sechs als bedeutsame Zahl *Saeculum* 14 (2), 1963, 141-169

> in Ind thought world—

35 INDRADEVA Shriram Correspondence between woman and nature in Indian thought *PEW* 16 (3 4), 1966, 161-168

woman compared to Prakrti Maya Prthivi

36 JACOBS, Hans *Indische Weisheit und westliche Psycho therapie* Ein Beitrag zu vergleichenden Studien in Psychologie und Metaphysik J F Lehmanns, Munchen, 1965, 228+30 illustr

(Indian wisdom limited to *Up*)

Rev M HERMANNS *Anthropos* 63 64 996

37 JACQUES, Claude Le mond du sorcier en Inde *Le monde du sorcier*, Seuil, Paris, 1966, 234 280

38 KIRFEL, W Zahlen-und Farbensymbole *Saeculum* 12 (3) 1961, 237 247

numbers 3 and 7, etc in Hindu ideology

39 KUNHAN RAJA, C Philosophy of co existence in ancient India *United Asia* 15 (8), Bombay, 1963, 557 561

AV XII 1 *Prthvisukta* *RV* X 191 (difference is not conflict, unification is process of finding out proper place and function for diff things)

40 KUNJUNNI RAJA, K *Indian Theories of Meaning* Adyar Libr Series, Vol 91 1963, xv+360

Rev H. von STIETENCRON *ZDMG* 119 (2), 402-03

41 KURTZ, Waldemar Indischer Humanismus *Indo* 7, Stuttgart, 1965, 136 140

42 LEE, Orlan From acts—to non action—to acts The dialectical basis for social withdrawal or commitment to this world in the Buddhist reformation *Hist Rel* 6 (4), May 67, 273-302.

(democratic movement in Indian antiquity, in pre Buddhistic Up India there is seizure of the 'right to practise austerities in India, struggle for personal equality arises but is restricted to the notion of equality of individuals in attaining his own salvation a new moral-ethical system in Hinduism and Buddhism, wh., in recognizing personal responsibility directed the sense of rel. thought again to action) I Introduction concern with acquir-

ing a soul, II The sacrifice way of acts in Brahman III The sociology of renunciation and rejection, IV Return to the way of acts (a) phil. bases for Buddhism, (b) legal and phil. sociology of "a personalism , V Counter reformation of Hindu rel.

43 MANDAL, Kumar Kishore *A Comparative Study of the Concepts of Space and Time in Indian Thought* Chowkhamba Sk Stud 65, Varanasi, 1968, xxii+223

from Vedic times onwards

44 MOHANTY, J N Concept of nature in Indian and western philosophy *JDH* 1, Univ of Burdwan, 1968, 1 7

45 MOORE, Charles A Philosophy as distinct from religion in India *PEW* 11 (1 2), 1961, 3-25

see *VBD* III 57 120 the case for identification of p and r (1) practical motivation, (2) realization of truth as goal (3) authority of Veda accepted by both, (4) goal is *mokṣa* (5) Ind phil is 'value' phil., (6) 'inwardness', absolutistic mystical nature of Ind phil ('practical motivation is not religious)

46 MUKHERJEE, Bratindra Nath Ideas of history in ancient India *QRHS* 4 (1-2), 1964-65, 15-19

term *itihāsa* in Vedic lit

47 MUKHOPADHYAYA, Sujitkumar Universal love and tolerance in Indian culture *AP* 42 (9), Nov 71, 388-392

evidence from Veda and *Up*

48 NAGARAJA RAO, P Purusarthas the four values in Hindu thought *Pr Bh* 59, Nov 64, 472 475

49 NAGARAJA RAO, P The choice before man *AP* 36 (8), Aug. 65, 343 348.

ref. from *Up* Naciketas Maitreyī, Śvetaketu

50 NAGARAJA RAO, P *The Four Values of Indian Philosophy* A study of the Purusārthas Mysore Univ, 1970, iv+74

51 NARAYANACHAR, K. S The concept of relation in Visistadvaita *Pathway to God* 4 (1), Nov 69, 161 184

(also cf B R. KULKARNI, ' An enquiry into attributes of God ', *P to G* 4 1, 132 140) creation as a blossoming of reality from

initial chaos (*asat*) into cosmos (*sat*) cf *RV* X 72, 81, 129, *TBr* II 8 96, *BAU* I 2 1, etc

52 OHRUI, J A visual angle based on historical study of thoughts to the falling period of Indian feudal system (Jap) *Annual of Oriental and Religious Studies*, Tokyo, 1966, 39 44

see *VBD* III 57 147

53 OJHA, Madhusudan *Rajovadah* Hindu Univ Nepal Rajya Sk Series 7, BHU, 1964, 51+69

(ed with English introd by V S AGRAWALA)

54 OLIVER, Robert T *Communication and Culture in Ancient India and China* Syracuse Univ Press, 1971

attempt to identify the nature function, and practice of oral communication such communication inseparable from its rel. phil context examines *Up* and Hindu beliefs rhetoric viewed in India and China not as a separate inquiry but as an inherent part of over all world view

55 ORTA NADAL, R La doctrina de las edades del mundo en la tradicion cultural de la India brahmanica *Universidad* (Argentine) No 36, 1958, 251-283

doctrine of the ages of the world

56 PANDEYA, R C *The Problem of Meaning in Indian Philosophy* Mot Ban, Delhi, 1963, vi+303

see 4 above

Rev H. von STIETENCRON *ZDMG* 119 (2), 402 03

57 PANDEYA, Sobhanath *Vaidika samskrti men aśavada* (Hindi) *Vedavani* 20 (7), May 68, 23-24

58 PANDEYA, Srirama Prasad *Jivanake vaidika adarśa* (Hindi) *Kalyana* 39 (11), Nov 65, 1288-91

59 PANDIT, M P Indian culture and Tantra *Ved Kes* 49 (1), May 62, 45 56

Tantras have carried further the original Vedic imperative of harmony bet matter and spirit

60 PATIL, G M Bhakti and advaita *Pathway to God* 4 (1), Nov 69.

61. PATWARDHAN, R. P. *Hamārı vısmṛta mantra mahavıdyā* (Hındı). *Viśvambhara* 1 (2), 1962, 63-69

62. RADHAKRISHNAN, S ; RAJU, P T *The Concept of Man : A Study ın Comparatıve Phılosophy* George Allen and Unwın, London, 1960, 383.

Gk., Jewısh, Chınese, Indıan thoughts, the last by P T R

Rev : P LEON, *AP* (July 61), 320, S RAJAGOPALA SASTRI, *Ved Kes* 48, 254

63. RAGHUNATH, N. *Reason and Intuıtıon ın Indıan Culture.* Univ. of Madras, 1969, 86

. (1) *viveka,* the basıc note of Ind. culture, (2) the rhythm of lıfe, (3) Indıa's ımage ın the West

Rev . P MACHWE, *Ind Lit* 14 (1), 119 20

64. RAGHURAJA MISRA. *Vaıdıkam vıjñānam* *SS* 16 (1-2), 1962, 13-43.

. discusses *mrtvıśeṣa, parātpara,* etc

65. RAJU, P T. Actıvısm ın Indian thought. *ABORI* 39, 185-226

ın Mımaṁsa, Ātman ıs both *kartā* and *bhoktā*, the Nairuktas consıder pure becomıng (*bhāva*) as the essence of Ātman

66. RAM GOPAL, Sastrı *Hama kahan se kahan pahunca gae* (Hındı). *Vedavāṇī* 17 (1), Nov. 64, 65-68

67. REYNA, Ruth. Advaıta vedanta and modern challenges *Darshana Internat* 6 (2), Aprıl 66, 77-87.

68 RIEPE, Dale. Indıan ınfluence ın Amerıcan phılosophy. *PEW* 17, 1967, 125-137.

69. RINGGREN, H. (ed) *Fatalıstıc Belıefs ın Relıgıon,* etc.

. see *VBD* III 47 108

Rev R. PARET, *ZDMG* 119, 191 92

70. ROCHER, Ludo The cyclıcal concept of tıme ın Hındu-ısm . a new ınterpretatıon. *SP*, 26 ICO, 1964, 208-209

. cyclıcal concept of tıme orıgınally belongs to Vaiṣṇava sect wh, must have exısted alongsıde the Veda .

71. RUBEN, W *Über die Frage der Objektivität in der Erforschung des alten Indiens.* Akademie Verlag, Berlin, 1968, 36

hist. materialism applied to Indology.

Rev L. STERNBACH, *JAOS* 89, 442-43

72 SASAKI, Genjun H The Indian attitude towards life *IPC* 13 (2), June 68, 20-34

73. SESHADRI, K The mystical tradition and contemporary society. *AP* 40, 1969, 448-452.

mysticism is both a definite mode of knowledge and a transforming experience, it is not world denying but has a definite social value ref to *Dahara vidyā* in *Up*

74 SHARMA, D *The negative dialectics of India. A study of the negative dialecticism in Indian philosophy* Brill, Leiden, 1971, xviii+155+10 tables.

75 SILBURN, L *Instant et Cause*

VBD II 57 221

Rev L GARDET, *Rev Thom* 64, 448 62

76 SINHA, Debabrata The concept of man in modern thought—IV the Indian perspective *BRMIC* 19 (12), Dec 68, 344-352

77 SOGANI, Kamal Chand The Gītā and Jainism. *IPC* 10 (2), June 65, 9-12

see *VBD* III 48 268 the concept of *avidyā* and the characteristics of the converted and perverted souls acc to *Up*

78. STAAL, J F Analyticity *FL* 2, 1966, 67-93

79 STAAL, J F Sanskrit philosophy of language *CTL* 5, 499-531.

80 *Suffering and its way out* The India Cultures Quarterly (Special Issue), Jabalpur, Feb 67

81. TAHTINEN, Unto *Indian Philosophy of Value*

. see *VBD* III 57 218 basic notion of Ind phil. is that of value (value=experience of an object wh ought to be) acc to T., Ind concept of value is defined as "that consciously desired

happiness (*sukha*) or consciously desired absence of suffering (*duhkhābhāva*), wh is permanent or is a means to it

82 TRIPATHI, Ramanarayan *Vyakaranasya darsanatvam R Dravid Fel Vol*, 1971, Vy 67 77 (Also in *SP*, 25 AIOC, 1969, 280 282)

83 UDAYAVIRA SASTRI *Kapilasastrasya vaidikatvam GKP* 20 (1-2), 1967, 27 29

AV X. 8 43 *triguna* also *tridhātu* these terms ref to *tr gunāt maka prakrti*

84 VARMA, V P The origins of the Samkhya and its relation to Buddhism *Ved Kes* 54, 75 80, 133 35, 176 77, 218 20, 271-76

Vedic roots of S (1) material sm or hylozoism in the *Nāsadīya sukta*, (2) origin of the concept of Prakrti in Veda (*RV* I 164 20 X 125 6-8) (3) Vedic or g ns of *gunavāda* natural sm and dualism (*AV* X 8 43, *RV* X. 72 3) S had a Ved c source and it developed as an imp branch of thought along w th the *Up Katha* and *Śvetāsvatara* attempt to reconcile S and Up thought

85 VELJACIC, Cedomil Indian analogies in the philosophy of Plotinus *Darshana Internat* 4 (3), Aug 64 18-34

seed and tree (*Ch Up*), dream (*Māndukya*)

86 VENKATA RAO, M A An Indian philosophy of history *AP* 35 (8), Aug 64 349 354

transcendental metaphysics of *Up* etc married to a strong sense of social idealism

87 WAYMAN, Alex Buddhist dependent origination *Hist Rel* 10 (3) Feb 71 185 203

the relation of dependent or g nat on (*prat tyasamutpāda*) to threefold development in *Up* (1 specialists in B generally tend to discount the indebtedness to old *Up* 2 those who approached from the Vedantic s de saw B as a log cal development even if adversative of the older Ved c rel 3 Pali term *dhamma* takes the place of the Br term *brahman*) *Ch Up* 6 2 6 *BAU* I 5, *Ma trī* 5 2 W sets up correspondences

88 YAMAGUCHI, E Survey on the demonstration of Purusa (Jap) *JIBS* 10 (2), Mar 62, 461 ff

(mainly Saṁkhya P)

89. ZUTSHI, C. N. Man in Hindu philosophy. *Pr. Bh.* 72, July 67, 288-292.

XIV. SOCIOLOGICAL STUDY

65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY : GENERAL SOCIAL STUDIES.

1. AGEHANANDA BHARATI, Swami. *A Functional Analysis of Indian Thought and its Social Margins.* Chowkhamba Sk. Series, Varanasi, 1964, 175.

2. BAILEY, F. G. Closed social stratification in India. *Archives Eur. de Sociologie* 4 (1), Paris, 1963, 107-124.

3. BARBER, Bernard. Social mobility in Hindu India. *Social mobility in the Caste System in India* (ed. I. SILVERBERG), Mouton, the Hague, 1969.

4. BASHAM, A. L. Indian society and the legacy of the past. *Australian Jour. of Politics and Hist.* 12, Aug. 66, 131-145.

5. BASU, Jyotirmoyee. The concept of *dharma* and the Hindu society. *JBRS* 47, 1961, 201-210.

6. BETAI, R. S. Hindu Dharmashastras and modern sociology. *JGRS* 23, Oct. 61, 283-292.

7. BETAI, R. S. Individual and society. *ABORI* 42, 1961 (1963), 141-149.

..from the Hindu pt. of view..

8. BÉTEILLE, André. Race and descent as social categories in India. *Daedalus* 96, Spring 1967, 444-463.

9. BISHOP, Donald. Parallels in platonic and early Hindu social philosophy. *BRMIC* 23 (8), Aug. 72, 293-302.

..P.'s theory of oneness; Hindu monistic view of reality..both P. and early Hindus emphasized a set of virtues wh. were consistent with or followed from their metaphysical views and wh. wd. serve

as a basis for society..the "world community" is a technological possibility, the early philosophers have given us the social model for making it an existential reality

10. BOSE, A. C. The social ideology of the Vedas *Shakti* 3 (3), Mar. 66, 35-38.

11. BOSE, Devavrata. *The Problems of Indian Society*. Popular Prakashan, Bombay, 1968, ix+206.

..relating mainly to caste system.. chiefly concerned with problem of status higher status of Brāhmanas due to idea-system to wh. Brahmanical people of India subscribed pollution concept was of significant operational value in that idea system

Rev. : N K. BOSE *M in I* 49, 211-12

12. BOSE, Nirmal Kumar. Researches in Indian anthropology. *MinI* 42 (3), 1962, 175-180.

13. BOSE, Nirmal Kumar. *Culture and Society in India*. Asia Publ. House, London, 1967, vii+440+illustr.

..(collection of 24 essays written bet 1925 and 1966) among these · "The Hindu method of tribal absorption ', "Caste in India". B emphasises the economic and political aspects of caste. caste is 'one variety of class system rooted in conditions of 'relative scarcity', the system consisted of 'monopolistic' hereditary occupational groups or 'guilds' wh were not only 'non competitive' but also 'mutually interdependent', the ritual aspect (in equality as an expression of purity and pollution) is specifically described as part of 'superstructure'..

Rev . T. N MADAN, *Man* (NS) 3, 510 511.

14. BOSE, Nirmal Kumar. An anthropological view of Indian civilization. *M in I* 52 (2), 1972, 97-112.

..Ind. civil built up over a substructure of caste at cultural level, communities were left free to practise their own faiths and rituals, tho. these were strung together to form the federation of faiths known as Hinduism H granted cultural freedom to people but failed to bring about political unification of the country

15. BRUNNER, Helène. Les catégories sociales vediques dans le śivaisme du Sud. *JA* 252, 1964, 451–472.

16. CHANANA, Dev Raj The Sanskritist and Indian society. *Enquiry* (NS) 2 (2), 1965, 49-67.

17 CHANDA, R P *The Indo Aryan Races Study of the Indo-Aryan People and Institutes* Calcutta, 1969, 169

(repr nt with introd, of Rajsahi ed of 1916) also serially publ in *ISPP* 10

18 CHATTOPADHYAYA, Sudhakar *Social Life in Ancient India* Calcutta, 1968

19 CHHABRA, B Ch Brahmanical priestly orders role of prophets and saints in society *Trans IIAS* 1 Simla 1967, 183 187

20 CHOUDHARY, Radhakrishna Problems and methods of socio economic history of ancient India in a new perspective *JBRS* 54, 1968, 76 126

21 COHN, Bernard S *India the Social Anthropology of a Civilization* Prentice Hall Englewood Cliffs, 1971, xx+164

(ed by David H SCHNEIDER) conta ns a brief account of how Ind civ l was shaped in the past

Rev N K BOSE *M in I* 51 399 402

22 *Contributions to Indian Sociology*, Vol I

VBD II 65 22

Rev W EBERHARD, *Or ns* 13 14 423 24

23 DANIELOU, Alain *Les quatre sens de la vie et la structure sociale de l Inde traditionnelle* Perrin Les grandes aventures de l'esprit, Paris, 1963, 251

24 DE CHOWDHURI, H K Physiognomy of ancient India —impact of Vedic and non Vedic cultures *Monthly Bull AS Ben* 6 (4), April 71 9 10

25 DERRETT, J Duncan M *Religion, Law, and the State in India* Faber and Faber, London 1968, 615

(a collection of art cles) what is Hindu law? what is a Hindu in the eyes of that law? what is Indian national char?

Rev T R TRAUTMANN *BSOAS* 32 (3) 632 33

26 DHRUVANANDA Swami *Veda dvara samajika arthavijñana* (Hindi) *Vedavani* 17 (1) Nov 64, 10-11

..*RV* X 117 1, 5, 6, VI 51 14

27. DREKMEIER, Charles. *Kinship and Community in Early India.* Stanford Univ. Press, 1962, xii+339.

..from the Vedic period to the end of the Gupta period..process of assimilation of tribal peoples into the dominant and expanding Aryan civil. of pre Buddhist India (Max WEBER emphasized the significance of social norms based upon the otherworldliness of the sacerdotal élite, the Brāhmaṇa; KOSAMBI emphasized the exploitive nature of the alliance of priests and warriors against the other segments of Aryan and non-Aryan society; D. seems to hold both the views simultaneously) ..central problem of political adjustment to the fundamental change in ancient Indian society from a collection of tribal cultures to an integrated agrarian civil.; D. calls the problem " tribal trauma "..

Rev. : Burton STEIN, *JAS* 22, 347-48.

28. DUMONT, Louis. *La civilisation indienne et nous : Esquisse de sociologie comparée.* Libr. Armand Colin : Cahiers des Annales 23, Paris, 1964, 115.

..trad. Ind. society based on hierarchical order..tho. kingly function was secularized earlier in India than in Europe, the political domain in Ind. society has remained submissive to the rel. order as interpreted by the Brāhmana priest..Indians recognise the 'empirical' individual in forms of speech and daily life, but that individual is not for them a fundamental reality as in Western thought; the reality for Indians is an *ensemble*, a complementary pair of superior and inferior..(another individual who is real is one who renounces caste and other social realities; the price of the renouncer's gaining of individuality is 'desocialization')..Indian man-in-the-world is not an 'individual' and exists only in his social relations..

Rev. : Milton SINGER, *AA* 67, 1033-35.

29. DUMONT, L. *Religion, Politics, and History in India : Collected Papers in Indian Sociology*. Mouton, 1970, x+166.

..(8 papers)..Indology and social anthropology must be combined..place of renunciation in Hinduism..Indian caste-system..

30. FERREIRA, John V. The crisis of man and culture in India. *JBomU* (NS) 39, Oct. 70, 102-110.

31. FILLIOZAT, J. *Les divisions sociales de l'Inde.* A. Maisonneuve, Paris, 1961.

32 FUCHS, Stephen *The Origin of man and his Culture* Asia Publ House, Bombay, 1963, vi+278+28

chh on races family and kinship systems caste system, tribal rel., etc in India

Rev P MACHWE *IAC* 12 (3) 212 14

33 FUCHS, Stephen *Rebellious Prophets A Study of Messianic Movements in Indian Religions* Bombay, 1965

34 VON FURER HAIMENDORF, C *Morals and Merit A Study of Values and Social Controls in South Asian Societies* Weidenfeld and Nicolson, London, 1967, xiv+239+8 plates

Rev M FREEDMAN *BSOAS* 31 (2), 413 14

35 GHOSH, Oroon K Folk movements in ancient India *A N Jha Fel Vol*, 1969, 485 507

acc to Ralph LINTON it seems likely that there are 4 layers in *RV* (1) earliest folk memory of Aryan priests going back to West Siberian days including the astronomical observations used by TILAK (2) Harappan Aryans vs Dasas legends like the fight with Pipru Śambara etc (3) legends re Ṛgvedic Aryans vs Asuras (=Harappans) (4) songs of Ṛgvedic Aryans proper Harappan civil linked with Yadava expansion sets forth 11 stages of movement

36 GHURYE, G S *Caste, Classes and Occupation* Popular Book Depot, Bombay, 1961, 356

37 GOSWAMI, Nripendra *Vaidika samaja o samskṛti* (Bengali) New Age Publishers, Calcutta, 1968, 320+14

interprets early stages of Ind hist. from the sociological pt of view evolution of Indian society from matriarchal form to patriarchal form discusses types of marriage castes and guilds, *gotra* and *pravara* elements of magic etc. (hist materialistic approach)

Rev K. LAHIRI *CR* 108 (3) 176

38 JAIN, R C *The Most Ancient Aryan Society* Inst of Bharatalogical Res, Sri Ganganagar, 1964, xii+312

pre Aryan society was a Śramaṇic society *śrama* and *karma* basic principles superior to Aryan society in every respect except military organization connects pre Aryan with pre-dynastic

Egyptian, Minon Mycenean, Sumerian, pre-Aztec American civilisations
Rev M SCALIGERO, *EW* 18, 228

39 JAIN, R C. *Ethnology of Ancient Bharata* Chowkhamba, Varanasi, 1970, 320

discusses problem of Rgvedic Bharatas *ahi*, sub race, Dasarajna, two mixed tribes Bhrgus and Kurus, etc
Rev D HANDA, *VIJ* 9 (1), 240 44, D C SIRCAR, *JOIB* 20, 321 23

40 JNANI, Siva Datta *Vedakalina samaja* (Hindi) Chowkhamba, Varanasi

41 KARVE, Irawati *Hindu Society An Interpretation* DCRI, Poona, 1961, xii+172 (Second revised and enlarged ed, Deshmukh Prakashan, Poona, 1968, x+180)

(mainly discusses caste system Vedic evidence used) castes as an "agglomerative society , Jati organization existed perhaps even in pre Aryan India, Varna-organization belonged to the people who brought Veda to India, these two organizations were in course of time interwoven together to form the complex caste system Hindu phil systems were a superstructure built to reaffirm and perpetuate caste agglomeration caste society centered not round the king but the self sufficient *grāma* (second ed contains 2 new chh and introd by W Norman BROWN) emphasizes concept of "caste cluster ', sub caste as the most significant unit in Hindu society
Rev G D BERREMAN, *JAS* 21, 573 74 N K BOSE, *M in I* 42, 81 83, J H HUTTON *Man* (1962), 234, M SCALIGERO, *EW* 15, 134 35, (on second ed) V BARNOUW, *AA* 71, 1176 78, N K BOSE, *M in I* 49 113, W Y DESSAINT, *Man* (NS), 4 676

42 KARVE, Irawati *Kinship Organization in India* Asia Publ House, London, 1965, xix+389+illustr

(second revised ed of *VBD* II 65 42)
Rev G D BERREMAN, *JAS* 25 569 70, L CAPLAN *Man* (NS) 1, 422

43 KHARE, Ravindra Sahai A case of anomalous values in Indian civilization *JAS* 25, 1966, 229 240

44 KRISHNA IYER, L A, BALA RATNAM, L K *Anthropology in India* Bh Vid Bh, Bombay, 1961, xv+257+43 plates

Rev A TAMBURELLO, *EW* 13, 348 49

45. MAJUMDAR, D N *Races and Cultures of India.* Asia Publ House, London, 1961, xx+483

revised and enlarged fourth ed of *VBD* II 65. 51, third ed., 1958 caste, kinship categories, family and marriage .

Rev (on third ed) J H HUTTON, *Man* (Oct. 60), 206

46 MANDELBAUM, David G *Society in India.* Univ of California Press, Berkeley, 1970, Vol I xii+323+37+14; Vol. II ix+325 665+37+14

Vol I (Continuity and Change) basic components of the social system—Jatis (endogamous sub-castes), Jati-clusters (=castes) Varṇa, trad Hindu family and relations of kinsmen, Vol. II (Change and Continuity) territorial units of village and region

Rev C VON FURER HAIMENDORF, *BSOAS* 35, 389 91

47 MENON, S Donnees essentielles de la culture hindoue *Lotus bleu* 68 (1), 1963, 15 25

48 MISRA S D Samaja in ancient Indian literature and inscriptions *BAIHA* 1, Saugar Univ, 1967, 51 60

earliest form of *samāja* found in *samana* of the Vedic age seasonal festivity (*RV* X. 86 10, I 48 6, IV 58 8) *samāja* (in *DS*)=a popular source of recreation, Panini familiar with the term *samājya* (III 3 99)

49. MUKHERJEE, Radha Kamal *The Social Structure of Values* S Chand and Co, New Delhi, 331.

(2nd ed)

50. MUKHERJI, K. Sanscritization and antisanscritization *CR* (NS) 1 (4), 1970, 573 578

(current acceptance of the concept of Sanscritization in the study of sociology is disproportionate to its analytical usefulness

51 MURANJAN, S *Pūrvamadhyayugīna samaja* (Marathi). *Navabharata* 25 (6), Mar 72, 27-39

early medieval period Ārya vs Dasyu Paṇi Sutra period (*AV* produced many centuries after *RV*)

52 ORENSTEIN, Henry Death and kinship in Hinduism: structural and functional interpretation *AA* 72, 1970, 1357-1377.

in Hindu sacred law death rites reflect a conception of kinship wherein intimacy is affected not only by such matters as genealogical distance but also by differences in spiritual purity among kinsmen

53 PANCHANADIKAR, K C Religion social forces and historical periods in India—an analysis of social and cultural dynamics *Towards a Sociology of Culture in India* Prentice Hall of India, New Delhi 1965, 156 179

(1) evolution in ancient period up to synthesis in *Gītā Smṛtis* etc (2) constructive re interpretation thro *Bhāṣyas Nibandhas* (3) trends of convergence of orthodox and heterodox values (3) trends of mobility under the impact of Islam Bhakti schools decline of Kṣatriya Brahmana socio occupational dominance (4) trends of reformation and revival

54 PANCHOLI, Badriprasad *Vratya* (Hindi) *Vedavani* 16 (5), Mar 64, 8 12

55 PATWARDHAN, M V Pancajana *JASBom* 39-40, 1964 65, 169 182

new interpretation of *varna pancajana savarna* group (fourfold)= those willing to act acc to the approved common ideal of society *avarna* those who are against such ideal

56 PRABHU P H *Hindu Social Organization* Bombay 1963

4th ed of *VBD* II 65 58

57 *Proc VII Intern Congress of Linguists 1952* London, 1956, 159 170, 501 520

How far can conclusions about cultural and social systems be drawn from purely linguistic evidence?

58 RAGHAVAN V Traditional values in modern India *JMU* (H) 33 (1) July 61, 61 73

59 RAMACHANDRA RAO S K *Social Institutions among the Hindus* Rao and Raghavan Publishers Mysore, 1969 85

Rev C PARVATHAMMA *Mys O* 2 62 63

60 DE REUCK Anthony KNIGHT Julie (ed) *Caste and Race Comparative Approaches* Little, Brown and Co, Boston, 1967, xi+348

(proc of a symposium) shd the term 'caste' be used as an analytical concept in comparative studies or shd its use be restricted to the Indian s tuation ? shd the study of caste stress structural aspects (such as stratification) or cultural ones (such as ritual pollution and endogamy) ?

Rev P L VAN DEN BERGHE *AA* 70 776 777

61 RISLEY, Herbert H *The People of India* Mun Man, Delhi, 1969, xxxii+472+36 illustr +map

2nd ed ed by William CROOK, first publ 1915

62 SALLER, Karl (ed) *Rassengeschichte der Menschheit Ein Handbuch* Verlag R Oldenburg Munchen, 1968 221+fig, etc

Races of Indo Pakistan Sub cont nent by E R BUCHI attempts to define a physical anthropology of the ancient inhabitants of the Indus valley by means of styl stic art forms of statuary

Rev K A R KENNEDY *AA* 73 439 40

63 SARAF, S The Hindu ritual purity-pollution complex *Eastern Anthropologist* 22 (2) 1969, 161 175

Vedic and post Ved c

64 SCHMIDT, Wilhelm *Wege der Kulturen* Anthropos Inst Verlag, 1964, xxxi+304

(collection of articles)

65 SEN, D K Ancient races of India and Pakistan—a study of methods *Ancient India* 20 21, 1964 65 (1967), 178 205

categories like Mongoloid Proto Australoid ' etc do not exist samples from Harappa Mohenjodaro and Lothal re examined (1) populations at H MD L possessed rather broad noses (2) population at L had relative to those at the other two s tes broader heads at each of these sites the population was homogeneous with regard at least to head shape nose-shape stature all of them belonged to a single b ological grout and not recognizable as belonging to several races with distinctive charactersitics the issue of origin of H people must be separated from that of the or gin of H culture (the skull samples are meagre)

66 SENGUPTA, Anima The metaphysical basis of Indian social thought *Ved Kes* 54 (11), Mar 68, 476 480

67 SHAFER Robert Ethnography of ancient India *JAHRS* 26, 1960-61, 174 77

observations on J W DE JONG'S rev of *VBD* II 65 64 in *T'oung Pao* 43

68 SHARMA, R S Historiography of the ancient Indian social order *Historians of India, Pakistan, and Ceylon* (ed by C H PHILIPS), LSOAS, 1961

69 SHARMA, R S *Light on Early Indian Society and Economy* Manaktala and Sons Bombay, 1966, 151+17

(collection of 12 papers) 'Historiography of social order (see 68 above) Traces of promiscuity in society Stages in ancient Indian economy (1) urban experiment (2600 1500 B C), (2) plough cultivation (1500 1000 B C) (3) stabilization and expansion (1000 600 B C) (4) iron and towns (600 322 B C) (5) royal control (322 200 B C), (6) grants money economy, Roman trade (200 B C—200 A D) (7) feudal beginnings (200-500 A D)

Rev BUDDHA PRAKASH *PJ* 4 (2) 632 35 J FILLIOZAT *JESHO* 12 347 K. K. PILLAY, *BJ* 13 (18) 76 V RAGHAVAN *JORM* 33 66-67, D C SIRCAR, *JIH* 44 891 92

70 SHEBAN, Joseph *One White Race or Following the Gods* Philos Library, New York, 1963 326

(1) there is only one white race whose original members are called Amorites, (2) its division into Aryan and Semitic is artificial (3) its original abode mountains of Lebanon Syria and Palestine etc

71 SINGER, Milton The cultural pattern of Indian civilization a preliminary report of a methodological field study *FEQ* 15 (1), 23 36

72 SINGER, Milton (ed) *Traditional India Structure and Change* American Folklore Society Special Series, Vol 10, Philadelphia, 1959

(a symposium)

Rev K. KERKETA, *M in I* 40 330 31

73 SINGER, Milton The social organization of Indian civilization *Diogenes*, No 45, Spring 1964, 84 119

74 SINGER Milton Religion and social change in India the Max Weber thesis, phase three *Economic Development and Cultural Change* 14, 1966, 497-505

75 SINGER, M , COHN, Bernard S (ed) *Structure and Change in Indian Society* Aldine Publ Co , Chicago, 1968, xvi+507.

> deals mostly with aspects of caste and family
>
> Rev Alan R BEALS *AA* 71 128 29, B STEIN, *PEW* 19, 451 54

76 SINGER, M *When a Great Tradition Modernizes A Social Anthropological Approach to Indian Civilization* Brill, 1972, 448+ 2 illustr +1 chart

77. SIRCAR, D C *Studies in the Society and Administration of Ancient and Medieval India Vol I Society*. FKLM, Calcutta, 1967, ix+321

> Aryanism in Bengal, foreigners and non Aryans, Trivedin and Caturvedin bride, widow, and slave, etc
>
> Rev B BHATTACHARYA, *JIH* 46 419 20, N K BOSE, *M in I* 49, 213, W D O FLAHERTY, *BSOAS* 32, 669, R S SHARMA *JESHO* 13 228 30 T R TRAUTMANN *JAS* 29, 200 01

78 SOUNDARA RAJAN, K V Ancient Indian Society and modern materialism *QJMS* 54 (2), 41-51

> ref to Vedic conditions, Vratya hymns, caste institution

79 SRINIVAS, M N , BETEILLE, A Networks in Indian social structure *Man* 64, 1964, 212

80 SRINIVAS, M N *Social Change in Modern India* Univ of Calif Press, 1966, xv+194

> ' Sanskritization ' Some Expressions of Caste Mobility ' acc to S caste hierarchies were never fixed, nor were they unambiguous with regard to the relative positions of local caste groups, the illusion of fixity and clarity stemmed from an ideological model that classified castes by *varna* Sanskritizat on=emulation of the life style of a higher caste as a way of legitimatizing social rank by claiming a higher state of being in the divine scheme of the universe
>
> Rev Charles LESLIE, *AA* 69, 420 21

81 WEBER, Max *The Religion of India The Sociology of Hinduism and Buddhism* New York, 1967, 400

> (second reprint of *VBD* II 48 145, first reprint, Glencoe, 1960, 399) acc to W As an rel doctrines are so other worldly

and irrational when their psychological consequences are traced, as not to yield a rational, this worldly secular ethic of the kind required to originate industrial capitalism ' anti-capitalistic spirit of Hinduism two dogmas of H. *samsāra* and *karman* unique Hindu theodicy practical and magical nature of popular H
Rev M SINGER, *AA* 63, 143 151

66. VARNA CASTE.

1 ACHARYA, Syam Kumar *Iśvarabhaktasya kathita sudra-śambukasya vadhah Samskrta Bhavitavyam* 17 (7 8) p 3

neither *varna* nor *aśrama* in Veda

2 AIYAPPAN, A Philosophy and dynamics of caste *Ec W* 14, Feb 62, 139 140

3 AMBEDKAR, B R *Untouchables* Amrit Book Co, New Delhi, 1948, 158

4 AMBEDKAR, B R *Who were the Shudras?* Thackers, Bombay, 1970, xxii+268+4 maps

second reprint of *VBD* II 66 2 (1) the term Ārya does not denote a race, but a people (2) theory re. Aryan migration into India is untenable, (3) Sudras were Aryans and belonged to the Kṣatriya class, (4) Śudras were so imp a class of Kṣatriyas that some of the most eminent and powerful kings of ancient Aryan communities were Sūdras

Rev R C MAJUMDAR, *JIH* 49 353 54

5. ATAL, Yogesh A conceptual framework for the analysis of caste *Sociological Bulletin* 16 (2), Sept 67, 20 38

6 BAILEY, F G *Caste and the Economic Frontier* Manchester Univ Press, 1957

7 BASU, Jogiraj The status of four castes and their mutual relations as recorded in the *Brahmana* texts of the Veda a critical evaluation *SP*, 24 AIOC, 1968, p 2

8. BASU, Jogiraj Recognition of merit in caste system in ancient India *J Univ Gauhati* 16 17 (1), 1965-66 (1968), 89 96 (Also in *SP*, 25 AIOC, 1969, 149-151 , *JGJRI* 26, 685-694)

merit helped elevation in caste legend of Kavaṣa Ailūṣa (*Ait Br* 2 8 1), Mahīdāsa Aitareya (son of a Śūdra woman), *Kauṣ*

Up 4 1 (Balaki Gargya) *trividha vai brahmana bharati jatya karmana tapasa* (Patanjali s *Mah bhasya*)

9. BASU, Jyotirmayee Jati as a social system in ancient India *PIHC* (25th Session), 1964, 103 110

J not a social status wh is wholly dependent on birth and therefore unchangeable J in Vedic lit refers to family

10 BEDEKAR, D K *Varnavyavastha ani pavitrya* (Marathi) *Yugavani* 28 (6-7) Oct Nov 72, 303 307

genesis of Varna in sacerdotal sm (human sacrifice), its basis is ' purity by b rth

11 BETEILLE, A Class and caste a rejoinder *MinI* 46 (2), 1966, 172 176

ref 20 below

12 BETEILLE, A. *Castes Old and New Essays in Social Structure and Social Stratification* Asia Publ House, Bombay, 1969, 254

caste essentially belongs to the category of 'status' as distinct from class, in trad Indian society, there was a great deal of congruence bet class power and caste status leading to ' cumulative inequality'

13 BHAGWAT, Durga Hinduism and caste *JAS Bom* (NS) 38, 1963, 185-198

with special ref to the works of KETKAR and WEBER functional analysis of caste purity (notional) and ritual (functional) together make the dynamic in caste system ritualistic purity of Brahmaṇas vs h gher ethnic purity of Ksatriyas

14 BHATTACHARJEE, Amulya Kumar Position of Sūdra in the ancient society *SP*, 24 AIOC, 1968, 139 140,

15 BHATTACHARJEE, Amulya Kumar Position of Vaiśya in the ancient society *SP*, 25 AIOC, 1969, 151 152

ŚPBr I 3 11 15 relation bet. Ksatriya and Vaiś identical with that bet landlord and tenant

16 BHATTACHARYA, Jogendra Nath *Hindu Castes and Sects* Ed Indian, Calcutta, 1968, xix+496

(reprint, first publ. 18?6)

Rev J M DATTA, *MaI* 49, 303-06

17. BHATTACHARYA, R. K. References to the caste system in the earliest portions of the Vedic literature. *JAIH* 3, Calcutta, 1969-70, p. 254.

18. BOEL, J. Homo hierarchicus: caste according to L. Dumont. *Social Action* 18, July Aug. 68, 276-285.

. ref. 37 below..

19. BON MAHARAJ. Caste system. *IPC* 12 (1), Mar. 67, 1-5.

20. BOSE, N. K. Class and caste *MinI* 45 (4), 1965, 265-274.

. (discusses concepts of 'class' of WEBER and MARX) *varna* was an *ideal* system used to bring order in a society wh was the result of co mingling of many *jatis* see 11 above

21. BOUGLÉ, C The essence and reality of caste-system. *CIS* 2, April 58, 7-30.

..(English transl. of the Introd. of B's French treatise *Essais sur le régime des castes*, Paris, 1908, 2nd ed., 1927, viii+280).. (1) hereditary specialisation, (2) hierarchy (unequally divided rights), (3) reciprocal repulsion castes repel rather than attract each other.

22. BOUGLÉ, C. *Essais sur le régime des castes*. Presse Univ, Paris, 1969, 228

. 4th ed.. see 21 above.

28 CHATTOPADHYAYA Sudhakar Some thoughts on Hindu society *I-AC* 15 (4), Oct 66, 260 270

Hindu social values hinge on Caturvarnya wh was an Aryan innovation but wh. helped in the assimilation of diverse non Aryan values and patterns and in the absorption of various foreign elements

29 CHAUDHURI, Nirajakant *Varnaśrama kī aitihasikata* (Hindi) *Kalyana* 44 (5-7)

serially

30 CHHIBBAR, Y P *From Caste to Class A Study of the Indian Middle Classes* Associated Publ House, New Delhi, 195x, xii+142+7 tables

31 DINANATHA SASTRI, Sarasvata *Dvijasudrayor bhedo vaidika eva* *Sūr* 43, 9 12, 48 50

32 DISKALKAR, D B Atharvaveda Brahmanas, *PO* 27 (1-2), 1962 (1963), 1-4

33 DUBOIS, J A India's caste-system *KKT* 32 (2), Dec 69, 55 60

(extracts from D s *Hindu Manners, Customs, and Ceremonies*)

34 DUMONT, Louis Caste, racism, and 'stratification' Reflections of a social anthropologist *CIS* 5, Oct 61, 20-43.

discusses views of KROEBER (caste as an extreme case of class), WEBER (caste=status group+ethnic community), BOUGLÉ (large no of permanent groups wh are at once *specialised hierarchised*, and *separated* in relation to each other) caste hierarchy is based on rel (ritual) status—opposed to it is power (economic and political), hierarchy culminates in Brahmaṇa, king is materially master but spiritually subordinate hierarchy integrates society by ref to its values

35 DUMONT, Louis A fundamental problem in the sociology of caste *CIS* 9, Dec 66, 17-32

caste system is characterized in principle by an absolute hierarchical distinction bet hierarchy (status rel) and distribution of power (polit co economic dominance)

36. DUMONT, Louis The functional equivalents of the individual in caste society *Anthropos* 62, 1967, p 246.

. (from *CIS* 8, 1965, 85-99) the dominant Hindu tendency visible in material culture, in art, or even in the encounter with humble creatures like ants, is reciprocal adjustment rather than self assertion or inconsiderate severing or conflict

37. DUMONT, Louis. *Homo hierarchicus essai sur le système des castes*. Gallimard : Bibl. des Sciences Humaines, Paris, 1967, 445.

..ideology of hierarchy is the only sacred conception of the whole of trad. Indian civil., both Hindu and non Hindu, it expresses itself positively in the existence of caste-system, in rules of contact and food, in a ritualized division of labour, in ranked structures of marriage, etc, and negatively in the opposed ideas of the world renouncing Hindu sects Ind trad is "distinguished absolutely bet. hierarchical status and power", precedence of Brahmanic status over considerations of secular power caste sytem is princi pally a system of ideas and values, not so much a system of independent *elements* as a system of *relationships*, caste is based on the necessary co existence of two opposites, the pure and the impure, wh form the pivots of a hierarchical order see 18 above and 59 and 104 below.

Rev . C von Furer Haimendorf, *BSOAS* 31, 631 32, N T. Huan, *RHR* 174, 222 23, M Marriott, *AA* 71, 1166 1175.

38. DUMONT, Louis. *Homo hierarchicus the Caste System and its Implications*. Weidenfeld and Nicolson, London, 1970, xxi+386.

..(English transl. of 37 above by Mark Sainsbury)

Rev. N K. Bose, *MinI* 51, 405 10

39. DUTT, N. K. *Origin and Growth of Caste in India*. FKLM, Calcutta, 1968, xii+278.

. reprint of 1931 ed . Vol. I from Vedic up to Sūtra times .

Rev. N. K. Bose, *MinI* 50, 418 19, K. A. Nilakanta Sastri, *JIH* 46, 193-94

40. FIŠER, Ivo. Bráhmanen se člověk nerodí *NO* 15 (8), 1960, 189 90.

41. FUJI, Kenkyo. An examination of the lower caste in ancient India (Jap.). *JIBS* 13 (1), Jan. 65; 13 (2), Mar. 65, 486-491.

42. GAJENDRAGADKAR, S N. Caste-system in the Mahabhārata. *JBomU* 30 (2), Sept. 61, 23-38.

43 GHONGE, H C *Brahmana varnaca udgama* (Marathi) *Yugavani* 28, Aug 72

> or ginally there was one *varna* Brāhmaṇa, colour of skin as basis of Varṇavyavastha original system consisted of fair Brahmanas and dark Brahmanas

44 GHONGE, H C *Sudra varnaca udgama* (Marathi) *Yugavani* 28, Oct Nov 72, 314 322

> original *varṇa* system consisted of fa r complex oned Br and dark Br this c vil bifurcated into Asura civil and Naga civ l there arose at this very t me the commun ty of sugar cane growers—Ikṣvakus then Agni worsh ppers and Sun worshippers entered into India they established contacts with fa r complexioned Br , some tribes in mountains remained outs de the pale of such contacts—Niṣadha and Abh ra—they were Śudras

45 GHURYE, G S *Caste and Race in India* Popular Prakashan, Bombay, 1970, 504

> *VBD* II 66 27 (5th ed)
> Rev C M KULKARNI *BJ* (4 10 70), 96

46 GILBERT, W H *Caste in India* Washington, 1948

> cyclostyled b bl ograpl y, over 5000 books and articles on the subject l sted

47 GOPAL Lallanji Economic groups and caste system in ancient India *JIH* 43 (3), Dec 65, 771 781

48 HARA, M Ksatra dharma *Toyo Gakuho* 51, 1969, 271-304, 420 456, 599 606

> mainly based on the two ep cs tl e warr or code in ancient Ind a

49 HARPER, E B Ritual pollution as an integrator of caste and religion *JAS* 23, 1964 151 197 (Also in *Religion in South Asia*, ed E B HARPER, Univ of Washington Press, Seattle, 1964)

50 HUTTON J H *Caste in India Its Nature Function, and Origins* OUP, 1961, xiv+320

> (3rd ed of *VBD* II 66 30)
> Rev A C MAYER, *Man* (196?), 10?, L. RENOU (on 1st e l), *Critique* 1948, Arati ROY, *MinI* 42, 336

51. ISAACS, Harold R. *India's Ex-Untouchables*. Asia Publ. House, Bombay, 1965, 188.

52. JAUHARI, Manorama. *Prācīna bhārata men varṇāśrama-vyavasthā* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

53. JHA, V. N. Varnasaṁkara in the Dharma Sūtras: theory and practice. *PIHC* (31st Session), 1970, 85-98. (Also in *JESHO* 13, 3, Nov. 70, 273-288).

54. KAKARAMA SASTRI. *Cāturvarṇyadharma-vibhāgaḥ kālpaniko vaijñāniko vā*. *SP*, 25 AIOC, 1969, 348-352.

55. KAMBLE, B. R. The Brāhmaṇas in Rigveda. *Marathwada Univ. Journal* 9 (2), July 70, 103-118.

..most of the Ṛgvedic families were priestly families associated with various Aryan tribes; Br. as a caste had already developed in *RV*..

56. KARVE, Irawati. What is caste? *Econ. W.* 10, 125-138; 401-407; 881-888.

57. KOBAYASHI, Sakae. The idea of caste in the four Hindu scriptures. *Annual Studies of the Kwansei Gakuin Univ.* 10, 1961, 17-27.

58. KOTOVSKY, G. G. (ed.). *Kasty v Indii*. Is. Nauka Ak. SSSR, Moscow, 1965, 347.

..collection of 17 articles on caste..from ancient to modern times..
Rev.: SURENDRA GOPAL, *MinI* 47, 163-64.

59. LÉVY, Paul. La problème des castes dans *Homo hierarchicus* de Louis Dumont. *JESHO* 13 (1), Jan. 70, 91-100.

..re. 37 above..

60. LOHIA, Ram Manohar. *Caste System*. Navahind, Hyderabad, 1964, 147.

..hist. of caste-system..

61. MAHESHWARANANDAGIRI, Swami. *Caturvarṇya bhārata-samīkṣā*. pp. 208.

..various aspects of *varṇa*-system..
Rev.: BHAGAVADDATTA, *CKP* 16, 425.

62. MAJUMDAR, D. P. Caste and race *Ghurye Fel Vol*, 1954, 205-225

> — *VBD* II 66. 40 caste is a composite racial structure in wh there is an upper segment represented by the Medit. and Alpine ethnic elements and a lower segment represented by the proto Australoid stock function divisions at both ends, wh were of a non specialised char endogamy as the most imp plank of caste-structure (recent anthropometric and serological data linked to earlier theories of caste)

63 MISHRA, Jay Shankar *Purvamadhyayugina bharatiya varnavyavastha* (Hindi) *Prajña* 8 (1), Oct 62, 223-234.

64 MORGENSTIERNE, G Kastevesen *India, Kultur og Samfunn* (ed Tor RASMUSSEN), Oslo, 1963, 19 60

65 MURANJAN, Sumant *Purohita va purohita jatinca udaya* (Marathi) *Navabharata* 25 (2), Nov 71, 27 36

66 MYLIUS, Klaus Zur Entstehung von Varna System und Kastenwesen *Zschr fur Ethnologie* 90 (2), Braunschweig, 1965, 260 264

67 NAGENDRA, S P The traditional theory of caste *Towards a Sociology of Culture in India*, Prentice Hall of India, New Delhi, 1965, 262-273

> metaphysical aspect (caste system as a contingent form of the dharmic model of human society), mythical aspect (Purusasukta caste system as reproduction of an archetypal model *caturvarnya* as natural hierarchy c s is a metaphysically determined organization of social functions or it is an organization determined by the requirements of sacrifice

68 NAIK, Ramarao N *Brahmanism without casteism with scientific reasons justifying Hindu philosophy* Naik Bros, Bombay, 1961, 193+11

> — Vedic Aryans recognised no caste distinctions
> Rev P V, *BJ* (4 3 62) 78 79

69 NAIR, Balakrishna N *The Dynamic Brahmin* A study of the Brahmin's personality in Indian culture, with special reference to South India Popular Book Depot, Bombay

> analysis of various techniques of social control employed by B, from the earliest times —

70. NIRUPANA, Vidyalamkara *Bharatiya dharmasastra men śudron kī sthiti* (Hindi) Sahitya Bhandar, Meerut, 1971, 434.

Rev AVANINDRA KUMAR, *JDSUD* 1 (2) 156 58

71. ORENSTEIN, Henry The structure of Hindu caste values a preliminary study of hierarchy and ritual defilement *Ethnology* 4 (1), 1965, 1-15

72 PANSE, G M The caste system of India. *SP*, 25 AIOC, 1969, 257-258

. the word *varna* connected with the science of sound and light, c s. had its origin in Mantrasastra

73 PATEL, S D Caste in Hindu society *JGRS* 30, April 1968, 122-130

74. PATWARDHAN, M V. A new interpretation of the word *varna* *SP*, 26 ICO, 1964, 194 195

v is a law of nature by wh society is automatically divided into 4 parts evidence from Veda see *VBD* III 79 371

75 PATWARDHAN, M V *Varna—nava dṛstikona* (Marathi) *Navabharata* 19 (4), Jan 66, 25 30

see 74 above

76 PILLAI, G K *Origin and Development of Caste* Kitab Mahal, Delhi, 1959, ix+271

77 POCOCK, D F. Caste and 'Varna' *Man*, 1960, No. 183.

king s regulative power in caste affairs did not derive from his membership in a Kṣatriya caste, rather, the reverse is true the person, who rules, occupies the position of Kṣatriya in *relation to* the Brāhmana and *to* the inferior castes

78 PRASAD, Brahmanand Caste system in India. *Patna Univ Journal* 19, July 64, 76-95

79 RAJU, P V Gajapati Genetics and the caste system. *Tapovan Prasad* 8 (11), Nov 70, 33-37.

. serially..

80. DE REUCK, Anthony; KNIGHT, Julie. *Caste and Race: Comparative Approaches.* J and A Churchill, London, 1967, xi+348.

does caste ref exclusively to the system peculiar to Hindu India ? or to any kind of structure of exceptional rigidity ? .

Rev S STRIZOWER, *Man* (NS) 2, 642 43.

81 RITSCHL, Eva, SCHETELICH, Maria. Zu einigen Problemen der fruhen Klassengesellschaft in Indien. *Ruben Fel. Vol*, 1970, 29-37.

(with English summary)..evidence of *DS* among other sources

82 ROSENBLUM, A. Leo. On caste and class in India : a theoretical approach to social change. *Indian Sociological Bulletin* 6, Jan. 69, 87-96

83. RUBEN, W Über die Entwicklung der Shudras im alten Indien. *WZHUB*, GsR, 13 (7), 1964, 840-841.

84 RUBEN, W Über die fruhen Stufen der Entwicklung der Sūdras. *FF* 38 (10), 1964, 309 311.

see 83 above

85. RUBEN, W *Über die fruhesten Stufen der Entwicklung der altindischen Śudras* Akademie-Verlag, Berlin, 1965, 59

key to the understanding of the relative position of the 4 *varṇas* lies in their relation to land R examines in detail the economic activities and proprietory rights of Śudras

Rev J D M DERRETT, *OLZ* 63 (1968), 394 98, Klaus MYLIUS, *WZUH* 15 (5), 755 56, R. S SHARMA, *JAOS* 88, 574-75

86. SARASVATI, Baidyanath. Caste, craft, and change. *MinI* 43 (3), Sept 63, 218-224.

. craftsmen needed in Vedic sacrifices, caste in relation to craft..

87. SATYARTHI, Harishchandra Some aspects of group-consciousness among Brahmaṇas of North India during the post-Maurya period. *PIHC* (31st Session), 1970, 98-104.

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88 SENART, E *Les castes dans l Inde Les faits et le systems* Paris, 1971, xii+260

reprint of 1896 ed

89 SHARMA, Chotelal *Jati anvesa ksatriyavamsapradīpa* (Hindi) Varnavyavastha Mandal, Kulera, 1967, 468

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90 SHARMA, R S Polit co legal aspect of the caste system *JBRS* 39 325 ff

91 SHARMA, R S *Sudras in Ancient India*

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Rev J D M DERRETT, *JRAS* 1960 194 95 L. RENOU *JESHO* 2, 350 52, W RUBEN, *OLZ* 57 (1962) 623 26

92 SILVERBERG, James (ed) *Social mobility in the caste system in India an interdisciplinary symposium* Mouton, the Hague 1968, 155

caste has not been a closed static and inflexible system of social stratification soc al mob lity, both of individuals and groups has been a feature of the caste system in all ages of Ind hist c as a system of social stratif cation is formally based on ritual values the diff castes in the local hierarchy being ranked acc to their degree of r tual purity it wd have been mposs ble for a ritual hierarchy to have pers sted thro centuries of dynastic upheavals and social change without taking account of the things of this world, viz , of pol tical and economic power

93 SMITH, Donald Eugene (ed) *South Asian Politics and Religion* Princeton Univ Press 1966, xii+563

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Rev D G DALTON *BSOAS* 31 (2) 415 16

94 SRINIVAS M N and others Caste a trend report and a bibliography *Current Sociology* 8 (3), 1959, 135-183

95 SRINIVAS, M N *Caste in Modern India and Other Essays* Asia Publishing House Calcutta, 1962, xxii+167

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Rev T N MADAN *Man* 1963, 212, P ROY, *MinI* 44, 76 78.

96 STEVENSON, H N C Status evaluation in the Hindu caste system *J R Anthrop Inst* 84, 1954, 45 65

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Rev ED, *CIS* 3 35 39

97 SYRKIN, A Ja The opposition of *varnas* in the Upanisads (Russ) *Kasty v Indii* Moscow, 1965, 20 32

diff levels of Up ref to *varnas* examined, oppos tion of *varṇas* to one another in the trad tional fragments of the text (cf *BAU* I 4 11 ff) neutralization of such opposition in the dogmatics pecul ar to *Up* (e. g *BAU* II 4 5 6, IV 3 22, etc)

98 TAGORE, Sourindro Mohan *The Caste System of the Hindus* Indological Book House, Varanasi, 1963, 33

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99 TRAUTMANN, Thomas R On the translation of the term *varna* *JESHO* 7, 1964, 196 201

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100 TRIPATHI, Harihar Nath *Samajika asprsyata- vaidika drstikona* (Hindi) *Prajna* 16 (1), Oct 70, 21 27

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101 UPENDRARAO, U *Varnasramamaryada vedamulaka eva, na tu smrtikalpana* *Samskrta Bhavitavyam* 17 (11 12), 24-6-67, p 3

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102 VAIDYANATHA SASTRI *Vedic Caste System* Sarvadesika Arya Pratinidhi Sabha, New Delhi

103 VARMA, Baidya Nath The caste system of India *Contemporary India* (ed by B N VARMA), Asia Publ House, London, 1964, 59 81

104 YALMAN, Nur De Tocqueville in India An essay on the caste system *Man* (NS) 4 (1), Mar 69, 123 131

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105. YAMAORI, Tetsuo. Meaning of varna in the period of the Ṛgveda and the Brahmanas, and the rise of Jati-system (Jap). *Annual of Oriental and Rel. Stud.* 1, Tokyo, 1965, 47-62

. contests the validity of the theories of RISLEY and other anthropologists who explain the origin of caste system by racial factors and hypergamy follows the lead of L. DUMONT

106. YAMAORI, Tetsuo. On casteism (Jap). *JIBS* 15 (2), 1966, 128-136.

107. YAMAORI, Tetsuo. *Aśauca* and *śuddhi* in the caste system (Jap). *Kanakura Fel. Vol*, Kyoto, 1966, 183-196

108. ZINKIN, Taya. Caste today. OUP, London, 1962, xii+69.

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Rev. . RAGLAN, *Man* 1963, 41

67. AŚRAMA : SAMSKĀRA : GOTRA, ETC

1. ANON. From consummation to conception. The Hindu plan of life. *BJ* 17.

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2. AYER, V. A. K. *Hindu Sastras and Samskaras* Bh. Vid. Bh., Bombay, 1972.

3. BASU, Jyotirmayee. The role of aśramas in the life of ancient Hindus. *JIH* 42 (3), Dec. 64, 847-76.

4 CHAKRAVARTI, Ramakrishna Gotras and pravaras. *JAIH* 3, Calcutta, 1969-70, 263-264.

5. CHAKRAVARTI, Ramakrishna. *Gotra-pravara-vimarśah.* *SSPP* 51 (8), Dec. 68, 178-184.

6. CHATTERJI, H. *Studies in some aspects of Hindu samskaras in ancient India.* Sanskrit Pustak Bhandar, Calcutta, 1965, 120.

7. DANGE, Sadashiv A. Death and re-birth in initiation ceremonies. *IA* (3rd Series) 1 (2), 104-109.

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8. DAYANANDA SARASVATI, Swami. *Samskaravidhi.* Ramlal Kapur Trust, Amritsar

authentic ed by YUDHISTHIRA and VIJAYAPALA .see YUDHISTHIRA's article on this ed *Vedavāṇī* 21 (6), 10 12 .

9. DHARMADEVA. *Kya vedon men vānaprastha samnyasa aśramon ka vidhana nahin hai?* (Hindi). *Vedavanī* 14 (1), Nov. 61, 89-95

10 DHARMADEVA. *Samnyasaśrama ka veda brahmana-upanisad adi men spasta vidhāna* (Hindi) *Vedavani* 15 (5), Mar. 63, 5-9.

. ref *Vedavāṇī* (Nov 61), (Oct 62), (Jan 63)..see 42 and 45 below

11. DHARMADEVA. *Pracina vaidika aśramavyavastha* (Hindi) *GKP* 18, 1966.

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11A. DHARMADEVA Catechism on the Vedic Dharma and Arya Samaj *VL* 4 (3), May 70, 79-81.

(6) four stages of life .

12 ED. (Vaidyanatha Sastri). The Vedic sacraments. *VL* 4 (4-9).

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13. ED. [Upanayana]. *Kamakoti Vani* 4 (3), Mar. 72, 8-20.

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14. GHOSH CHAUDHURY, S K. Chaturasrama—a composite feature of life in pre-Buddhist India *PIHC* (27th Session), 1967, 130-133

15. GHURYE, G. S *Two Brahmanical Institutions : Gotra and Carana.* Popular Prakashan, Bombay, 1972, xii+324.

origin, development and social implications of Gotra and Carana . concerns with the origin of exogamy in the Brahmanical society acc to G , exogamy of the kind associated with group avoidance in the choice of mates is of comparative late origin in Indo-Aryan society, *gotra*-exogamy does not go beyond 8th cent B C use of *pravara* does not seem to have become popular until several centuries later for the origin of *gotra* exogamy we must focus our attention on the earlier cultures of the land and the internal development of Br society itself

Rev N K. BOSE, *ManI* 52 287-88

16 GONDA, J [Haarscheitelung *simantonnayana*] *EW* 7, Rome, 1956, 12 ff

17 GONDA, J A note on the Vedic student's staff *JOIB* 14 (3 4), 1965, 262 72

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18 HEESTERMAN, J C The return of the Vada scholar (*samavartana*) *Kuiper Fel Vol* , 1968, 436 447

(KUIPER s views about the agonistic New Year festival as back ground of ṚV constitute a fresh start in our understanding of ancient Ind. rel) *trad interpretation of samāvartana* as the conclusion of Vedic apprenticeship seems to be secondary close affinity bet. the cyclical patterns of the Śrauta sacrifice and *sam* the cycle of agonistic festivals had to be refracted into on the one hand the concatenation and diversification of the single sacrificer s *yajnas* in the Śrauta *corpus* and on the other hand, the learning by rote fixed texts as part of the domestic ritual

19 HOENS, D J. An excursus on Bhagavadgita 6, 11 *Kuiper Fel Vol* , 1968, 523 532

cloth, *kuśa* grass, antelope-skin (also in *ĀpGS* 4 10 11)—the three represent the powers of austerity and the divine sphere (cf *AV* 11 5 6, *SPBr* 3 1 2 13, 18) .

20 JHA, Pasupati *Sraddhakartavyatavimarsah Samvid* 7, 1970-71, 33 49.

21 JOSHI, Lakshmana Sastri Samskaras and their characterisation as yajña *PICO* (25th Session), Moscow, 1963, p 87

22 KAKAR, Sudhir The human life cycle the traditional Hindu view and the psychology of Erik Erikson *PEW* 18 (3), July 68, 127-136

recent developments in psychoanalysis, especially in its emphasis on "ego strengths (Heinz HARTMANN) or "basic virtues' (Erik ERIKSON), show a startling affinity to Hindu Āśrama theory correlates ERIKSON's 'eight ages of man' with Āśramas

23 KRISHNA LAL Mantras employed in the Gṛhyasūtras for placing the fuel sticks in the fire in Upanayana ritual *JOIB* 17 (2), 1967, 129-136

sources and variants of the Mantras

24 KRISHNA LAL *Saiksanika samskaron ke mantron ka mahattva* (Hindi) *VJ* 21 1972, 213-216

Upanayana Samāvartana Mantras

25 MADAN, T N Is the Brahmana Gotra a grouping of kin? *Southwestern Journal of Anthropology* 18 (1), Albuquerque, 1962, 59-77

26 MALLEDEVARU, H P "Upanayana samskara" and its significance according to Paraskara Gṛhya Sūtra *KUJ* 4, June 60, 26-32

27. MISHRA, Krishna Chandra. Gotra and exogamy *Prajña* 11 (1), Oct 65, 155-162

exogamy is the signal feature of Gotra, *sagotra* marriage not recognised by Śruti or Smṛti

28 OJHA, Radhakant. *Vaidika samskara vivecanam Prajña* 16 (2), Mar 71, 54-59

29 PANCHOLI, Badri Prasad *Kya samnyasa aśrama avaidika hai?* (Hindi) *Vedavanī* 17 (9), July 65, 7-15

no

30 PANCHOLI, Badri Prasad. *Vaidika grhastha jīvana* (Hindi) *VJ* 15 (10), Dec 66, 6 9

31 PANDEY, R. B *Hindu Samskaras Socio religious Study of the Hindu Sacraments* Mot Ban, Delhi, 1969, xxvii+327

second revised ed of *VBD* II 67 17

32 PANDEY, R B *Hindu samskara (samajika tatha dharmika adhyayana)* (Hindi) Chowkhamba, Varanasi

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33 PANDEYA, P The pre procreational samskaras of the Hindus *SP*, 22 AIOC, 1965, p 175

34 PANSE, G M Concept of gotra an attempt of new interpretation *SP*, 26 AIOC, 1972, 264-65

concept of g is purely Vedic g does not connote uterine relation conception of Rsi s gnifies existence of group souls absorbed in deep med tation for the preservation of Vedas and perpetuation of human welfare

35 PARADKAR, M D Samskaras—their purpose and significance. *Mys Or* 4 (1), Mar 71, 8 14 (Also in *SP*, 25 AIOC, 1969, 258 259)

36 RAHURKAR, V G *Rgveda men gotra paddhati ka udgama* (Hindi) *PP* 3, 1970, 27 34 (Also "The origin of the *gotra* system as reflected in the family *mandalas*, other *mandalas*, and the *Apri suktas* of the *Rgveda*" *SP*, 24 AIOC, 1968, p 24)

Apri sūktas have contributed historically to the or gin of *gotra* system late arrival of Agastyas and Jamadagnis discussed

37 RAHURKAR, V G The concepts of *gotra* and *pravara* through the ages *JIH* (GJVol), 1972

38 RISHIMITRA '*Samskaravidhi*' *men parišista kī avasyakata* (Hindi) *Vedavanī* 19 (2), Nov 66, 9 13

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39 SHUKLA, S J B *Vedesu grhasthasramavarnanam Surabharatī*, 1966, 31-33

40 SIDDHANTALANKAR Satyabrat. The theory of samskaras *VL* 4 (4), 113-116, (5), 149 155

41 SIVAPUJANASIMHA *Antyesti samskara nidarsana* (Hindi) *Vedavanī* 15 (1), Nov 62, 71-76

42. SIVAPUJANASIMHA *Samnyasasrama kī vaidikata* (Hindi) *Vedavanī* 15 (3), Jan. 63 7 8, 17 19

controverts 43 below asserts that samnyāsa rama is Vedic see 10 above

—43

43. SIVAPUJANASIMHA *Kya yajñopavīta anāvaśyaka hai?* (Hindi) *Vedavanī* 16 (11), Sept 64, 7-9.

(ref A S ALTEKAR, '*Yajñopavīta ka itihāsa*" (Hindi), *Yugāntara*, G S PREMI, "*Yajnopavīta* (Hindi), *Saritā*, July 64, 151-159 acc to PREMI, *y* is 'Manu's rein') acc to S, wearing of *śikhāsūtra* is obligatory for every Ārya

44. SOUNDARA RAJAN, K V Rites (*samskaras*) connected with death (*preta*) and after (*pitṛ*) *BITCM*, Part II, 1966, 259 275

45. SRUTISHILA SARMA *Kya samnyāsaśrama ka vedon men vidhana hai?* (Hindi). *Vedavanī* 14 (12), 8-11.

no see 10 and 42 above .

46 STEVENSON, S. *The Rites of the Twice-Born.* Mun. Man, New Delhi, 1971, xxiv+474

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47 SUBRAHMANYA SASTRI, P S *Dampati-dharmah. Viśva Samskṛtam* 2 (4), Aug 65, 350 351, 354

48 SURYANARAYANA *Samskaravicarah Viśva-Samskṛtam* 5 (4), 305-315, 6 (1), 20-35.

49. TRIPATHY, Ram Chandra Gotra and pravara. *BJ* 13 (2), 14-8 66, 162 165

ref to pastoral civil g =shelter for cows divided in homogeneous groups, people of one g lived as brothers and sisters, therefore, marriage within a g prohibited Rsis of excellence in the same line of g or in diff g s connected with one another by exogamous marriage were *pravaras*

50 VAN TROY, J The origin of asceticism and of the asrama-dharma *Bharati* 8 (1), 1964 65, 1-26

. gradual accommodation of outside ascetical magical trends in the established society is the root cause of the orthodox conception of *āsrama dharma*

51. VIDYASAGAR, Madan Mohan *Samskāra-samuccaya* (Hindi) Ramlal Kapur Trust, Amritsar

16 *samskāras* (with *Sarasvatī bhāṣya*)

52 VIJAYASANKARA *Vaidika sraddha aur pitara* (Hindi) *Vedavani* 15 (2) Dec 62 4 6

53 VIMALANANDA, Swami The significance of brahmacarya *Pr Bh* 70, Oct 65 411-424

54 VINDHYAVASINIPRASAD *Garbhadhana samskara eka adhyayana aur vivecana* (Hindi) *Vedavani* 21 (8) 12 14 (9) 3-6

55 YAMAORI Tetsuo On *gotra* exogamy and *sapinda* exogamy (Jap) *JIBS* 13 (1) 1965 388 380

56 YOUNG Frank W *Initiation Ceremonies a cross cultural study of status dramatisation* Bobs Merrill New York 1965 xiv+199+tables

acc. to Y the function of initiation ceremonies is to reinforce the initiate s ab l ty to perform his sex role to help him v ew the adult world from a male pt of v ew

Rev S ORTIZ, *Man* (NS) 1 411 12

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1 ADHIKARI Subal Chandra Monogamy and population problem in ancient India (from c 1400 B C to c 700 A D) *PAIOC* (25th Session), 1972 293 300 (Also in *SP* 25 AIOC 1969 p 148)

RV evidence re monogamy Ved c prayers for progeny *DS* ment on *kalarat* i as period of cel bacy

2 ADHIKARI Subal Chandra Right and liberty of the Indian wife as depicted in the Hindu marriage hymns (up to c 700 A D) *SP* 26 AIOC 1972 p 336

3 AGRAWALA V S *Vaid ka vivaha ka adarsa—arundhati* (Hindi) *Vedavani* 22 (10) Aug 70 2 7

4 ALTEKAR A S *Pos tion of Women in Hindu Civilisation* Mot Ban , Delhi 1962 395

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5 ASOKA KUMAR *Vaid ka sahitya men nari ka svarupa* (Hindi) *GKP* 21 (12) 1969 577 579

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7 BAIG Tara Ali (ed) *Women of India* Govt of India Ministry of I and B , New Delhi ix+276

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Rev S LIENHARD *OLZ* 1962 627 29

8 BANDYOPADHYAY (BANERJEE), Santi Marriage-system in the Brāhmanas *SP* 25 AIOC, 1969, p 269

9 BANDYOPADHYAY, Santi Women's right to property in the Vedic age *SP*, 26 AIOC 1972, 339 340

old maiden had share in patrimony (*RV* II 17 7), right of inheritance of a brotherless daughter (*RV* I 124 7)

10 BHARATIYA, K K Economic and civic life of women in Ṛgveda *SP*, 24 AIOC, 1968, 5 6

11 BHATTACHARYYA, N N Indian puberty rites *ISPP* 9, 1968

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12 CHAKRABARTI, Samiran Ch Vedic evidences regarding the female inheritance *CR* 174 (3), Mar 65, 239 243

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13 CHAKRAVARTI, Chandra *Sex life in ancient India an explanatory and comparative study* FKLM Calcutta, 1963, 167

14 CHAKRAVARTI, Srivani *Strijah sahamaranam* *SSPP* 48 (4), Aug 65, 77-85

15 CHAKRAVARTY, Haripada Female ascetics in the Brahmanical society in ancient India *PIHC* (26th Session), 1964, 114-115

general attitude of Hindu law makers against women taking to *saṁnyāsa* Brahmins ref to by Pāṇini and Baudhāyana

16 CHAKRAVARTY, Haripada Jaimini on women *PIHC* (28th Session), 1966, 93 94

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17. CHATTERJEE, Heramba. Svayamvara, the ninth form of marriage. *ALB* 25, 1961, 603-615.

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18. CHATTERJEE, Heramba. Background of divorce and remarriage in ancient India. *SP*, 26 ICO, 1964, 80-81

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19. CHATTOPADHYAY, Aparna The women in the Upaniṣads. *Pr. Bh.* 72 (5), May 67, 223-226.

20. CORMACK, Margaret. *The Hindu Woman.* Asia Publ. House, Bombay, 1961, 280.

21. DEVI, Sushil Malti. Girls' boarding houses and their management in ancient India. *Satkari Mukherji Fel Vol*, 1969, 386-403.

22. DHARMADEVA. *Vedokta parivarika kartavya aur adarśa* (Hindi). *VJ* 12 (1), Mar. 63, 17-19.

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24. DIKSITA, Ramanath. *Vivahamantrarthah.* Sri Ramayana Mudranalaya, Madras.

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25. DUTTA, Jatindra Mohan. Was there a shortage of women in ancient India? *MinI* 41 (3), 1961, 184-193.

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27. GAUD, Ramachandra. *Ṛgveda men nārī ka svarupa* (Hindi). *PP* 1 (1), 1963, 81-91.

28 GOPAL SASTRI *Vayaska kanya vivaha hi veda pratipadya hai* (Hindi) *Vedavani* 17 (1), Nov 64, 68-69

RV X 85 40 41

29 GOSWAMI, Krishnagopal Intercaste marriage in the light of the Gautamadharmasutra *SP*, 23 AIOC, 1966, 30 31

30 GOYAL Pritiprabha *Vivahaprakara vivecana evam aitihasika kalakrama* (Hindi) *BSSS* 1 (3 4), 1971-72, 89-95

RV X 85 Brahma *Nir* 6 9 Asura (as indicated in *RV* I 109 2) *RV* V 61 Daiva *RV* X 27 12, I 119 5 Gandharva or Svayaṁvara

31 KAPADIA, K M *Marriage and Family in India* OUP, Bombay, 1966, xxxii+395

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32 KATRAK, J C *Marriage in ancient Iran* Bombay, 1965, 120

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33 KRISHNA LAL *Vivahakarmani dhruvadidarsanamantrah* *Saṁskṛta Ratnakara* 29 (9), Sept 67, 26 31

34 LIMAYE S K *Naticarami* present form of marriage *SP*, 24 AIOC, 1968, p 218

the *nāticarāmi* vow makes the form of marriage *prājāpatya* and not *brāhma*

35 MADAN, Atam Prakash Stridhana or woman's property in Indian law an appraisal of its concept and contents *VIJ* 9 (1), Mar 71, 85-108

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36 MADAN, T N The Hindu joint family *Man*, June 62, 145

37 MADAN MOHAN *Yajña saṁskara adi men patnī ka asana* (Hindi) *Vedavani* 19 (6 8)

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38. MITRA, S K Elements of social justice in Paisaca marriage SP, 26 ICO, 1964, 167-168

39. MUKHERJEE, Prabhati. Some notes on the study] of the woman question ' in ancient India *MinI* 44 July 64, 264-274.

40 NANDI, Ajoy Kumar Evolution of the Hindu marriage system. *Folklore* 10 (5), May 69, 178-186

promiscuity—group marriage—polyandry—marriages of the Beena type—monogamy this process of development evident from Aryan mythology

41 PANCHOLI, Badri Prasad *Vaidika samskrti men nari* (Hindi) *Vedavani* 16 (7), May 64, 7 12

42 PANCHOLI, Badri Prasad *Bharatiya parivara men kanya ka sthana* (Hindi) *VJ* 15 (5) July 66, 19 25

43 PANDYA, B D. The Hindu marriage rites—a study. *SP* (ISC) 4, 1972, p 18

44 PANT, S P *Pracinabharatiyasamaje narinam sthanam Bharati* 15, 1965

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45 PATHAK, Sarvananda *Bharata ki pracina niyoga-pratha* (Hindi) *Parisad Patrika* 4 (1), April 64, 95-103

46 PILLAI, P K. Narayana *Non Rgvedic Mantras in the Marriage Ceremonies* Travancore Devaswom Board, Trivandrum, 1958, viii+338

425 such Mantras studied, sources determined, Grhya rituals influenced by Śrauta Mantras

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47. RAGHAVAN, V The child in ancient Sanskrit literature. *Organiser* (11-11 66), 32 34

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48 SARMA, Dimbeswar. The evolution of the concept of marriage as related to the words *vivaha, parinaya,* and *pran* — *JAssam RS* 17, 1963 (1966), 75-84.

49 SATHE, M D *Pracīna saṁskṛta vanmayatila strijīvanace darsana* (Marathi) *Navabharata* 17 (2) Oct 63, 31 38

50 SENGUPTA Nilakshi Magic and symbolism in Hindu marriage rituals *PIHC* (22nd Session), 1959 115 118 (Also in *J N Banerjea Fel Vol* 1960, 313 317)

(1) select on of br de (by means of earth clods), (2) throwing grains (3) kindling of fire by attrition, (4) unloosening knots and locks (5) s tting on red bull s hide

51 SENGUPTA Nilakshi *Evolution of Hindu Marriage* Popular Prakashan Bombay, 1965 xvi+191

material derived from *RV AV*, *GS DS Smṛt s* marriage studied from two ma n pts of v ew sacramental and popular (w th spec al ref to r tuals c 1000 B C A D 500)

Rev G C JHALA, *Ind ca* 6 47 48 Ramanuja TATACHARIAR *BJ* 12 (14) 80

52 SEN GUPTA Sankar Socio cultural organizations of the people of India with special reference to women *Folklore* 10 (7) July 69, 243 271

53 SHAMSUDDIN Status of women in ancient India *AP* 32 (2), Feb 61, 75 78 (Also in *I AC* 18 1 Jan 69, *MR* 124, April 69, 308 309)

54 SHARMA I D Western ideas and the awakening of Indian women *EIV* 13 1962 41 48

55 SHARMA, Mahesh Datta *Rgveda men narī kī virabhavana* (Hindi) *VJ* 21 (3-4), 1972 135-136

56 SIVARAJ SASTRI *Rgvedika kala men parivarika sambandha* (Hindi) Meerut, 1962

57 SRIPAD SASTRI *Rgveda men vivaha* (Hindi) *VJ* 21 (3-4), 1972, 217 219

58 SUBRAMANIA SASTRI N Women in ancient India (as reflected in Sanskrit texts) *SVUOJ* 4 (1 2), 1961, 55 74

59 THAKUR Upendra *Vedon men narī* (Hindi) *VJ* 21 (3 4), 1972, 219 ff

60 THAPAR, Romila Through the ages *The Indian Woman: a symposium*, Dec 63

61 THOMAS, P *Indian Women through the Ages* A historical survey of the position of women and the institutions of marriage and family in India from remote antiquity to the present day Asia Publ House, New York, 1964, x+392

—(1) age of subjection (3 274), (2) age of emancipation (275–380)

Rev Katherine Smith DIEHL, *JAS* 24, 345-46, S. K. ROY CHOWDHURY, *MinI* 45, 184, W RUBEN, *OLZ* 1967 398 99

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parivāra, parijana g ha g hapati an aya an a oya camsa kula, kulapati

63. VASISHTHA, Ram Saran *Vaidika vivaha aur vaivahita-jivana* (Hindi) New Delhi

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(methodology separate traditions attributable to non-Aryan ethnic groups from the Aryan ones distinguish ancestral and popular customs from the later speculative attempts at systematisation) main pt of view palaeo-ethnology tries to identify 'centres' of diff forms of marriage

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3 BHAT, G K Teacher pupil relationship Vedic view *SP*, 25 AIOC, 1969, 3 4

Yaska s statement *sākṣātkṛtadharmāṇah ṛṣayaḥ* *Vidyāsukta*

4 BHAT, G K Teacher-pupil relationship (in the context of Upanisadic literature) *SP*, 26 AIOC, 1972, 342 343

5 BOKIL, V P Sanskrit and educational ideals. *SP* (ISC) 3, 1972, 4 5

6 CHATTERJI S C Vocational education of ancient and medieval India *IPC* 13 (1), Mar 68, 24-27.

7 CHAUBE, Vrajabihari *Vedakalīna siksa* (Hindi) *VJ* 17 (1), April 68, 20 29

8 DHARMADEVA *Siksa ka vaidika adarśa* (Hindi) *VJ* 17 (2), May 68, 33 35, *Vedavanī* 20 (9), July 68, 3-5; *GKP* 21 (1 2), 132 134

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(only class education in Vedic period)

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(*RV* IX 112)

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(*AV* I 1 3)

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15 JAGADISH CHANDRA *Veda men siksa vijnana* (Hindi) *Vedavani* 16 (1), Nov 63, 32 35

16 JAGADISH CHANDRA *Vede siksavijnanam* *GKP* 16 (6 8), 1964, 211 215

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18 KAW, R. K. *Pracina bharata men siksa ke niyama* (Hindi) *VJ* 17 (1) April 68, 38-40

19 LAKSHMICHANDRA Sastri *Bharatavarse vaidikakalina siksapaddhatih* *Samvid* 3 (2 4), 1966 67, 139 141

20 MISHRA, Rama Naresh *Pracinabharate siksayah svarupam* *SS* 22 (2) 1967, 119 131

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37 SARKAR, Bhupendranath *Pracina bharatiya siksa paddhati* (Hindi) *GKP* 20 (6) 1968, 341 344

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38 SATHE, M D *Panmikalina siksana va siksanapaddhati* (Marathi) VSMV 1968, 1969, 82 98

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41 SHARMA, Brajendra Nath *Pracina bharata men siksa paddhati* (Hindi) *Visvambhara* 9 (2), 1962 70 75

42 SHARMA, V N India s contribution to education *Ved Kes* 48

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44 SINGH, R. P Education in the times of Panini *A V Jha Fel Vol*, 1969, 475-480

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46 UDAYAVIRA. *Siksa ka svarupa* (*pracina bharata men*) (Hindi) *VJ* 17 (2), May 68 10-12

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ref to *śākhā, carana par ṣad kula gotra*

26 PANDEYA Vinod Chandra *Pracīna bharata men strīśiksa* (Hindi) *VJ* 17 (4) July 68, 7 9

27 PIPITONE, G Spunti pedagogici nelle upanishad *Vidyā Rivista Trimestrale di Cultura* 3 (10), Marsala, Oct Dec 65, 16 25

(1) imp and char of didactic activities in *Up* (2) theoretical considerations (3) metaphysics and anthropology of pedagogy (4) teleology of ped (5) contents of education (6) ped methodology (to be contd)

28 RAGHUNATH SARMA *Guruvineyadharmavimarśah* *SS* 16 (1 2), 1962, 45 50

29 RAMANATH *Upanisadon kī śiksanapaddhati* (Hindi) *GKP* 16 (6 8) 1964, 287 291

30 RAMANATH *Vedon men siksasastra ke katipaya sutra* (Hindi) *GKP* 17 (8), 463 467

31 RATH Asoka Kumar Educational institutions in ancient India *JAHRS* 27 1961 62, 144-154

32 RAY, Vrajadeva Prasad *Aupanisadika siksapranalī* (Hindi) *VJ* 13 (8) 21 24, 26, (9) 12 16

33 RAY, Vrajadeva Prasad Some aspects of the Upanisadic educational system *Satkari Mukherji Fel Vol*, 1969, 327-40

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35 SANKARA SIMHA *Vaidika siksa ka svarupa* (Hindi) *Vedavanī* 19 (3), Jan 67, 6-8

36 SARKAR Bhupendranath Ancient Indian education *CF* 7 (3), New Delhi, April 65, 44-49

37 SARKAR, Bhupendranath *Pracina bharatiya siksa paddhati* (Hindi) GKP 20 (6) 1968, 341 344

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38 SATHE, M D *Paurnikalina siksana va siksanapaddhati* (Marathi) VSMV 1963, 1969, 82 98

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(1) imp and char of didactic activities in *Up* , (2) theoretical considerations, (3) metaphysics and anthropology of pedagogy, (4) teleology of ped , (5) contents of education, (6) ped methodology (to be contd)

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30 RAMANATH. *Vedon men śiksaśastra ke katipaya sutra* (Hindi) *GKP* 17 (8), 463-467.

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37. SARKAR, Bhupendranath *Pracīna bhāratīya śikṣa paddhati* (Hindi) *GKP* 20 (6), 1968, 341-344.

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38. SATHE, M. D. *Pāṇinikālīna śikṣaṇa va sikṣaṇapaddhati* (Marathi) VSMV 1968, 1969, 82-98.

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41. SHARMA, Brajendra Nath *Pracīna bhārata men śikṣā paddhati* (Hindi). *Viśvambhara* 9 (2), 1962, 70-75.

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47. VARMA, V. P. *Studies in the Philosophy of Education*. Educational Publishers, Agra, 1964, 338

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Rev VISHVA BANDHU *VJ* (Jan 65) 55

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51 VISHVANATHA SASTRI *Samskrta siksa pranali* (Hindi) *Prajña* 10 (2), Mar 65, 190-195

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punishment for the good of the offender

2 BHARATIYA Kanti Kishor *Rgveda men danda ka svarupa* (Hindi) Kanpur, 1972 3 (Also in *SP*, 26 AIOC, 1972, p 341)

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apropos J D M DERRETT Law and custom in ancient India, *Rev intern. des droits de l'antiquité*, Vol 9, 1962 in three instalments

7 DUTTA, B N *Hindu Law of Inheritance (an anthropological study)* Nabабharata Publishers, Calcutta

Hindu legal system is product of the ethnic development of Hindus begins by examining the rudiments of corporate life in ancient India acc to author Vedic society showed no sign of tribal communism but was strongly individualistic in char a corporate life based on joint family system has existed in India since the Vedic age

Rev S N SENGUPTA, *ManI* 41, 66 69

8 HAZRA, R C Was capital punishment of thieves unknown in the Rgvedic age? *OH* 15 (1), 1967, 1 25

RV V 79 9 and VIII 67 14 testify to punishment of thieves with death, punishment of less harmful thieves ref to in VII 86 5, *tāyu* was a petty thief in comparison to *stena taskara malimlu*

9 KANE, P V *History of Dharmasastra*, Vol V, Part 2 BORI, Poona, 1962

Rev L RENOU, *Critique* 192 (1962), 476-480

10 KANE, P V *History of Dharmasastra*, Vol I, Part I BORI, Poona, 1968, 583

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Rev K. GURU DUTT, *AP* (Jan. 69), 36 37

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Vedic Indians invoked water cow Varuna as witnesses of oaths earliest description of oath in the account of Tanunaptra ritual, Varuna as god of oath, closely connected with oath is *satyakriyā* earliest example of ordeal in *Ch Up* (*tapta paraśu*) word *śapatha* occurs in *VS* 8 19 (also ref *SPBr* 11 2 7, *Kauśikasutra* 4 16)

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Rev: J D M DERRETT *BSOAS* 31, 159 161, *JRAS* (1968), 88-89 R P K., *JASBom* 43-44 283-85, H. DE MESTIER DU BOURG *JA* 256 161 63

13 ORENSTEIN, H Logical congruence in Hindu sacred law *On Culture*, Univ of Philippines Press, Quezon City, 1969

14. PATKAR, M. M Treatment of law in the Dharmasutras. *PO* 26 (1-2), 1961, 55-62.

15. PATKAR, M. M. Topics of law and litigation in the Dharmasūtras with glossary. *PO* 26 (3-4).

16. PENDSE, S. N. Institution of ordeals in India. *NUJ* 16 (1), Oct. 65, 43-61.

17. RAHURKAR, V. G. *Pracīnabhārate daṇḍaḥ aparādhaḥ nyāyaś ca. Shridharasastri Waray Comm. Vol.*, 1965, 107-115.

18. ROCHER, L. Schools of Hindu law. *Gonda Congratulatory Vol*, 1972, 167-176.

19. SARKAR, U. C. *Epochs in Hindu Legal History*. VIS, No. 8, Hoshiarpur, 1958, xvi+440.

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20. SARKAR, U. C. Socio-legal importance of prayaścitta. *VIJ* 1 (1), Mar. 63, 91-101.

21. SRIVASTAVA, Shakuntala. Rights of the individual in ancient India. *Prajñā* 15 (1), 1970, 144-159.

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22. TRIPATHI, H. N. Sources of law in ancient India. *Bhāratī* 9 (1), 1965-66, 11-31.

23. TRIPATHI, H. N. *Dharmaśāstra, naitikata aur kaliyuga* (Hindi). *Sammelana-Patrikā* 54 (2), Prayag, 1968, 1-7.

..ref. to *Kalivarjya*, discussion about *yugas*..

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1. ABHAYA DEVA. *Praśāsana kī kalā* (Hindi). *Savita*, April 71; Feb. 72.

..*AV* III. 4 3..

2. ALTEKAR, A S *State and Government in Ancient India*. Mot. Ban , Delhi, 1967, 415.

..reprint of third ed. ..*VBD* II. 71. 9..

3 ANON Some political institutions of Rgveda—Rāstra, Rājan, Sabha, Samiti, Vidatha *SP*, 23 AIOC, 1966, p 6

4 AVASTHI, Brahmamitra. *Vaidiki rajyasasanavyavastha* (Hindi) *Samskṛta-Ratnakara* 29 (3), Mar 67, 10-14

sādhrajya, bhaujya, etc.

5 BAGCHI, Jogendranath *Pracīna bharata ki dandaniti* (Hindi) FKLM, Calcutta, 1961

Rev S R. SEN, *I AC* 10 (2), 282

6 BAGCHI, Night Queen Sovereignty in ancient India *Prajña* 16 (2), Mar 71, 195-200

in the Vedic period, the content of sovereignty was power whether vested in king or head of the tribe, in the period of the *Brāhma as* the king was sovereign

7 BASHAM, A L Ancient Indian kingship *Indica* 1 (2), Sept 64, 119 127

(ancient Ind view of polity govt was servant of social order, it was an unfortunate necessity in an age of decline) three concepts of kingship (1) king is merely servant of the people (cf Mahasamanta in *D ghanikāya*), (2) king as divinely appointed figure but appointed by the will of the people (cf Manu *MBh* Santi) (3) king as entirely divine figure (cf Viṣṇu created the first king *MBh*, Sānti) mystical identification of king and kingdom (cf. Vajapeya intended to revitalise the chief of the tribe) king as *rsidm atta* (*Ait Br*)

8 BENI PRASAD *Theory of Government in Ancient India*. 1968

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10 BONGRAD-LEVIN, G M Respubliki v drevnei Indii (problematika i osnovye materialy) *Vestnik Drevnei Istorii* 3, 1966, 8-35

11 BOTTO, Oscar 'Consigliere di corte' e 'ministro' nell' antica politica indiana *Ist Lombardo di scien et lett*, Rendiconti, Class di lett, 89 90, Milano, 1956, 639 662

11A CHAPEKAR, N G Rajan *JIH* 42 (1), 219-228

12 CHOUBE, B N *Aryasamaja aur rajaniti* (Hindi) *Vedavani* 21 (11), Sept 69, 12-16

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13 CHOUDHARY, Radhakrishna Stages in ancient Indian political theory *Enquiry* 3 (1), 1969, 28 49

14 DANDEKAR, R N Ancient Indian polity. *IAC* 11 (4), April 63, 323-332

ref. to political concepts and practices in Vedic period Dharma sastra and Arthasastra

15 DUTTARAY, Rajatbaran Ksattr—a state functionary of ancient India *OH* 10 (1), 1962, 1-18 (Also in *SP*, 26 ICO, 1964, 90-91)

ref to K. in Rājasūya, various interpretations of the term, this is due to services in various imp capacities rendered by K. as one of the king makers and sustainers of kingship progressive deterioration in the imp of K.'s social position

16 DESHPANDE, G T A reference to rāstra in Nirukta *NUJ* 16 (1), Oct 65, p 126

Yāska (Nir VII) refers to two concepts that transform men into *rāṣṭra* *saṁsthānaikatva* and *saṁbhogaikatva*

17 DHARMADEVA *Lokarajya men janata ke vedokta kartavya* (Hindi) *VJ* 14 (4), June 65, 7-9, 12

18 DREKMEIER, Charles *Kingship and Community in Early India* Stanford Univ Press, Stanford, Calif, 1962, xii+369+ map, etc

studies political ideas with their rel. background Part I delves into myths of *RV* and derives a dynamic view of the evolution of its tribal culture as well as of the Aryan social organization of the period Part II deals with the decline of tribal culture early Vedic period saw Aryans emerge from the state of tribal society, tribal patriarch evolved into king, had to act with the con

currence of an assembly of his people, sacrificial ceremonial became involved, therefore rise of Brahmanas as a priestly class in later Vedic period, author sees the rise of two powers 'sacro-political' and 'sacro economic' ("preservation of Dharma was major obligation of the state, that is why Hindu political theory was essentially static", 'kingship was not a divine institution Vedic king performed no priestly functions' 'supernatural reprisal for non-observance of Dharma by the king') Buddhist kingship, Kautilya (Part III), discusses (Part IV) forms of authority origin of kingship, limits and nature of royal authority, diffusion of power, corporations Part V origin and evolution of Hindu political ideas

Rev A D COSTA, *Indica* 1, 112 13 J D M DERRETT *BSOAS* 27, 189 91, L DUMONT, *AA* 66 156 57 A T EMBREE, *JAOS* 84, 89 90 K., *JASBom* 36 37, 74 76 K. A. NILAKANTA SASTRI, *JIH* 41, 551 55 B S SURYAVANSHI, *JMSUB* 19 70 71 O H de A. W, *UCR* 20, 303-05

19 DUMONT, Louis The conception of kingship in ancient India *CIS* 6, Dec 62, 48-77

(1) *brahman* and *ksatra* in the *Br* (2) king and chaplain, (3) *b* as dependent in fact, (4) comparative significance of the fact, (5) legendary conflicts, origin myths and theories of kingship

20 DUTT, S The birth of the Sangha *Pr Bh* 67, Mar 62, 101-105

Up give us the doctrine of *tyāga* and its empirical fulfilment in *samnyāsa*, Buddhist and Jaina legends show the world forsaker descend from the misty heights of an idealistic philosophy to the common earth and the human plane

21. DWIVEDI, K D The Atharvavedic polity *SP* (Suppl), 26 ICO, 1964, p 16

22 GANGULI, D K The village headman in ancient India *PIHC* (31st Session), 1970, 79-84

practice of carrying on village adm thro. a headman seems to be as old as *RV* (cf X. 107 5 *grāman*), *grāmanī* also ref to in *TS* (II 5 4 4), *ŚPBr* (V 4 4 19) *g* in Vedic times, presumably elected by the community to wh he was accountable functions of *g* in the Vedic age defence and fiscal function *g* normally belonged to Kṣatriya order considerable power and position *g* among the Ratnins

23 GHOSHAL, U N The alleged parallel between the janapada and the Greek city state *JBRS* 45, 1959, 19-28

course of development of ancient Ind and Gk politics proceed ed not on the same but on parallel, lines

24. GHOSHAL, U N *A History of Indian Political Ideas* (The ancient period and the period of transition to the middle ages) OUP, Bombay, 1966, xxii+589

corrected reprint of *VBD* II 71 30

Rev (on 1959 ed) A L BASHAM, *BSOAS* 25, 176 78, R BHASKARAN *ALB* 24 247-49, O BOTTO, *EW* 14, 99-101, D Mackenzie BROWN, *JAOS* 80 369 71, J. W SPELLMAN, *JRAS* 1961, 155, L STERNBACH, *PEW* 12, 75 77

25 GHOSHAL, U N Some aspects of ancient Indian political organization *JWH* 6, Paris, 223 234

26 GONDA, J Ancient Indian kingship from the religious point of view *Numen* 4, 127-164

earlier instalments *VBD* II 71 32 (in four instalments)

27 GONDA, J The sacred character of ancient Indian kingship Studies in the history of religions *Suppl to Numen* 4, 1959, 172-180

see *VBD* II 71 31

28 GONDA, J *Ancient Indian Kingship from the Religious Point of View* E J Brill, Leiden, 1966, iv+148, (Reprint 1969)

29. GONDA, J. Some riddles connected with royal titles in ancient Iran. *Cyrus Comm. Vol.* I: *Bull of the Iranian Culture Foundation* 1 (1), 1969, 31-46.

..considers *rāj*..

30. GOPAL, Lallanji. Sāmanta—its varying significance in ancient India. *JRAS* 1963, 21-37.

31. GUPTA, Sudhir Kumar. *Vaidika samaja-vyavastha*: *janapada* (Hindi). *Samaja-Kalyaṇa* 5 (2), Jaipur, 1963

. *rāṣṭra* stands for brilliance, *janapada* for activity and progress a uniform social structure in all parts of Vedic India *yajña* = basis of social structure .

32. GYANI, S. D. State in ancient India. *Vikram* 4, No. 60, 7-13.

33. HARIDAS, Balasastri; APTE, S. S. *Glimpses of the Vedic Nation.* Sri Kamakoti Publ. House, Madras, 1969

..English transl. of *VBD* II. 71 35 .

Rev . P. NAGARAJA RAO, *BJ* (26-1 69), 86, V. G RAHURKAR, *Kesari* (2 1 72).

34. DE HEUSCH, Luc (ed.). *Le pouvoir et le sacre.* Annales du Centre d'Étude des Rel, Inst. de Sociologie, Brussels, 1962, 186.

. phenomenological approach to hist. of rel, sacral kingship (magical content of kingship) Indian kingship (Prof and Mrs. ROCHER) . the divine char and function of pre Vedic kings

Rev. E. O JAMES, *Man* 1965, 16

35. HOCART, A. M. *Kingship.* Oxford Reprints, 1970, 252+12 plates.

. reprint of 1927 ed. .

36. JAIN, Rama Chandra. Gana—the most ancient Aryan society. *PIHC* (24th Session), 1961, 32-33.

. *gana*—an armed organization, it was a tribal collective having its tribal dictator, Ganapati..

37. JAITLY, Ranjana Democratic ideas in Vedic polity and political institutions. *SP*, 26 AIOC, 1972, 354-355.

38 JAUHRI, Manorama *Politics and Ethics in Ancient India* Bharatiya Vidya Prakashan, Varanasi, 1968, xvii+393.

some Vedic sources used

Rev BUDDHA PRAKASH, *VIJ* 7, 224-227

39 KANGLE, R P *Pracina bharatiya rajaniti* (Marathi) Mauj Prakashan, Bombay, 1969, 130

40. KULKARNI, C M Dharmarajya *QJMS* 58, 1967-68, 95-108

ideas and institutions of welfare in ancient India .

41 MAHTO, Mohanlal *Svarajya* (Hindi) *Parisad-Patrika* 4 (1), April 64, 32 39

based on Vedic lit

42 MAJUMDAR, A. K Local self government in ancient India *Afr ca Quarterly* 2, April 62, 42-46

43 MISHRA, Mangilal *Puratana gramaraja se pamcayataraja taka* (Hindi) *VJ* 16 (12), Feb 68, 20-22

44 MUKHERJI, Shobha *The Republican Trends in Ancient India* Mun Man , Delhi, 1969, xvi+220

Vedic evidence (ch 2 ref to republics in Paṇini)

Rev W D O FLAHERTY, *BSOAS* 34, 208

45 PANCHOLI, Badriprasad *Pracina bharata men ganatantrika sasanavyavastha* (Hindi) *Sodhapatrika* 15 (1), Jan 64, 50-65

(*RV* I 80 throws much light on the subject) principles of democracy known in Vedic Age

46 PANCHOLI, Badriprasad *Vaidika svarajya sadhana* (Hindi) *VJ* 14 (10) Dec 65, 5-10

47 PANCHOLI, Badriprasad *Jayasila sasaka* (Hindi) *GKP* 19 (12), 578-582

RV X 180 1 3

48. PANDEY, K C Rajaniti or politics *IA* (3rd Series) 1 (2), April 64, 90-103.

49 PANDEYA, Shyamalal *Vaidika sabha* (Hindi) *Tripathaga* 11 (8), May 66, 17-26

50 PANDEYA, Vinod Chandra *Pracina bharatiya ganatantra* (Hindi) *VJ* 16 (6) Aug 67, 35 36

51 PARASAR, Hargovind *Pracina bharata men lokarajya ka svarupa* (Hindi) *VJ* 16 (8), Oct 67, p 36

ref to *bahupayya svarajya* in *RV* V 66 6, *v si raja pratisthitah* (*TBr*)

52 PHILIPS C H (ed) *Politics and Society in India* George Allen and Unwin, London, 1963, 190

(contains among others A L BASHAM Some fundamental political ideas of anc ent India)

Rev J H BROOMFIELD *JAS* 23 326 27

53 PRIYAVRATA *Rastra śakata ke dhurina* (Hindi) *Vedavani* 16 (2), Dec 63, 2-4

RV I 84 16

54 PURI, B N *History of Indian Administration* Vol I Ancient Period Bh Vid Bh, Bombay, 1968, vii+304

in the Vedic phase the picture is of a progressive sociopolitical order wh had established itself and was fast extending its dominion

Rev P K K MENON *JIH* 46 424, W D O FLAHERTY, *BSOAS* 32 669 70

55 RAGHUVIRA MUMUKSHU, Sastri *Vedavarnitarajanitikaraddhantah* *GKP* 20 (1 2), 1967, 30 33

56 RARATE, Ramachandra *Vedesu sanghavisayakam kincit* *SS* 18 (3), 19 26

57 RAU, W *Staat und Gesellschaft im alten Indien nach den Brahmana Texten dergestellt*

VBD II 71 50

Rev W RUBEN, *DLZ* 79 (1958) 658 661 L. STERNBACH, *IIJ* 3 (1) 74 78

58 RAY, Brajadeva Prasad Aupanisadika rajasastra *VJ* 14 (6), Aug 65, 23 27, (7), Sept 65, 32-36

59 RENOU, L Politique et économie dans l'Inde ancienne *Journal des Savants*, Jan Mar 66, 28-40

60 RUBEN, W. Some problems of the ancient Indian republics *Kunwar Mohammad Ashraf Vol*, Berlin, 1966, 5-29

61 RUBEN, W *Die Gesellschaftliche Entwicklung im Alten Indien II Entwicklung von Staat und Recht* Akademie-Verlag, Berlin, 1968, viii+292

six periods (1) Ṛgvedic mil tary democracy (1200 900 B C), (2) rise of late Vedic state (900 550 B C), (3) formation of centralized empire (550 325 B C), (4) Maurya empire (325-236 B C), (5) decentralization (Sunga, Kanva etc) and new centralization Kushan (236 B C-800 A D), (6) Gupta empire (300 500 A D) Marxist approach to Ind hist.

Rev L STERNBACH *JAOS* 89, 442-43

62 SAHA, S R. Kingship in ancient India *CR* (NS) 2 (2), 1970, 271-278

earl est legend re origin of kingship in *Ait Br* kingsh p based on human needs and military necessity also mystical and contractual theories of origin of kingship

63 SALETORE, B A *Ancient Indian Political Thought and Institutions* Asia Publ House, Bombay, 1963, xiv+695

from earliest times to cir A D 1000

Rev J W SPELLMAN *JRAS* 1964, 149 50 (S challenges the view that in ancient India there were no rights, but only obl gations)

64 SAMBA DIKSHITA *Rastragopah purohitah* *GKP* 23 (1-2), 1970, 2 5

65 SATAVALEKAR, S D. *Vedokta svarajyasasanapaddhatih* *Amṛtalata* 1 (1), April 64, 39 42

66 SATAVALEKAR, S. D *Vedon men loka rajya kī kalpana* (Hindi) *VJ* 14 (1), Mar 65, 9 10

67 SATAVALEKAR, S D *Vaidike samaye svarajyasasanasya svarupam* *Amṛtalata* 4 (1), May 67, 5 6

68 SATAVALEKAR, S D *Pracīna vaidika samayani svarajyapaddhati* (Gujarati) Sannistha Prakashan, Ahmedabad, 1967, 15

69. SATHE, S G. The Aitareya Brahmana and the Republic. *PEW* 19 (4), 435-441.

VBD III 13 17 .

70. SATYAKETU, Vidyamartanda *Pracīna bharatiya śasana vyavastha aur rajyasastra* (Hindi) 1962

71. SCHLERATH, B. *Das Konigtum in Rig-und Atharvaveda* (*Ein Beitrag zur indogermanischen Kulturgeschichte*) Franz Steiner · Abh für Kunde des Morgenlandes 33, 3, Wiesbaden, 1960, viii+173.

. (1) gods having only casual connection with lordship, (2) lordship over tribes, (3) lordship over the world, (4) kingship in conjunction with efficacy or forms of appearance of gods, (5) *rajā iva* (*na*), *raja hi*, (6) the setting up of king, (7) *samrāj svarāj*, (8) position of 'king verses' in the hymns, (9) kingship and water, (10) oath, (11) traces of Rajasūya in *RV* and *AV*, (12) stratification and unity of *RV* (*pancajana*=the people concerned+the peoples living in the four quarters root *yat*)

Rev J D M DERRETT, *JAOS* 81, 143 44, G DUMEZIL, *JA* 249, 427 30, R HAUSCHILD, *OLZ* 1964, 72 74, V PISANI, *Paideia* 19, 26 29, W P SCHMID, *IF* 69, 63 66, J C WRIGHT, *BSOAS* 24, 368

72 SCHNEIDER, U Asketenethik und Politik in Indien *Vom Frieden*, Hannover, *1967*, *233-252*

73 SHARMA, Hari Ram *Vedon aur sastron ka rastra dharma* (Hindi). *Saptasindhu* 12 (10), Oct 65, 56 63

74 SHARMA, J P. The question of *vidatha* in Vedic India *JRAS* 1965, 43-56

v had no tribal or national basis, it performed no rel or social or political functions for the entire political community, *v* sometimes prayed in bardic fashion for the victory of the tribe, women participated in its rel ceremonies and rites it took part in socio rel rituals such as wedding in the settlement, in short, *v* was a local congregation wh was largely responsible for performance of rel ceremonies see *VBD* III 79 27

75. SHARMA, J P *Republics in Ancient India, c 1500 B C -500 B C* E. J. Brill, Leiden, 1968, xviii+278.

author claims that no less than four different types of republic can be distinguished in Vedic period .discusses *vit*, *sabhā*, *samiti*,

vidatha (*sabha*=comparati ely small council ch efly composed of the most influential members of the community, *samiti*=a b gger assembly cons sting of the heads of famil es of the tr be) origin of republican tr bes of eastern India

Rev T Burrow *BSOAS* 34 416 17 (none of the supposed republ cs can be geograph cally ident fied) J W Spellman, *JAS* 30 712 13

76 Sharma R. S *Aspects of Political Ideas and Institu tions in Ancient India* Mot Ban Delhi, 1959, xiv+254 (Second revised and enlarged ed , 1968, 336+18)

VBD II 71 59

Rev (on first ed) J G de Casparis *JAOS* 81 432 34, J D M. Derrett *JRAS* 1961 154 55 J Filliozat *JESHO* 5 109 12, W Rau *ZDMG* 112 421 23, G Tucci *EW* 13 60, A K Warder *BSOAS* 24 369 70 (on second ed) R C Majumdar, *JIH* 46 299 303 J W Spellman *JAOS* 91 157

77 Sinha, B P Organisation of civil service in ancient India down to second century B C *PatUJ* 20 (1), Jan 65, 156 165

in early Ved c period kings of small tribal kingdoms ruled w th the help of such political assembl es as *sabha* and *sam ti* by later Ved c period some specific departments under separate heads had been organised

78 Sinha H N *The Development of Indian Polity* Asia Publ House, Bombay 1963, 589

from the Vedic age to the end of the Mughal period

Rev Amba Prasad *JIH* 43 314 15

79 Spellman John W Political implications of the king's *vetana* *JESHO* 5, 1962 314-317

the earl est taxat on concept in ancient India is of *bali* (*RV* X 173 6 III 4 3 *AV* III 29) free will offering to king *vetana* is not wages but fees it also means (obsolete) tr bute to the super or

80 Spellman John W *Political Theory of Ancient India A Study of Kingship from the earliest times to circa A D 300* OUP, 1964, xxiv+288

(1) *matsyanyaya* organic theory of state sacrificial theory of state, (2) scheme of gradation of k ng s divinity (illustrated by

graph); (3) 'elective principle' in kingship, (4) Ratnins of YV and *Brāhmaṇas* (they did not constitute a council or advisory body of king); Purohita; 'councils' and 'assemblies' of ancient India; (5) Ṛta and Dharma; (6) Asvamedha, *cakravartin*, etc... Rev. : A. D'COSTA, *Indica* 1, 209-10, J D. M DERRETT, *BSOAS* 28, 170-72; U. N. GHOSHAL, *JASBen* 6, 118-22, Norman D. PALMER, *JAS* 24, 533 34; L. SKURZAK, *OLZ* 1971, 287 89, F. WILHELM, *JESHO* 8, 109 10.

81. SRIVASTAVA, Saila. *Prācīna bhāratīya grāmya śasana ka pramukha adhikārī 'grāmaṇī'* (Hindi). *Śodhapatrikā* 22 (1), 1971, 19-26.

..Vedic evidence considered..

82. SRUTISILA SARMA. *Vaidika-rāṣṭraśāsanani.* *Amṛtalatā* 4 (1-4), 1967-68.

83. SURYAKANTA. *Vaidikī rājyavyavastha. GKP* 18 (1-2), 1965, 9-10.

84. SURYAPRAKASH SASTRI, R. *Vedesu rajanītiḥ.* VS, Tirupati, 1967, S 36-42.

85. TATACHARYA, A. Ramanuja. Political thoughts of the Vedas. VS, Tirupati, 1967, E 62-63.

. conception of democracy, kingship not despotic, adm units and executive staff; various forms of govt...

86. TATACHARYA, A. Ramanuja. *Vedakalina-janatantra-sthānani.* KSV Series 14, Tirupati, 1970.

87. TRIPATHI, Harihar Nath. *Pracīna bharata men rājya aur nyayapalikā sambandha* (Hindi). *Prajñā* 11 (1), Oct. 65, 98-107.

88. UDAYAVIRA SASTRI. *Rastra raksa ke vaidika varṇana* (Hindi). *Viśvambhara* 1 (4), 1963, 35-41.

89. UDAYAVIRA SASTRI. *Bharatīya sahitya men lokarājya-sambandhī vicara* (Hindi). *VJ* 14 (1), Mar. 65, 18-20.

90. VAJAPEYI, Raghavendra. *Śasanavidhana ke sandarbhon men 'arājaka'* (Hindi). *NPP* 67 (2), 1963, 154-160.

..distinction in ancient Indian polity bet. *matsyanyāya* and *arājaka*..

91 VAJAPEYI, Raghavendra *Barhaspatya rajatva siddhanta aur usake niyamaka tattva* (Hindi) *VJ* 12

serially

92 VAJAPEYI, Raghavendra *Pracina bharata men lokarajya kalpana evam svarupa* (Hindi) *VJ* 14 (1), Mar 65, 23 27

93 VARMA, V P. *Studies in Hindu Political Thought and its Metaphysical Foundations* Mot Ban, Delhi, 1959, iv+332+vii

3rd ed of *VBD* II 71 64

Rev E B *JAOS* 81, 462, J W SPELLMAN, *JRAS* 1961, 66

94 VARMA, V, P The element of values in ancient Hindu political thought *JBRS* 47, 1961, 336 ff

95 VARMA V P *Vaidika rajanitisastra ka darsanika vivecana* (Hindi) *Sarasvatī* 67 (1) 6, June 65, 441-443

Vedic political thought founded on *vratas* and *niyamas* two ideals of Vedic thought were *svarajyavāda* (*RV* I 84 10, 94, *YV* 20 7 8) and *viśovāda* (*YV* 20 25, *AV* XV 9 2, XIX 55 6, *ŚPBr* 13 2 9 2 6 (*visovāda*—balance bet. *kṣatrabala* and *brahma bala* emphasised)

96 VISHVAMITRA *Vaidikarajyasasanam kramavikasitam kim ? Amṛtalata* 4 (2), Aug 67, 64 69

97 VISVANATH *Rajya vyavasthaon ka kramika vikasa* (Hindi) *Vedavani* 19 (4), Feb 67, 7 10

98 WIJESEKERA, O H de A Ksatra Dharma and Raja-Dharma *K Motwani Fel Vol* (Satis Book Enterprise), Agra, 1970, 70 87

72. ECONOMIC LIFE

1 CHAUHAN, Shraddha *Rgveda men dhana kī parikalpana* (Hindi) Jodhpur Univ, 1970

doctoral diss. 28 words for *dhana* (*dhanan̄āmāni*) given in *Nighaṇṭu*, the subject discussed in the light of those words

2 CHHABRA, B Ch Gold through the ages *V R. Shashtabdya Fel Vol*, 1971, 304-313

. gold in Vedic period.

3. CHOUDHARY, Radhakrishna Ownership of land in ancient India. *PIHC* (27th Session), 118-119.

. Vedic period no land cd. be alienated without the consent of trf, 'ownership' was then no problem, traces of communal ownership, royal control of land never seriously called into question since the later Vedic period

4. CHOUDHARY, Radhakrishna Problems and methods of socio-economic history of ancient India in a new perspective *JBRS* 54, 1968, 76-126

5. " A co-operative economic system and Hindu idealism ". *BITCM*, Part I, 1964, 35-58.

. report of a seminar.

6. DARIAN, Steven G The economic history of the Ganges to the end of Gupta times. *JESHO* 13 (1), Jan 70, 62-87.

. even before Aryans, indications of life and activity along the Ganges, in the Ganges basin can be found remnants linking its inhabitants with Har civil, to the Rgvedic Aryan, G was the eastern limit of his consciousness, the word occurs twice in *RV* *TV* reveals intimate knowledge of fishing no indication of river trade with the lower Ganges valley in 9th cent B C (throughout Vedic period, Magadha was regarded as impure non Aryan region; Bengal not mentioned in Vedic times, in early *DS* and gramm treatises, land of Aryans still confined to upper Ganges valley)

7. FRYKENBERG, R. E (ed.) *Land Control and Social Structure in Indian History.*

Rev J GONDA, *CAJ* 13 (4), 320

8. GOPAL, Lallanji Ownership of agricultural land in ancient India. *JBRS* 46, 1960, 27-44. (Also in *JESHO* 4, 1961, 240-263).

evidence in Vedic period of the existence of private ownership of cultivated land ref to the measuring of fields and their being separated by strips (*khilya*), expressions like *urvarāpati*, *kṣetrasā*, *kṣetrapati* Apālā s ref to her father's field prayers for fertile fields and worthy progeny indicate private proprietorship *RV* (IV 18 5, V. 31. 6, X 1 18, XI 1 22), *TS* (II 2 1 2) *Ch. Up.* (VIII. 4 2 2) reflect sense of separate and independent fields

9. GOPAL, Lallanji. Organisation of industries in ancient India. *JIH* 42 (3), Dec. 64, 887 914.

. Panini confirms the existence of *balute* system in ancient India existence of guilds

10. GOPAL, Lallanji Economic groups and caste system in ancient India *JIH* 43 (3), 771-781

VBD III 66 47

11 GOPAL, Lallanji Economic pursuits in ancient Indian life. *Kaviraj Comm Vol.*, 1967, 405 417

Ṛgvedic Aryans did not subscribe to a pessimistic outlook on life that started in Up period

12 GOPAL, Lallanji Honey industry in ancient India. *Satkari Mukherji Fel Vol*, 1969, 255 262

the Vedic Aryans had a first hand knowledge of honey, *RV* VIII 4 8 speaks of honey which is *sāragha* (derived from bee)

13. JAIN, H M Right to property in ancient and mediaeval India. *Univ All Stud.* (Political Science Section), 1968.

RV, *Manusmṛti*, Epics—all convey the idea of private property .

14 KAPP, K William. *Hindu Culture, Economic Development, and Economic Planning in India A Collection of Essays.* Asia Publ House, Bombay, 1963, viii+228

acc to author it wd be wrong to say that "the core of Hindu metaphysics and moral theory sanctions only the persevering dedication of the beggar saint and the self sacrificing personality, if this were the case, Ind civil cd hardly have survived

Rev S K NANDY, *AA* 70, 142 43, L P VIDYARTHI, *ManI* 45, 257 59

15. KIRFEL, Willibald Fruhgeschichte des Eigentums in Altindien. *Anthropos* 60, 1965, 113-163

(1) ancient Indian legal lit *Saṁ*, *Br*, *DS*, (2) property right in Vedic period, (3) social structure, (4) Brahmacarin, etc, (5) family and inheritance, (6) sale and purchase, etc

16 MADAN MOHAN *Rsi dayananda aur sampatti para adhikara* (Hindi) *Vedavanī* 24 (5), Mar 72, 9-13

D 's views mainly based on Vedic texts

17. MAJUMDAR, R C. *Corporate Life in Ancient India.* FKLM, Calutta, 1969, xvi+391.

. 3rd ed.

Rev S S G, *Folklore* 11 (4), 153

18 MEDVEDEV, E M On the socio economic system of ancient India (Russ) *Narodiya Azii i Afriki* 1 6, 1966, 65-77

19 MISHRA, Vikas *Hinduism and Economic Growth* OUP, Bombay, 1962, vi+219

part I up to 1500 A D H. exercised its influence on Indian economy mainly thro its attitudes and its institutional features, e. g, asceticism, other worldliness, rel prejudice, caste system

20 MYLIUS, Klaus Die gesellschaftliche Entwicklung Indiens in jungvedischer Zeit nach den Sanskritquellen I Die Entwicklungsstand der Produktivkrafte *EAZ* 12, Berlin, 1971 171 197

picture of material social realities (800 540 B C) lit and arch evidence agriculture based on plough cultivation of cereals gradually outstripped animal husbandry, yet, the latter remained imp, hunting fishing, collecting still persisted, agrarian surplus product was only limited division of labour progressed emphasis on textile production and wood work extent of trade limited owing to village selfsufficiency and unreliability of transport, merchant class developed, scientific endeavours

21 PANDEY, R B Land problem in ancient India (from the earliest times to the second century B C) *Bharatī* 3, *1959-60*, 147-163

early Vedic period classification of various types of land family ownership of land, development in agricultural methods, relation ship bet 'land' and 'state' later Vedic period further developments re ownership and processes of utilization, *bali*=land tax, a new type of village system

22. PRAKASA RAO, M S. The Vedic economy VS, Tirupati, 1967, E 69-86

22A PURI, B N Irrigation and agricultural economy in ancient India *ABORI* 48-49, 1968, 383 390

see *VBD* III 78. 23

23 PUROHIT, Ramesh Chandra *Rgvedakalina bharata ke udyogavyapara* (Hindi) *VJ* 10 (9), Nov 61, 9-14

24 RAY, Vrajadeva Prasad *Aupanisadika bharata kī arthika sthiti* (Hindi) *VJ* 15 (11), Jan 67, 4-9, 12.

25 ROY CHOUDHURY, C From barter to gold coinage in ancient India CR 164 (2) Aug 62 119 126

co v as princ pal un t of value in Ved c times also metall c currency *n ṣka k ṛṣala ṣatamāna*

26 RUBEN, W (ed) *Die okonomische und soziale Entwicklung Indiens*

VBD II 72 9

Rev R N DANDEKAR *Erasmus* 1960 J D M DERRETT *JAOS* 81 144 45

27 RUBEN, W *Die gesellschaftliche Entwicklung im alten Indien I Die Entwicklung der Produktionsverhaltnisse im alten Indien* Akademie Verlag Berlin 1967 x+242

Introd Ind village commun ty the break ng gent le soc ety (1200 900 B C) the late Ved c slave o vner order (900 550 B C) discusses the Śudra problem

Rev Klaus MYLIUS *MIO* 15 (1) 176 180

28 RUBEN W Arische Hirten und vorarische Bauern im alten Indien *Das Verhaltnis der Bodenbauern und Viehzuchtern in historischer Sicht* (Veroff des Inst fur Orient forschung Deutsche Akad der Wiss zu Berlin, 69), 1968 51 62

29 SAHAY Shyam Bihari Land measurement in ancient India *Journal of Hist Res* 10, Ranchi, 1967 68 8 17

30 SHARMA R S Rate of interest in the Dharmasūtras *PIHC* (25th Session), 1964 78 85

31 SHARMA R S Kinds of interest in the Dharmaśāstra *PIHC* (26th Session) 1964, 121 130

32 SHARMA R S *Light on Early Indian Society and Economy* Manaktalas, Bombay 1966, ix+168

VBD III 65 69 acc to author l ist materal sm is tl e only sc ent fic approach to the invest gat on of tl e anc ent Indian social s ructure f nds traces of promiscu ty in anc ent Ind soc ety anci ent Ind economy was by no means stat c slow but steady improve ment n tl e means of product on

Rev J P SHARMA, JAS 26, 742-44

33. SIRCAR, D. C. (ed.). *Land system and feudalism in ancient India.* Univ. of Calcutta : CASAIHC, 1966, 139.

..S. D. SINGH, "Royal ownership of land in Vedic period"..

Rev. : BUDDHA PRAKASH, *Prāci* 4 (1), 349-52, A. K. MAJUMDAR, *Bh Vid.* 26, 58-64.

34. SRIVASTAVA, Balram. *Trade and Commerce in Ancient India from the earliest times to c. A. D. 300.* Chowkhamba Sk. Stud. 60, Varanasi, 1968, xii+346+10 plates+2 maps.

73. MISCELLANEOUS TOPICS.

1. AGEHANANDA BHARATI, Swami. Pilgrimage in the Indian tradition. *Hist. Rel.* 3 (1), 1963, 135-167.

2. AGNIHOTRI, Gururamapyare. *Vedon men goprakhyāti* (Hindi). *Savitā* 21 (9), Oct. 68, 209-211.

3. AIER, V. A. K. The cow in India. *KKT* 30 (8), June 67, 250-253.

4. ALSDORF, Ludwig. *Beiträge zur Geschichte von Vegetarismus und Rinderverehrung in Indien.* Franz Steiner Verlag (Akad. der Wiss. und der Lit. zu Mainz), Wiesbaden, 1962, 69.

..the concept of *ahimsā* (of the Jainas) not based on ethical ideas, but on a magico ritualistic dread of destroying life .emergence of non-violence is part of the all Indian rel. development and can't be credited to the reform rel. of Buddha and Jina origin of *ahimsā* and vegetarianism to be sought in pre-Aryan Indus civil. ..

Rev. : J. C. HEESTERMAN, *I-IJ* 9, 147-49; F. LÁSZLÓ, *Oriens* 17, 270-76, J. F. SPROCKHOFF, *ZDMG* 113, 385-86

5. AUBOYER, J. Jeux et jouets dans l'Inde ancienne. *Archeologia* 8, Jan. 66, 57-61+8 fig.

..sports and toys..

6. BAILEY, H. W. Madu – a contribution to the history of wine. *Zinbun-Kagaku-Kenkyusyo,* Kyoto Univ., 1954, 1-11.

- describes the spread of Old Ir. *madu*..

7. BENNETT, John W. On the cultural ecology of Indian cattle. *Current Anthropology* 8 (3), 1963, 251-253.

8 BETEILLE, A How modern are we? Illusion or reality *Times of India* (4 7-1968)

many spheres of social life in India still governed by trad. norms and values conceptions of hierarchy on wh trad caste system was based are carried over into many areas of modern social life, eco nomic disparities tied to rel values as both cause and consequence

9 BHIDE, V V A cock in the Vedic literature *SP*, 22 AIOC, 1965, 215 216

see *VBD* III 34 54 except in connection with Asvamedha, no ref to cock cock also ref to in ancillary texts of *RV* and in *AV* word *k kavāku* (=cock) variously interpreted by Yaska and others, word *kukkuṭa* rarely found in Ved c lit

10 BONGERT, Yvonne Reflexions sur le probleme de l esclavage dans l'Inde ancienne à propos de quelques ouvrages recents *BEFEO* 51, 1963, 143-194

11 BOSE, N K Conflict and its resolution in Hindu civili zation *J Dept Lett* (NS) 3, Cal Univ , 1960, 1 49

12 BROWN, W Norman The sanctity of cow in Hinduism *JMU* 28, Madras, Jan 57 29-49 (Also in *Economic Weekly* 16, 245-47, 249, 251, 253 55)

13 BROWN, W NORMAN La vache sacree dans la religion hindou *Annales Economies Societes Civilisations* 4, Paris, 1964, 643 664

see 12 above reasons for regarding cow as sacred (1) imp of cow and her products for Vedic sacrificial ritual, (2) figurative express ons on cow that have been taken afterwards in the r literal sense, (3) proscriptions aiming at protection of the Brahmin s cow from all kinds of superstitions (4) general frame of *ahiṁsā* doctrine, (5) involving the cow cult in the Mother India cult

14 BROWN, W Norman The Indian games of Pachisi, Chaupar, and Chausar *Expedition* 6 (3), 1964, 32 35

(use of both cubical and oblong d ce common in IV civil , Vedic game of dice)

15 CHAKRABORTI Haripada Disposal of the dead in anci ent India *PIHC* (29th Session), 1968, 59 60

Harappan burial of three types—complete fractional and post cremation *RV* and *AV* ind cate the prevalence of both burial

and cremation among Vedic Aryans (cremation adopted from IV civil. people)..

16. CHAKRAVARTY, D. K. Disposal of the dead in ancient Bengal. *PIHC* (29th Session), *1968, 42-59.*

. introd . ref to Vedic customs

17. CHAKRAVARTY, D. K. A note on the protohistoric burial urns. *PIHC* (31st Session), *1970, 40-46.* (Also in *MinI 51. 1,* 1971, 41-49).

..*RV* X. 18 mentions burial of the dead, R. P. CHANDA (quoting *Āśv GS* 4 5. 7 10) suggests that this refers to burial not of the uncremated body but of bone relics in a cinerary urn, author thinks, this is untenable, *Āśv GS* 4 5 7-10 mentions *kumbha* and *kumbhī*, *urns associated with protohist burials, either in the form* of a 'woman jar' or spouted bowls, represent the archetype female and can be associated with fertility cult

18. CHANANA, Dev Raj. *Slavery in Ancient India* People's Publ. House, New Delhi, 1960, xviii+203.

..English version of *VBD* II 73 13 (acc to C, slave=any human being who is under the absolute control of a master and is considered by the latter as his property) Ch 2 (15 25) deals with slavery in IV civil. and Vedic period (slavery had its origin in the *ethnic* distinctions of Ṛgvedic period, in the age of the epics these were superseded by *cultural* differences, wh. were finally overshadowed by *economic factors in the period of* Buddha and Kauṭilya).

Rev.: A. L. BASHAM, *BSOAS* 24, 368-69, I FIŠER, *Arch Or* 33, 521 23, A. D. PUSALKER, *ABORI* 42, 187-88, M. SCALIGERO, *EW* 12, 193, R. S. SHARMA, *JESHO* 2, 347 349.

19. CHATTOPADHYAYA, Amal Kumar. *Slavery in India.* An exhaustive study from the ancient times to the present. Nagarjun Press, Calcutta, 1962.

Rev: J SARMA, *ManI* 40 (4), 325.

20. CHATTOPADHYAYA, Aparna. Some references to animal hunting in ancient Sanskrit literature. *JAS Ben* 8 (2), Calcutta, 1966, 101-104.

. hunting in the life of Ṛgvedic Aryans..(*for livelihood, sport,* protection of the cattle)

21. CHAUBE, B N. *Veda aur gomamsa bhaksana* (Hindi). *Vedavani* 19 (7), May 67, 17-24, *GKP* 19 (9-11); *Vedavani* 20 (5), Mar. 68, 24-29

. (1) beef-eating prohibited in Vedic ritual, (2) acc. to Veda, cow must not be immolated

22 CHAUBE, B N *Yajña aur bhojana men mamsa* (Hindi). *GKP* 23 (3), 1970, 147-150

not allowed

23 CHAUDHURY, N C Beauty worshipped in the sacred cow. *The Statesman* (12 6-1965)

quoted from author s *The Continent of Circe* aesthetic aspect of cow protection..

24. CHOUDHARY, Radha Krishna Nature of slavery in ancient India *PIHC* (29th Session), 1968, p 73

no definite conclusion can be drawn on the strength of available evidence Śūdras and slaves often confused

25. DALMIA, J *Pracīna bharata men gomamsa—eka samīkṣā* (Hindi) Gita Press, Gorakhpur, 1970, 228

cow killing was never in vogue in India—even on sacred and ceremonial occasions..

Rev V M BEDEKAR, *ABORI* 51, 258-60

26. DALMIA, J. *A Review of Beef in Ancient India* Gita Press, Gorakhpur, 1971, 223.

. see 25 above

Rev. V M BEDEKAR, *ABORI* 52, 280-83, M. P PANDIT, *Ved. Kes* (April 71), 526 27

27. DANGE, Sadashiv A. Ketu or the war-banner in the Rgveda *JIH* 42 (2), Aug 64, 377-379

.war banner indicated the belief in the carrying of gods on the battlefield as protective deity

28. DANGE, Sadashiv A. Aspects of war in the Rgveda. *JIH* 44 (1), April 66, 125-138.

. divine leader, banner and Indra, ritual drink and offering, war and sacrifice, aspect of Ṛta

29 DAR, S N *Costumes of India and Pakistan A Histori cal and Cultural Study* 1969 xiv+244+142 plates

30 DAVE, Jasvanti H Ancestor worship an introduction to Sraddha Prakasa of Prthvicandra *JSNDTWU 2* Bombay, 1969, 75 99

origin and de elopment of Śraddha-cult concept of P trs in *RV* Agni Angirases Atharvans Bhrgus Navagvas, Dasagvas etc

31 DIVEKAR, H R. *Rgvede samtatimyamanam Sarada* 12 (1 3) 1970, 30-32

RV V 28 3 X. 85 23

32 DUMONT L , POCOCK D A first step *CIS* 4, 1960, 7 11

artha made subservient to *dharma*-political disunity for the sake of rel. supremacy (confirmed by the course of Ind hist. as a whole)

33 FABRI Charles *A History of Indian Dress, with illustra tions* Calcutta, 1960

34 FISER, I FISEROVA, O Beauty and cosmetics in ancient India *NO* 5 June 66, 92 94

from 3rd mill B C

35 FISER, I *Indian Erotics of the Oldest Period* Acta Univ Carolinae Philolog Monogr XIV Prague 1966 139

pre hist. per od *RV* period marr ed life sexual relations prost tution phall c worsh p Rg ed c *society prov ded ample* opportunities for the development of sexual relations tho on a *limited scale and at a rudimentary stage (author suggests* homo-sexual tendency in linga yoni venerat on) language ritual and speculat on

Rev J FILIPSKY *A ch Or* 36 509 12 U P SHAH *JOIB* 19 180 81 L STERNBACH *JAOS* 89 204 05 A Ja. SYRKIN *VDI 3* 165 68

36 FONTINOY C Les causes du suicide des veuves *René Fohalle Fel Vol* 1969 195 204

(n India and an ong ot er IE peoples) sentimental econom c juridical and rel

37 GELPKE, Rudolf *Vom Rausch in Orient und Okzident* Ernst Klett Verlag, Stuttgart, 1966, 288

drunkenness earthly and cosmic at the same time, in its cultural and literary manifestations meaning of ecstasy psychological and ontological— its ethical evaluation as well as phenomena and behaviour connected with it the trad East has integrated intoxication into its way of living has transformed its own experiences, due to various kinds of narcotics into art prose, and poetry

Rev G GLAESSER, *EW* 17, 333-35

38 GHURYE, G S , CHAPEKAR L N *Indian Sadhus* Popular Prakashan, Bombay, 1964, xi+260

reprint of *VBD* II 73 26

39 GHURYE, G S *Indian Costumes* (*bharatiya vesabhusa*) Popular Prakashan, 1966

revised second ed of *VBD* II 73 25

40 GOPAL Lallanji On slavery in ancient India *JAHRS* 27, 1961 62, 70 89

Dasa Dasyu in Veda

41 GOPALAN S Tradition–a social analysis *BITCM*, 1972, 138 144

42 GUPTA, S P Burial customs in ancient India (based mainly on archaeological evidence) *JBRS* 46, 1960 84-102

IV civil. Vedic *AV* ref to *paropta* (=cast away) *ŚPBr* to *uddhita* (=exposed) *ŚPBr* also prescribes raising of a memorial a long time after death

43 GUPTA, Sudhir Kumar *Sura* (Hindi) *Aryavarta*, Gwalior, July 63

surā (wine is condemned), *surā* (=food juice) is commended, the word has various other senses in the Veda

43A HARA, Minoru Pearls in Sanskrit literature 167-182
ref in Ved. lit. ornaments confer magical benefit

44 HORSCH, P Soziologisches zur altindischen Namenkunde *As Stud* 18-19, 1965, 227-246

format on of names towards the end of Vedic period formation of names w th mother s name (instead of father s) found in strictly conservat ve patriarchal Brahmana families in Vedic times these types are exceptional more frequent in later Up time limited to a school of teachers wh belonged to *ŚYV* (*Śūdra* concub nes taken by Brahmaṇas format on of names from *mother s names e g Gautam putra intended to assert pure* birth from Brahmana mothers)

45 ILYIN, G F Basic problems of slavery in ancient India (Russ) *IKDI*, Moscow, 1963, 118 161

46 INDRA *Ideologies of War and Peace in Ancient India* VIS 7, Hoshiarpur, 1963, xi+192

47 JAYADATTA *Vaidika samskṛti men gau tatha asva ka mahattva* (Hindi) *GKP* 21 (4), Feb 69 21 24

go ref to in *RV* 723 *YV* 97 *SV* 180 *AV* 331 (total 1331 times) *aśva* in *RV* 409 *YV* 65 *SV* 40 *AV* 82 (total 596 times)

48 JAYADEVA *Vaidika vanmaya men gohatya ya gorakṣa* (Hindi) *GKP* 23 (3) 142 146, (5) 221 225

serially Vedic texts against *gohatya*

49 JHA, Naresh *Pracinabharate mallayuddha vijnanam* *Sūr* 47

serially *mallavidya* in Vedic times *RV* I 8 2 V 58 4 VIII 20 20 *AV* XX. 0 18 etc

50 JHALA, Shankar Simha *Pura ion men pracina bharatiya rajaon ke namakarana ka vaisisiya* (Hindi) *Sodhapatrika* 18 (4), 1967, 42 57

51 JOG, K. P *Vedatila naukayana* (Marathi) *Dipavali*, Bombay, April 66, 24 25

52 JOSHI, S B *Holastakopanisad* (*vedapurvakalina acara-sampradayavara prakasa padanara maulika purava*) (Marathi) *Navabharata* 22 (3), Dec 68, 61 62

ref *VBD* III 21 22

53 KANKAR, N K *Yaj iopavita vijnanam* *Samvid* 2 (1 2), 1965, 52-56

SPBr 2 Prajapatyayajña (*de a yajnopa it no ll a*)—

54. KAWAMURA, K On the process from the state of *bala* to the state of *arya* (Jap) *JIBS* 8 (2), 1960, 526-528

55 KSIRASAGAR, V K *Vedatıla yuddhasukte anı psychological warfare* (Marathı) *Navabharata* 20 (4), Jan 67, 17-21

56 KRISHNAMURTHY, K Dıce play and ıts archaeologıcal corroboratıon at Nagarjunakonda, Andhra Pradesh *OHRJ* 10 (1 2), Bhubaneshwar, 1961, 1-4

Vedıc ref to dıce

57 KRISHNAMURTHY, K Festıvals of ancıent Indıa as gleaned from the Indıan lıterature *JAHRS* 29 (1-2), 1963 64, 40-47

sama a ın *RV* ın the Sutra perıod, the most favoured festıval was Mahāvrata ref ın Paṇını

57A KRISHNAMURTHY, K Antıqueness of forts ın Indıa *JAHRS* 30, 1964 65, 1-10

Ved c ref (ref to B C DUTT s *Town Plannıng ın Ancıent Ind a*)

58 KUNJUNNI RAJA, K Games, sports, and amusements ın the Vedıc age VS, Tırupatı, 1967, E 92 98

59 LOSCH, H Kuh *Rel ın Geschıchte und Gegenwart*, Vol 4, 86

comparıson of the unıverse wıth co v (*RV* I 15 3, VIII 90 15, X 11 1) legacy from IE tımes, e g Scandanavıan Audumla

60 MAITHANI, B R Lotus ın ancıent Indıan culture *I AC* 18 (3), July 69, 3 10

ref ın *RV* (V 78 7, VI 16 13 X 142 8 etc)

61 MAJUMDAR Bımal Kantı *The Mılıtary System ın Ancıent Indıa* FKLM, Calcutta, 1960, xvı+168

revısed second ed of *VBD* II 73 35

Rev B J PATERSON, *AO* 26 214 15

62 MAJUMDAR, R C Navy ın ancıent Indıa *I-AC* 19 (3), July 70.

63. MARGABANDHU, C. The disposal of the dead in ancient India. *JAHRS* 31, 1965-66, 179-210.

64. MARGUL, Tedeusz. Present-day worship of the cow in India. *Numen* 15 (1), Feb 68, 63-80.

> ..India never practised general zoolatry, adopted the hierarchical approach : worship of a small no of animals, cow takes the supreme place..no restraint on cow slaughter in Veda, nor proscription of cow meat, nor reluctance to use calf-skin cow in mythology ; Earth-cow Nutrix concept .

65. MISHRA, Lakshmi Chandra. *Vaidika yuga ke arya jīvana kī abhilasaen* (Hindi). *Viśvambhara* 6 (3), 1970, 7-8.

66 MUKERJEE, Sandhya. Slave trade in ancient India. *ISPP* 8, 1966-67, 211-214.

> . no ref. to slave trade either in the Veda or in the early *DS* .

67. MYLIUS, Klaus. Gab es Städte im jungvedischen Indien? *EAZ* 10 (1), 1969, 33-39.

> . see 92 below..

68. MYLIUS, Klaus. Nochmals zur Problematik der jungvedischen Stadt. *EAZ* 11 (1), 1970, 70-72

> ..apropos 92 below..see 82 A below.

69. "Mystical tradition and contemporary society". *BITCM* 2, 1969, 65-134.

> . report of a Seminar .

70. NASENKO, Y. P. On the Hindu sacred marks. *NAIA* 1-6, 1966, 200-203.

71. OM PRAKASH. *Food and Drinks in Ancient India from the earliest times to c. 1200 A. D.* Mun. Man, Delhi, 1961, xxiii+341

> Rev F R ALLCHIN, *BSOAS* 26, 1963, J FILLIOZAT, *JA* 250, 405, K. FISCHER, *OLZ* (1964), 180-31

72. OPPERT, Gustav Solomon *On the Weapons, Army Organisation and Political Maxims of the ancient Hindus with special reference to gunpowder and firearms* New Order Book Co, Ahmedabad, 1967, 162.

73. PANCHOLI, Badriprasad. *Rāṣṭra-rakṣā : vicāra aur vyavahāra* (Hindi). *VJ* 16 (1), Mar. 67, 7-12.

..particularly from the Vedic pt. of view..

74. PANDEYA, Rama Narayan Datt. *Vedon aur upaniṣadon men māṁsabhakṣaṇa aur aślīlatā nahīn hain* (Hindi). *Kalyāṇa* 23 (1), Jan. 68, 227 ff.

75. PANDEYA, Shyamalata. *Vaidika senā* (Hindi). *Tripathagā* 10 (1), Oct. 64, 33-40.

76. PANDEYA, Shyamalata. *Ṛgvedika yuddha* (Hindi). *Tripathagā* 10 (7), April 65, 25-29.

..also reprinted in *Tripathagā* 11 (3), Dec. 65, 33-38, under the title " Vaidika yuddha " (Hindi), with additional foot-notes and illustrations..

77. PANDIT, M. P. Guru-śiṣya tradition. *Pr. Bh.* 67, July 63, 387-393.

..*RV* X. 32 7, *Ch Up.* VI. 14. 21. *śikṣā guru* and *dīkṣā guru*..

78. PANT, Gayatrinath. *Bhāratīya talavāra : udbhava aur vikāsa* (Hindi). *Marubhāratī* 12 (2), Pilani, July 64, 54-68.

..sword used in India in 2500 B. C.; copper swords excavated from Hardoi and Vidhur; imp. of sword clearly recognised by people of iron age..

79. PARMAR, Vrajamohan Singh. *Prācīna bhārata men śava visarjana* (Hindi). *Sodhapatrikā* 14 (3), July 63, 230-232.

80. PATIL, G. M. *Pracīna bhāratātīla samājakalyāṇa yojanā* (Marathi). *Navabhārata* 17 (7), April 64, 24-28.

..water-schemes in *RV* (III 45. 3; VII. 49. 2)..

81. PATKAR, M. M. The role of gambling in ancient Indian society and some Sanskrit words pertaining to the game. *VIJ* 1 (1), Mar. 63, 141-143.

..*akṣa*, popular in Vedic period..considers words like *kṛta*, *tretā*, *dvāpara*, *āskanda* (*kali*)..

82. PAUL, Harendra Chandra. Horse—its significances or symbolic imageries. *SP*, 22 AIOC, 1965, 133-134.

..*aśva*, *vājin*..

82A PESCHEL, Karl Diskussionsbemerkungen zu RITSCHL und SCHETELICH *EAZ* 11, p 69

> apropos 92 below (tone of the two authors is overpolemic) seems to support 67 above (defence factor mentioned by M. is quite relevant)

83 PURI, Baij Nath *Cities of Ancient India* Meenakshi Prakashan, Meerut, 1966 x+176

84 RADHAKRISHNA *Ratha ka svarupa evam usaka sastriya vivecana* (Hindi) *VJ* 16 (7) Sept 67, 23 26

> Vedic chariot

85 RADHA MOHAN *Kya vaidika kala men gomamsa khaya jata tha?* (Hindi) Arya Samaj Tract Section, Prayag, 18

> *No*

86 RAGLAN *The Temple and House* Routledge and Kegan Paul, London, 1964, 216

> *houses—both among the savages and the civilised—originated not as shelters but as cosmic buildings in which cosmic rituals particularly the sacred marriage of earth and sky were performed house shapes changed from round to square with changing ideas about the shape of the cosmos sacredness of the house in the early civilisations of the Ancient East*
>
> Rev K. GURU DUTT *AP* (Dec 64) 565

87 RAMASURUPA *Bharatiya samskrti aur jivadaya* (Hindi) *VJ* 16 (12), Feb 68 14 17

> *YV* 36 8 18

88 RAM GOPAL, Sastri *Yuddha aur śanti para rsiyon ke vicara* (Hindi) *Vedavani* 15 (7) 3 7, (8) 18 19

89 RAO S R Shipping in ancient India (from the earliest times to 600 A D) *Vivekananda Mem Comm Vol* Madras 1970, 83 107

> Vedic evidence proto hist period Lothal evidence

90 RAY Govind Chandra *Vaidikayuga ke bharatiya abhusana* (Hindi) Chowkhamba Varanasi

91 RAY Vrajendra Prasad *Aupanisadika sisu samposana paddhati* (Hindi) *VJ* 15 (2) April 66 17 19

92. RITSCHL, Eva, SCHETELICH, Maria Gab es Stadte im jungvedischen Indien? *EAZ* 11 1970, 67-72

apropos 67 above au hors insist that archaeolog cal material has to be taken into account Aryans did not themselves establish any towns at this stage of their cultural development took over some towns of the Pre Aryans see 63 and 82 A above

93 ROY R L Social position of music and musicians in India *IAC* 11 (3), Jan 63 233 241

occupat onal names for h ghly specialised professional musicians *tala a v ṇāvāda dundubhyāghāta* mus c and its rel. imp

94 RUBEN W *Die Lage der Sklaven*

VBD II 73 44

Rev M MAYRHOFER *Hist Zeitschrift* 186 344-45

95 RUBEN, W Zur Forschungsproblematik in den Gesellschaftswissenschaften Dargelegt am Beispiel der Indienkunde *Das Hochschulwesen* 11 (1) Berlin 1963 30 37

96 RUDOLF Lloyd I and Susanne Hoeber *The Modernity of Tradition* (Political development in India) Univ of Chicago Press, 1967, x+306

trad and modern ty are continuous rather than separated by an abyss d alect cally rather than dichotomously related the components of new men may exist among the old , it is not always necessary for new men to be the progenitors or creators of a modern economy or pol ty this s brought out thro the study of 3 aspects of Ind a s soc al cultural trad caste revered role of the truth seeker w th h s charismatic power and char and function of Hindu law both in its h gh and low aspects

Rev P H ASHBY *JAOS* 89 791 92

97 SAHAY Shyam Bihari Weights and measures in ancient India *J Hist Res* 8 (1) Ranchi, Aug 65 50 58

Vedic ref. disco ery of systemat cally graded we ght stones and scales from var ous Harappan s tes

98 SANKALIA H D The cow slaughter in history *Seminar* 93 May 67, 12-16

99 SARMA I Karthikeya The ancient game of cock fight in India *QJMS* 54 (4) Jan 64 113 120

YV and *MBh* seem to ref to fighting cocks

100. SATINDRA CANDRA *Aryanam namasamskrtih SSPP* 51 (10), Feb 69, 217 227

ref to *GS*

101 SATYANARAYANA, D Bow and arrow in the Rgveda. *TTDJ* 18 (1), Tirupati, Jan 66, 19 24

bow and arrow chief weapon in *RV* description and method of preparation of bow and arrow

102 SCHELLER, M Zum Aufsatz ' Soziologishes zur altindischen Namenkunde " *As Stud* 20, 1967, p 123

apropos 44 above Vatsīputra may be translated as " a son of *a* Vatsī ", not of any specific individual Vatsi

103 SCHLINGLOFF, Dieter *Die altindische Stadt Eine vergleichende Untersuchung* Franz Steiner (Mainz Akad der Wiss und der Lit), Wiesbaden, 1969, 67+29 ill

correlates the extensive arch researches in the field of ancient town planning and the Sanskrit texts on the subject excavation of 17 ancient cities discussed

Rev H. BERGER *Mundus* 8 (2), 144 G GLAESSER, *EW* 21, 178 82

104 SHARMA, B R Vedic Aryans and sea voyage VS, Tirupati, 1967, E 104-110 (Hindi version, " Vaidika Arya tatha samudra yatra," *VJ* 20, 1972, 182 188)

evidence from *RV* discusses the words *samudra arnava* Ṛgvedic evidence establishes knowledge of sea ref to sea wealth and sea going ships ship building and marine trade

105 SHARMA, Krishnalal *Vaidika sahitya men śakuna evam adbhuta ghatanaen* (Hindi) Sudan Prakashan, Saharanpur, 1970, 6+6+4+327

omen, portents prodigies in Vedic lit gives extracts re *śakuna*, etc, from *Sadvimśa Br.*, *Kauśika Sutra* and other *GS*

Rev K. V *SARMA*, *VIJ* 9, 430-32

106 SHARMA, R S Material background of Vedic warfare *JESHO* 9, 1966, 302-307

(rev article on 111 below) tries to correlate tools and weapons mentioned in Vedic texts to those unearthed in arch excava

tions comparison with pre Aryan and West Asian Aryan military developments

107 SHUKLA, L G *Bharatiyam yuddhaśastram* *Surabharatī* 9, 1971, 71 75

108 SIDDHANTASASTRI, Ravindra Kumar *Vedesu gohatya pratisedhah* *Pranava parijatah* 14 (9), 1972 139 143

punishment to cow killer (*AV* I 16 4) *RV* VIII 101 15 glorifies cow also VIII 86 14

109 SINGH, A N Nature and trend of urbanization in India *Prajña* 15 (2), Mar 70, 123 130

110 SINGH, Sarva Daman The Vedas and war justification or apology? *SP*, 26 ICO, 1964, 238 239

Vedic Aryans needed little apology and sought moral justification for the extermination of non Aryan foes (non worship of Vedic gods)

111 SINGH, Sarva Daman *Ancient Indian Warfare with special reference to the Vedic Period* E J Brill, Leiden, 1965, xiv+203+illustr

considers technical juristic, sociological and ethical aspects 8 chh infantry chariots horse and cavalry elephants, arms and armour forts and fortifications order and organization, ethics of war (correlates to IV civil) see 106 above

Rev T BURROW *JRAS* 1967 169 J BURTON PAGE, *BSOAS* 29 (2) 398 99 J MEHLING *OLZ* 63 (1968) 492 93 J P SHARMA *JAS* 25 579 80 J W SPELLMAN *JAOS* 89 669 70, Friedrich WILHELM *ZDMG* 121 205

112 SIVAPUJANASIMHA *Vaidika granthon men yajnopavita ki carca* (Hindi) *Vedavani* 16 (1), Nov 63, 68 80

y used in Vedic times

113 SIVAPUJANASIMHA *Pracinakala men 'upanah' va 'kesavesa'* (Hindi) *Vedavani* 17 (2) Dec 64 31 33

114 SKORKOWSKI, E Das Auftreten des Pferdes im alten Orient *Saugetierkdl Mitt* 15 (1), 1967, 1 6

115 SRIVASTAVA, Balram *Pracina bharata men 'tula' aur 'mana'* (Hindi) *NPP* 67 (2) 1963, 131-138

see 117 below

116 SRIVASTAVA, Balram Balances in ancient India *VIJ* 2 (1), Mar 64, 131-134

117 SRIVASTAVA, Balram A note on balances in ancient India *from the earliest times to 3rd century A D PAIOC* (21st Session) 2 (1), 311-314 (Also in *SP*, 21 AIOC, 1961, p 206)

lit. ref to *tula* occurs for the first time in *VS*

118 SRIVASTAVA, Mahendra Pratap *Veda aur mahabharata men gomansa bhaksana ka vidhana nahin* (Hindi) *Vedavani* 19 (10), Aug 67, 16-18

cow—*dhānā*, calf=*tula* (*AV* XVIII. 4 32) the word *go* does not always mean cow, it has various senses

119 SUBRAHMANYA SASTRI G *Kim nasikabhusanani bharatiyasamskrtyanugrhitani ? Sur* 47 (1), Jan 71, p 22

use of nose ring by sacrificer s wife in Vedic ritual

120 SURYANARAYANA *Bharate dasapratha Visva-Samskrtam* 4 (1), Nov 66, 52 68

121 THAKUR, Upendra *The History of Suicide in India* Mun Man, Delhi, 1963, xviii+229

from Vedic times to the present

Rev D LORENZEN, *JESHO* 7, 323 24, G TUCCI, *EW* 18 229

122 THAPAR, Romila Human rights in perspective the Hindu and Buddhist traditions *Intern Social Science Journal* 18, 1966, 31-40

123 THAPAR, Romila Presidential address Ancient India *PIHC* (31st Session), 1970, 15-39

study of society in ancient India (2500 B C—500 B C.), particularly northern India arch presents a large variety of cultures none of wh can be identified as specifically Aryan ref to migration in *RV* I 30 9, 36 18, VIII 6 46 VI 45 1 Rgvedic society essentially pre urban with a copper and possibly iron technology later Vedic society agrarian culm at ng in a series of urban centres neither massive invasion by nor massive migration of Aryans reason for movement away from Indus valley was break down of Harappan economy spread of Indo Aryan to be understood in the light of inter relationship bet. lg and society

caste may have been a pre Aryan system wh was reconstituted somewhat, and described in later Vedic lit *itihāsapurāṇa* trad

124. THIEME, P Chess and backgammon (tric-trac) in Sanskrit literature *W N Brown Fel Vol*, 1962, 204-216

Panini 5 2 9 (Pat 's *Mahābhāṣya* on it) Pat seems to be referring to chess chess as old as Paṇini

125 TRIPATHI, Harihar Nath *Bharatīya paramparā men yuddha aur usaka adhara* (Hindi) *Parisad-Patrika* 3 (1), Patna, April 63, 86-90

(in *RV* VII 104, war is said to be the origin of human civilization)

126 TRIVEDI, Ram Govind *Rgvediya vastrabhūsana* (Hindi). *Tripathaga* 10 (9), June 65, 17-21

127 UPADHYAYA, Suresh *Rgvede vastravicarah Samvid* 1 (1), Aug 64, 68-75

vastra vasana suvasana, etc mentioned in *Saṁ* , also *vāyūdha, drāpi, atka, śamulya* weaving is ref to

128 URSEKAR, H S War machine in ancient India *JBomU* (NS) 33 (2), Sept 64 (1966), 119-127 (Also in *SP*, 26 ICO, 1964, 259-60 , *BJ* 14 1, 13 8. 67, 208-219)

129 VAJAPEYI, Raghavendra *Pracina bharatīya yuddha darśana* (Hindi) *VJ* 13 (12), Feb 65, 9-15.

130 VASISTHA, Ram Saran *Dana ka mahima* (Hindi) *Śasvatavanī* 2 (6), June 67, 27-30 , 32

Vedic ref

131. VIDYALAMKAR, A K *Ratha ka aviskara aur nirmana* (Hindi) *Saptasindhu* 13 (8), Aug 66, 26 33

use by Vedic Aryans

132. VIDYAKUMAR. *Pracina bharatiya samskrti men manoramjana ka sthana* (Hindi). *Śodhapatrika* 21 (4). 1970, 47-52

proto hist and Vedic evidence

133 WAGENVOORT, Hendrik Zur magischen Bedeutung des Schwanzes *Innsbruker Beitrage zur Kulturwissenschaft* 7 8, 1961, 173-187,

134. WIJESEKERA, O. H. de A. The discus as a weapon in the early Vedic period. *PAIOC* (18th Session), 1955.

135. WIJESEKERA, O. H. de A. Discoid weapons in ancient India. A study of Vedic *cakra*, *pavi*, and *ksurapavi*. *ALB* 25, 1961, 250-267.

. see 134 above .*cakra*=a sharp-edged, circular metallic weapon of attack; *pavi*=quoit..

136. YAJNAVALKYA, Brahmacari. *Dhīro dhairyena vijaya tetamām*. *GKP* 22 (6), 1970, 254-258.

..imp of *dhairya* : Vedic texts

137. YUDHISTHIRA, Mimamsaka. *Kya ārya gomamsa khāte the*? (Hindi). *Vedavani* 19 (4), Feb. 67, 2-4.

. controverts the view of DHARMENDRA NATH SASTRI that *goghna*= the guest for whom a cow is killed (cf *dāśagoghnau saṁpradāne* : 3. 4 72) acc to Y, *han=gati* or *prapti* see *VBD* III 79, 344..

XV. ARTS AND SCIENCES

74. FINE ARTS AND CRAFTS : WRITING.

1. AGRAWALA, V. S. *Studies in Indian Art*. Vishwavidyalaya Prakashan, Varanasi, 1966.

..collection of 45 papers..IV art, etc .. citations from Vedic texts..

2. AUBOYER, J. Introduction à l'étude de l'art de l'Inde. IsMEO : Serie Orientale Roma 31, 1965, 138+23 fig.+73 pl.

. genesis and evolution of plastic art in India..

Rev. : H. GOETZ, *EW* 16, 339.

3. BAKTAY, Ervin. *Die Kunst Indiens*. "Terra" Verlag, Budapest, 1963, 496+443 photographs+6 pl.

Rev . F. D K. BOSCH, *Bibl. Or.* 22, 193 94.

4. BANERJEA, J. N. *The Development of Hindu Iconography*.

..*VBD* II. 74. 7..

Rev. : J. M. ROSENFIELD, *JAOS* 81, 166-68.

5 CHAKRAVARTY D K Some reflections on the Torana motif in the early Indian art *PIHC* (28th Session), 1966, 24-31

ref in *SPBr* to the erect on of sepulchral mounds , origin of later custom of erecting four *toranas* on four sides of Buddhist stupas to be traced back to *ŚPBr* ritual

6 CHATTERJI Priya *Le musica classica indiana* Milan, 1959, 82+29 illustr

mus c l nked up rel gios ty and civil zat on in India Vedic epoch

Rev M SCALIGERO *EW* 11 287

7 CIRLOT, J E *Towards the Understanding of Indian Art A Dictionary of Symbols* Routledge and Kegan Paul, London

Rev W G ARCHER *Marg* 16 (2) v vi

8 DANIÉLOU, A La théorie metaphysique du verbe et son application dans le langage et la musique *Approaches de l Inde*, Les Cahiers du Sud, Paris, 1949, 151-166

9 DESHPANDE G T Evidence of writing in the Vedic age *NUJ* 16 (2) April 66 p 254

Panini (III 2 21) *lip kara* and *libikara* *Ait Ār* V 3 3 clearly ref to written mss

10 DONGERKERY Kamala *Jewelry and Personal Adornment in India* ICCR, New Delhi, 1971, 77

from 3500 B C to the present day

11 FEVRIER, James G *Histoire de l ecriture* Payot (Bibl Hist), Paris 1959 616+135 illustr

Rev J FRIEDRICH *Krat* 5 208 09

12 FILLIOZAT J Les ecritures indiennes Le monde indien et son système graphique *L ecriture et la psych des peuples*, Colin, Paris, 1963 147 166

13 FISCHER Klaus *Schopfungen indischer Kunst* (Von den fruhesten Bauten und Bildern bis zum mittelalterischen Tempel) Du Mont Schauberg, 1959, 412+illustr and pl

Rev H G FRANZ *ZDMG* 112 423 26 S LIENHARD, *OLZ* 1964, 597 99,

14 FISCHER, Klaus Alte und neue Kunst im geistigen Austausch von Ost und West Von den Ruinen in Mohenjo Daro bis zur Kunstschule von Dacca *Zeitschrift fur Kulturaustausch uber Pakistan* 18 (2-3), 1968, 129 137

15 FRIEDRICH, J *Geschichte der Schrift unter besonderer Berücksichtigung ihrer geistigen Entwicklung* Carl Winter Universitats verlag, Heidelberg, 1966, 408+illustr

> considers among other things Indus script and other Indian scripts
>
> Rev J FEVRIER, *JA* 255, 261 62 G CLAESSER, *EW* 18 418 22, W ROLLIG, *ZDMG* 120, 167 70, A. SCHMITT, *IF* 72 308-10

16 GANGOLY, O C Vedic painting A study based on a series of Vedic sages, derived from a rare manuscript in Japan Calcutta, 1956

17 GELB, I J *A Study of Writing The Foundation of Grammatology* Univ of Chicago Press, 1952, 15+295+95 illustr

> *VBD* II 74 18 (German transl by R. VORETZSCH *Von der Keilschrift zum Alphabet Grundlagen einer Schriftwissenschaft*, Kohlhammer Stuttgart, 1958, 291+95 illustr)
>
> Rev J FRIEDRICH, *Krat* 4, 147 151

18 GHOSH, U N A prehistoric event in diffusion of Indian culture *I-AC* 18 (3), July 69, 11-16

> writing in west Asia and in India *gopāya mām* says Vidyā does it imply 'thro writing'? Mahesvara as inventor of *akṣara* system (acc to Pāṇini)

19 GOEPPER, R ; AUBOYER, J *Schatze der Weltkunst*, Band 5 *Der Ferne Osten* Indien und Sudostasien (von J A), China, Korea und Japan (von R G) Bertelsmann Kunstverlag, Gütersloh, 1968, 176+numerous illustr

> J A. deals, among other things, with prehist and primitive period of Indian art
>
> Rev H HAMMITZSCH, *Mundus* 6 (1), 15 16

20 GOETZ, H *Indien . Funf Jahrtausende indischer Kunst.* Holle Verlag, Baden Baden, 1959, 268+illustr (Also English version . *India Five Thousand Years of Indian Art*, Baden-Baden,

1959, 275, French Version *Inde, cinq millenaires d'art*, A Michel, Paris, 267, 5th ed of German original, 1968, 290+68 illustr)

ch 1 ' Beginnings of Ind art (Har and M D)

Rev (German ed) H G FRANZ, *ZDMG* 112 423 26, H KUHN, *IPEK* 20 118 G TUCCI *EW* 11 277 78, (English ed) A MUSTAFI *M in I* 41, 79 W SPINK, *JAOS* 82, 436 37, P C SWANN, *As Rev* 56 159 60

21 GOETZ, H Das Tier in der indischen Kunst *Studium Generale* 20 (2), Heidelberg, 1967, 116-128

22 HARLE, J C Two images of Agni and Yajñapurusa in South India *JRAS* 1962, 1 17

YP of the so called Sundara Pandeya *gopura* of the Jambukesvara temple near Trichy represents both Agni and YP (ref *RV* IV 58 3)

23 JENSEN, Hans Die Schrift in Vergangenheit und Gegen wart Deutscher Verlag der Wiss , Berlin, 1958, 584+illustr

second enlarged ed

Rev. J FRIEDRICH *Krat* 4, 147 51

24 JENSEN, Hans *Sign, Symbol, and Script An Account of Man's Efforts to Write* George Allen and Unwin, London, 1970, 613+588 fig

(transl of 23 above by George UNWIN 3rd revised and enla rged ed) ch XII Indian group of scripts

25 KANTILAL The evolution of composite figures in Indian sculpture *SP*, 23 AIOC, 1966, p 46

(1) the Harappan phase (2) Ṛgvedic and Purāṇic trad

26 KASHIKAR, C G Pottery in the Vedic literature *IJHS* 4 (1-2), 1970, 15 26

27 VAN LOHUIZEN DE LEEUW, J E Kunst und Archaologie Band II Indisches Asien I Indien *Handbuch der Orientalistik* Siebente Abteilung, E J Brill, Leiden, 1970

28 MANI, V R Musical instruments of ancient India *BITCM*, 2, 1965, 255 259

Vedic ref v ṇā in *RV* and later *Saṁ*

29 MAURY, Curt. *Folk Origins of Indian Art.* Columbia Univ. Press, 1969, vii+245+16 plates

. author examines most of the cults of popular Hinduism, acc to him, 'for millenia, the Divine Feminine was man s absolute sovereign' theriotheism antedates Aryan invasion elephant s established sanctity among the peoples found by the Aryans when they entered India Ganapati a pre Aryan god mystique of the Serpent Power has pervaded every aspect of Indian rel defeat of snakes, as formalized in Indra Vṛtra myth, represents the defeat of earlier Divine Feminine by "the male godhead of the new rel.

Rev J R MARR, *BSOAS* 35, 382 84

30. MODE, Heinz *Die Frau in der indischen Kunst* Verlag Anton Schroll, Wien, 1970, 184+120 ill

ch 1 "heavenly woman' (various aspects of female deities in India considers a few prototypes)

31. MOOKERJEE, Ajit *The Arts of India from Pre historic to Modern Times* Charles E Tuttle Co, 1966, 152+ill.

Rev W BEGLEY, *JAS* 26, 514 16

32 MOTI CHANDRA *Costumes and Textile of Ancient India.* Oriental Publishers, Delhi, 1972, 350+100 illustr.

from third mill B C to 13th cent A D

33. MUKERJEE, Radhakamal *The Flowering of Indian Art: the growth and spread of a civilization* Asia Publ House, London, 1964, xv+303+64 pl

(Ind art expresses the absolute, transcendental values of metaphysics and myth, it reflects cosmic immensities) ch 2 art and rel. of IV civil

34. NOWOTNY, F Schriftsysteme in Indien *SG* 20 (9), 1967, 527-547

35 PAL, M K Technology of some of the important traditional crafts in ancient and mediaeval India *Folklore* 11 (2), Calcutta, 1970, 56-73

36 PARIKH, Rasiklal C *Rgvedadiman vastukala* (Gujarati) *Svadhyaya* 1, 1963 64, 61-79

37 PATHAK, Vishwambhar Saran *Brahmi athava brahmi-vaidika bhasa aur lipi* (Hindi) *Madhyabharati* 2 (2), Sagar, 1959, 13 16

ref to *brahm* in *RV* IX 33 5 6

38 RAMACHARI, C Taksan and similar artisans in the Astadhyayi *Mys Or* 1 (2), 1968 105 114

these artisans are connected with the Vedic and Puranic Tvaṣṭr, Ṛbhus, and Visvakarman on the one hand and the architects like Takṣaka, Vardhaki and Sthapati of the Silpasastra rather than with Sudhanvan of *Manusmṛti* and Rathakara of *Yajnavalkyasmṛti*

39 RAU, Heimo *Die Kunst Indiens bis zum Islam* Hans E Günther Verlag, Stuttgart 1958, 64+110 illustr (Reprint in 1965)

Rev H G FRANZ *ZDMG* 112 423 26

40 RAU, Wilhelm *Weben und Flechten im vedischen Indien* Verlag der Akademie Mainz 1971, 40

Saṁ Br and *Up* ref to raw materials used, techniques of spinning weaving and plaiting names of preparations and their use

Rev H KRICK, *WZKSA* 16 209, G PRUNNER *Mundus* 8 (2), 137 38

41 RAU, Wilhelm Vedic texts on the manufacture of pottery *SP* (ISC) 3, 1972 p 1

pravargya vessels (relevant lit sources as a means to identify arch finds tentatively assigned to Vedic age)

42 REGNIER, R L'art de l Inde *Archeologia* 44, 1972, 34-43

proto hist art

43 SANKALIA, H D The origin and development of writing *Puspañjali* 1 (1), Dec 63, 95 98

44 SASTRI, P S *Rgveda men lalita kalaen* (Hindi) *VJ* 21, 1972, 47-49

drama music, dance social gatherings painting and poetry

45 SATAVALEKAR, S D *Devanagari lipi ki sresthata* (Hindi). *Vedavani* 20 (12), Oct 68, 2 5

art of writing ref to in *YV*

46 SHANTI SWARUP. *5000 Years of Arts and Crafts in India and Pakistan.* Taraporevala, Bombay, 1968, 271+246 illustr +pl

Rev Gary TARR, *JAOS* 89, 646-47

47 SMART, Vasudev *Rupasamhita* (Gujarati) Kalaravi Kumar Karyalaya, Ahmedabad

symbols, motifs designs from IV civil onwards

48 TAGORE, S M *Universal History of Music* Chowkhamba Sk. Stud 31, Varanasi

reprint

49 UPADHYAYA, Bhagavata Sarana *Lipi kī satta aur samrajya* (Hindi) *NPP* 67 (2), 1963 107-117

50 UPADHYAYA, Ramji *Vaidikakalinam silpam Sag 5 (1),* 1966, 1 4

silpa had a wide connotation in Vedic period diff modes of painting in *Br* idols made of leaves are ref to statues, etc, ref to in ritualistic lit construct on of houses (wood leaves, clay)

51 VARADARAJAN, Brinda Music in prayers *BITCM*, 1963, 31-56

Vedic recitation and chant

52 VASHI, Nataraj G *Dance in Sanskrit Literature from Panini to Bharata Muni* Chicago Univ, 1952

doctoral diss

53 VERMA, T P Fresh light on the origin of Brahmī alphabet *JOIB* 13 (4), June 64, 360 371

present *varnamālā* since Yāska s time nature of script in Vedic period (if it ever existed) was an ideograph c or syllabic one Indus script

75 MATHEMATICS ASTRONOMY ASTROLOGY

1 ABHYANKAR, K. V Ksayamāsa and performance of religious rites in it *ABORI 43, 1962 (1963), 159 162*

intercalary month known to *RI* (*upajāla māsa*), *TS* and *VS* call it *samsarpa*...

2. ACHARYA, B. N. Sanskrit and mathematics. *SP* (ISC) 3, 1972, p. 17.

..a no. of words for counting beyond 'million' occur in *YV* 17. 2 (*koṭi*, *arbuda*, *abja*, etc.)..

3. AMARASIMHA. *Sṛṣṭi saṁvat kyā hai*? (Hindi). *Vedavāṇī* 16 (4), Feb. 64, 18-19.

4. AMARASIMHA. *Veda meṅ kāla vibhāga* (Hindi). *GKP* 16 (12), 1964, 479-481.

5. BAMBAWALE, T. A. *Veda Rahasya* (*The Secret of the Vedas*). Poona, 1962, vi+174.

..secret lg. of the Veda acc. to Motilal SHARMA..astronomy, astrophysics, nuclear science of Vedic sages..

Rev. : M. SCALIGERO, *EW* 16, 172.

6. BENTLEY, J. *A Historical View of the Hindu Astronomy from the earliest dawn of that science in India to the present time*. 1971, 316+9 plates.

..reprint : 2 parts in one vol. .. first publ. London 1825..

7. BHARATIKRISHNA TIRTHA, Swami. *Vedic Mathematics or sixteen simple mathematical formulae from the Vedas*. BHU, Varanasi, 1965, xxx+367.

..author claims that 16 sūtras on wh. the book is based are derived from *AV*..40 chh. : deal with such subjects as argumental division and factorization of quadratics and cubics..(in his Foreword, Swami PRATYAGATMANANDA gives metaphysical explanation of Vedic maths.)..

Rev. : ANON., *BRMIC* 16, 387-89; A. K. BAG, *IJHS* 3, 59-60; T. S. KUPPANNA SASTRY, *VIJ* 4 (1), 108-110; R. SRINIVASAN, *BJ* (27-9-65), 79.

8. BHIDE, V. V. The basis of astrology in the Vedic literature. *PAIOC* (20th Session) 2 (1), 1961, 19-30.

..constellations, their deities, their influences..evidence mainly from ritual lit. ..

9. BHIDE, V. V. The Vedic concept of *yuga* consisting of five years. *VIJ* 8 (1-2), 74-81.

..Cāturmāsya sacrifices of five yrs. suggest a cycle of five yrs., this cycle being called *yuga*..

10 BILLARD, Roger *L'astronomie indienne* EFEO Publications–No 83, Paris, 1971, 181+52 fig

investigation of Sk. texts and numerical concepts ref to *Brāhmanas* and *Vedanga Jyotisa*

11 CHATTERJEE, S Growth of astronomy in India *I AC* *17 (3), July 68*

12 CHAUBE, Vrajavihari *Vaidika vidyayen aur jyotisa* (Hindi) *VJ* 19 (6), Sept 70, 33-35

13 CHAUDHARY, G V *Vedic Numerology* Part I Bh Vid Bh , Bombay, 1968

14 DATTA, B , SINGH, A N *History of Hindu Mathematics A Source Book* Asia Publ House, Bombay, 1962, Part I 261, Part II 314

Rev S SWAMINATHAN *BITCM* (1963) 217 19

15 DHAVALE, D G The astronomical method and Indian chronology *SVUOJ* 10 (1 2), 1967 (1970), 1 6

limitations of the method so far as Vedic chronology is concerned, *RV* mentions very few *nakṣatras* by name therefore, it wd be wrong to derive any chronological conclusion on the assumption that all the *nakṣatras* were known to them Puranic statements shd not be used to determine the period of composition of *RV* later Vedic texts like *TS* and *Vedanga Jyotisa* also shd not be used

16 DIKSHIT, Shankar Balakrishna *Bharatiya Jyotish Sastra* Govt of India, Manager of Publications Delhi 1969, xxxiv+147.

(*transl from D s Marathi original into English by* R V VAIDYA) only Part I History of Astronomy during the Vedic and Vedanga Periods

Rev K V SARMA *VIJ* 8 339-42 P S SASTRI, *Astrolog Mag* 59 1046

17 FILLIOZAT, J Notes d astronomie ancienne de l'Iran et de l Inde *JA* 250 (3) 1964, 325 350

(English transl of this by F N TUMBOOVALLA in *JKRCOI* 42, 1969 100 132) *nakṣatras* (*the origin of the ritual of* Agnyadhana is found dated round about 2000 B C)

18 FILLIOZAT, J La determination des positions du soleil en astronomie indienne *Archives internat d'hist des sciences* 21 (82-83), Paris, 1968, 89 94

19 GOSTA, Liebert Beitrag zur Frage des Polarsterns in der altindi *OS* 17, 1968, 155-170

20 GUPTA, Sudhir Kumar Marvels of Vedic astronomy. *BSS* 1 (2), 1971, 63 65

(apropos Anakachandra BHAYAWALA's *Marvels of Vedic Astronomy* B makes an astronomical approach to Purana mythology .

21 HOFMANN, Joseph Ehrenfried *Geschichte der Mathematik I Von den Anfangen bis zum Auftreten von Fermat und Descartes* Sammlung Goschen 226/226A, Berlin, 1963

Indian mathematics

Rev H SCHEEL, *ZDMG* 113, 628

22 JHA, Chandrashekhar *Spasta graha ka navina vivecana* (Hindi) *PICO* (26th Session) 3 (1), 1969, p 158

23 JHA, Damodar Contribution of Sanskrit to mathematics and astronomy (Sanskrit) *SP* (ISC) 3, 1972, p. 17.

24 JOSHI, Kamalakanta *Vedangakala men krttikadinaksatra vibhaga* (Hindi) *SP*, 26 AIOC, 1972, 327-328

25 JOSHI, Kedar Datta *Bharatiya jyotihsastra ka ganitavijñana* (Hindi) *Prajña* 8 (2), Mar 63, 174 180.

in *ekā ca me tisraś ca me* (*YV*), there is ref to calculus, from a Mantra in *RV* we can gather the knowledge of circumference of a circle being 360 degrees in trigonometry and geometry

26 KUPPANNA SHASTRI, T S A historical development of certain Hindu astronomical processes *IJHS* 4 (1-2), 1969, 107-125

27. MULE, Gunakara *Pracina bharata men rekha-ganita* (Hindi) *Tripathaga* 10 (7), April 65, 65-70

ref to *ŚulbaS*

28 NARAHARI, H G Astronomy in Vedic India *AP* 33, 1962, 219-223

29 PINGREE, David Sanskrit astronomical and astrological texts *Year Book of the Am Philos Soc*, 1966, 685 688

30 SARASWATHI, T A Development of mathematical ideas in India *IJHS* 4 (1-2), 1969, 59 78

IV civil shows some acquaintance with geometry (well planned houses) Vedic *Sulbasutras* Pythagorean theorem enunciated in general terms, and used for constructing squares rectangles triangles, and trapezia, and for evaluating surds Pingala s *Chandahsutra* deals with the arrangement of short and long letters by permutation and combination

31 SARASWATHI, T A Sanskrit and mathematics *SP* (ISC) 3, 1972, 15 16

Śulbasutras—world s oldest text books on geometry

32 SASTRI, Nemichandra. Trigonometry in Sanskrit *SP* (ISC) 3, 1972, 16-17

Vedic evidence

33 SASTRI, Rajendra Nath *Vaidika yuge jyotisera anuśilana* (Bengali) *OH* 10, 1962, 65 72

34 SEN, S N Study of indeterminate analysis in ancient India *Proc X Intern Congress of Hist of Science*, 1964, 493-497

35 SHAH, K. C *Pi* in ancient and medieval Indian mathematics *JSNDTWU* 1, 1966, 136 143

for all practical purposes, Vedic Aryans took *pi*=3 cf *Āp ŚulbaS* and *Baudh ŚulbaS*

36 SHUKLA, K S Astronomy in ancient and medieval India *IJHS* 4 (1-2) 1969, 99 106

Veda and *Vedanga Jyotisa Kauş Br* (XI 3) records the occurrence of winter solst ce on the new moon day of Magha, also the year ended with the full moon in *Pūrva phalgun* (V 1), spring commenced one day after the new moon of Caitra

37 SHUKLA, Sivakumar *Bharatiya kalaganana ka vaijñanika adhara* (Hindi) *Visvambhara* 1 (2), 1962, 3 16

38 SOMAYAJI, D Arka Astronomical references in the Vedas. VS, Tirupati, 1967, E 40-45.

ritual conduct bound up with astronomical phenomena, *YV* is about 5400 yrs old (position of Kṛttikās), *nakṣatras* classified as *deva n* and *yama n*, months mentioned in Veda – Madhu, Madhava, etc – are tropical solar and not lunar

39 SOMAYAJI, D Arka *A Critical Study of the Ancient Hindu Astronomy in the Light and Language of the Modern* Karnatak Univ, Dharwar, 1971, iv+186+x

Rev D G DHAVALE, *ABORI* 52, 253, D PINGREE, *JOIB* 21, 249 50

40 SRINIVASIENGAR, C N *The History of Ancient Indian Mathematics* World Press, Calcutta, 1967, 157

ch II *Śulbasutras*

Rev A K BAG, *IJHS* 5 (1), 197 98

41 SUNDAR RAJ, M Ṛgvedic astronomy *SP* (ISC) 4, 1972, 5 6

42 SURYANARAYANA *Vara-vicarah Viśva Samskṛtam* 5 (1), 1967-68, 81 89

no mention of *varas* in Veda

43 VAIDYA, R V *Astronomical Light on Vedic Culture*. Makarand Sahitya, Bombay, 1964, 114

(1) astronomical scenes and conditions at North Pole, (2) systems of time units in Vedic age, (3) sacrificial system in Vedic age, (4) rise of stars in the East and their dates, (5) Vedic deities and *nakṣatras* (6) identification of Vedic deities, (7) correct interpretation of Vedic Mantras etc, (8) Vedic trad in astrological subjects, (9) influence of Vedic culture on ancient rel of the world (10) conclusion

44 VALE R N Satabhisa, Satavaesa, Fomalhaut, and Agastya *PAIOC* (21st Session) 2 (2), 1964, Ir 20 24

navigational significance of star names and planets *śatabhiṣa* (24th *nakṣatra*) governed by Varuna god of sea, Vedic *satabhiṣa* corresponds with Avestan *satavaesa* the name *śatatārakā* is obviously late astronomically the star Fomalhaut is located just below the pitcher of the configuration of the water carrier, F=Agastya (A has nothing to do with Canopus)

45 VAYIKOLI, Shri *Bharatiyam jyautisam Manorama* 4, 1965.

serially

46. VEDAVRATA, Mimamsaka. *Jyotihśastra vedāṅga kyon?* (Hindi). *Vedavani* 22 (6), April 70, 18-25

47. VEDAVRATA. *Jyotisa ka vikṛta svarūpa* (Hindi). *Vedavani* 22 (10), Aug 70, 8-13; 18

48. WAYMAN, Alex. Four periods in the history of Indian astrology *PICO* (26th Session) 3 (1), 1969, 146-148 (Also in *SP*, 26 ICO, 1964, 271-72)

> . first period Vedic period it is usually held that there was very little astrology in Vedic period, but I r̥ṣiga Jyo... has some astrological implications, there must be a tie up bet. stellar myths and astrology..

76. MEDICINE.

1. AGNIHOTRI, P. *Maleriya (phasalī bukhara) aur kṛmi yajña* (Hindi) *Vedavani* 20 (2), Dec 67, 16-19

> *AV* II 32 6 description of mosquito (anopheles), also II. 31 1

2. ALMAST, S C Plastic surgery in ancient India. *IJHM* 12 (2), 1967, 9 13.

3. BHAGWAN DASH. Methods for sterilization and contraception in ancient and medieval India *IJHS* 3 (1), May 68, 9 24

> *RV* I 164 32 (earliest ref against large family), *AV* VI 138. 1 5 and *BAU* 6 4 10 desire for reliable contraception

4 CHAUBE, B N. *Vedokta cikitsa-vijñana bhrantinivarana* (Hindi). *Vedavani* 24 (10), Aug 72, 24-27

> . see 24 and 39 below

5. DWARAKANATH, C Some significant aspects of the origin and development of medicine in ancient India *IJHS* 5 (1), May 70, 1-12. (Also in *BITCM*, 1970, 1 31)

> beginnings of medicine in *RV* and *AV* pastoral life generally free from disease, with the development of civic life and urban culture, society became subjected to many diseases earlier Vedic medicine not equal to this challenge Ṛṣis of the period imported into the Indo-Gangetic plains a rational and systematised medicine (Āyurveda) from a more advanced Himalayan culture

6 FILLIOZAT, J *The Classical Doctrine of Indian Medicine, its Origins and Greek Parallels* Mun Man Delhi, 1964 xxii+298

(transl of *VBD* II 76 6 into English by Dev Raj CHANANA) theory of human body as found in classical Indian medical texts of the beginning of the Christian era traced back to early Vedic lit particularly *AV*—and ultimately to the Indo Iranian heritage pre Aryan elements discussed

Rev A D COSTA *Indica* 2 80 82

7 FISER, I, FISEROVA, O Dissection in ancient India (Russ) IKDI, Moscow, 1963, 306 328

8 JOSHI S R *Atharvavede ayurvedah SP*, 25 AIOC, 1969, 34 35

9 JOSHI, S R *Rgvede ayurvedah SP*, 26 AIOC, 1972 p 503

RV I 50 23 158 114 134 35

10 JYOTIRMITRA Development of medical sciences in Vedic India *PIHC* (30th Session) 1969 120 128

11 JYOTIRMITRA *Veda men salakyatantra* (Hindi) *VJ* 21, 1972 146 151

12 KARAMBELKAR, V W Vedic osteology *PAIOC* (19th Session) 2, 1961, 150 156

Atharvan anatomy (X 2) bones in *AV* continuity of Āyurveda trad

13 KASHIKAR C G Āyurveda

in *VBD* III 33 14A pp 55 59

13A KRISHNAMURTHY K Surgery in ancient India *JIH* 44 (2), Aug 66, 561 569

earliest ref in *RV* Asvins mended Vispala s leg

14 MAHENDRAKUMAR *Vedon men sarirasastra athava vaidika vanmaya men sarıravijnana* (Hindi) *VJ* 21 (3 4) 1972 209 212

15 MULLER, R F G *Eigenwertungen in altindischer Medizin* J A Barth Leipzig 1958, 132

trad of Ind med since Vedic times no occidental influences (also Salya altindischer Wundarzte *Osiris* 13)

Rev. : O. Fišerová, *Arch. Or* 33, 524-25; S Lienhard, *OLZ* 1961, 415-17, J. Nobel, *JAOS* 80, 264 66.

16. Muller, R. F. G. Über indische Vorstellungen von der Verdauung. *MIO* 7 (2), 1959, 198-223.

17. Muller, R. F. G. Schadeleröffnungen nach indischen Sagen. *Centaurus* 6 (1), 1959, 68-81.

18. Muller, R. F. G. Kritische Skizze zur Entwicklung der Medizin der Indoarier. *WZKSA* 4, 1960, 14-35.

..brief survey of work done on the subject some aspects of ancient Ind. med. ..

19. Muller, R. F. G. Der vedisch-arische Arzt und seine Auswirkungen. *RSO* 36, 1961, 95-107.

..Aśvins..*AV* medicine..

20. Muller, R. F. G Über einige Denkarten indischer Ärzte und ihre eigenen Auswertungen. *RSO* 37 (3-4), 1962, 265-278.

21. Muller, R. F. G. Über einige indische, zumal arztliche Denkarten. *WZKSA* 8, 1964, 32-42.

. discusses concepts like *manyu, dhātu, dravya* .

22. Muller, R. F. G. Einige Beurteilungen alter Denkweise der Inder und ihrer Ärzte. *Z. philos. Forschung* 18 (4), 1964, 681-689.

23. Muller, R. F. G. Die sogenannten Geisteskrankheiten der Inder. *Berliner Medizin* 16, 1965, 245 253.

24. Nathulal. *Vedokta-cikitsā-vijñana* (Hindi). *Vedavāṇī* 24 (8), June 72, 18-24.

..four kinds of *cikitsā* : *ātharvaṇī, āṅgirasī, daivī, mānuṣyajā*. see 4 above and 39 below..

25. Peiris, William. Āyurveda : its origin and history. *Ceylon Today* 12 (1), Jan. 63, 22-24.

26. Ramanath. *Āyurvedam vinā vedaśikṣā pūrṇa bhavitum nā 'rhati.* *GKP* 16 (6-8), 1964, 243-244,

27 RAY, Priyadaranjan Medicine as it evolved in ancient and mediaeval India *IJHS* 5 (1) May 70 86 100

(1) the pre Ved c per od (10 000 1500 B C) age of dark ness bel ef in external causes of d sease e g wrath of gods in fluence of planets (2) Ved c per od (1500 00 B C) dawn of reason idea of internal cause of d sease humoral theory (3) post Ved c period (500 B C —600 A D) age of Ayurveda

28 RAY Vrajadeva Prasad *Aupanisadika sarira evam nadi vijnana* (Hindi) *VJ* 14 (8) Oct 65, 16 19 (9) Nov 65, 5 8, (10), Dec 65, 32 34

29 ROY Mira Methods of sterilization and sex determination in the *Atharvaveda* and in the *Bṛhadaranyakopanisat* *IJHS* 1, 1966 91 97

ref n these works to surg cal measures l ke crushing the test cles vasectomy and hysterectomy and med caments for produc ng ster l ty in male and female (Male) *AV* IV 37 7 VI 13 8 VI 138 1 (Female) VII 35 2 3 VII 113 1 2 for the birth of a male ch ld V 25 6 *BAU* VI 4 15 18 prescr bes diffe rent kinds of d et to be taken by parents before ntercourse for a male or female ch ld

30 ROY Mira Anatomy in the Vedic literature *IJHS* 2 (1) May 67, 35 46

AV X 2 1 8 n *Br* dea of microcosm and macrocosm *ŚPBr* XII 2 4 human body

31 SIGERIST Henry E *A History of Medicine* Vol II Early Greek Hindu and Persian Medicine OUP New York, 1961, xvi+352 111

Rev J FILLIOZAT *JAOS* 82 575 76

32 SIMHA Kanhaiyaji *Vaidika yuga men cikitsa* (Hindi) *Prajña* 16 (2) Mar 71 134 141

33 SIVAGANESA Murthy, R S The *Brahmanas* on medicine and biological sciences *IJHS* 5 (1) May 70 80 85

Br show clear understand ng of phys ology based on anatomy work ng of bod ly organs carefully observed ref to med c nal pro perty of some plants account of certa n d seases (*h d oga harimana* etc)

34. SIVANANDA TIRTHA, Swami. *Veda men hrdroga tathā kamalā (pīlijā) roga kī cikitsā* (Hindi). *Vedavānī* 24 (6), April 72, 7-9.

..*AV* I. 22. 1; II. 32. 1; IX. 8. 22..

35. SRIKANTA MURTHY, K. R. *Luminaries of Indian medicine, from the earliest times to the present day.* National Medical Journal, Mysore, 1968, 152.

36. SRIKANTA MURTHY, K. R. Indian medicine through the ages. *BJ* 17 (19), 18-4-71, 61-64.

37. THAKUR, C. G. Medicines and morals in ancient India. *BJ* 12 (25), 3-7-66, 55-56.

38. VADIRAJACHAR, G. M. Kuṣṭa plant in the Atharvaveda. *SP*, 24 AIOC, 1968, 33-34.

39. YUDHISTHIRA, Mimamsaka. *Vedoktacikitsāvijñana lekha-sambandhī bhrāntinivārana* (Hindi). *Vedavanī* 24 (9), July 72, 17-21.

..*AV* XI. 4. 16 . 4 types of *cikitsā* see 4 and 24 above

77. OTHER SCIENCES : TECHNOLOGY.

1. AGRAWALA, V. S. *Vaidika ghara* (Hindi). *Parisad-Patrikā* 5 (4), Jan. 66, 9-14. (Also in *VJ* 17 11, Feb. 69, 5-9).

2. AGRAWALA, V. S. *Vaidikam vastuśastram. Amrtalata* 3 (3-4), 1966-67, 59-63.

3. ANAND, Mulk Raj. Reflections on the house, the stupa, the temple, the mosque, the mausoleum, and the town plan from the earliest times till today (being notes on the social and spatial imagination in Indian architecture). *Marg* 17 (1), 1963, 8-40+ illustr.

4. BHARDWAJ, H. C. Problem of advent of copper in India. *IJHS* 5 (2), Nov. 70, 229-237.

..typical features of IV metallurgy with special ref. to the composition of copper and copper-based alloys examined in Harappan sites, evidence of common use of copper and bronze *ŚYV* 18 13 mentions copper (*syāmam*) and other metals

..47

5 BUDDHA PRAKASH Science and technology in ancient India social and political influences *VIJ* 7 (1-2), 1969, 143-156

6 CHOWDHURY, K A Wood and its use during pre and proto-historic time *IJHS* 5 (1), 1970, 141-143

in IV civil specific timbers for specific use mentioned in *RV*

7 DUBEY S P Indian thought and technology *Prajña* 13 (1), Oct 67, 27 42

8 GHOSE, Benoy Primitive Indian architecture *JISOA* 17, 1949, 57-111

pre-Aryan village pattern village in Vedic age

9 GOPAL Lallanji Antiquity of iron in India *JAHRS* 28 (1-2), 1962 63, 39 54

ayas=copper *kṛṣṇāyas*=iron Vedic evidence for iron examined first use of iron to be connected with painted grey ware at Hastinapur etc. in India the earliest use of iron found in Gangetic valley and associated with the Aryans

10 GOPAL, Lallanji Sugar-making in ancient India *JESHO* 7, 1964, 57-62

ref to *ikṣu* in Vedic lit, Vedic Indians knew the plant, the word has no parallel in any other IE lg, therefore plant was presumably indigenous to India

11 GOPALASWAMY AIYANGAR, T K Agriculture in the Vedas VS, Tirupati, 1967, E 99 103

12 GOVIND, Vijay Some aspects of glass manufacturing in ancient India *IJHS* 5 (2), Nov 70, 281-308

knowledge of glass in India first in first quarter of first mill B C, *ŚPBr* XIII 2 6 8 mentions *kāca* 101 *kācas* being studded into a *maṇi* on the tail of a horse (acc to L GOPAL, *kāca* is a general term for a variety of matter used for ornamental purposes, in *ŚPBr* the word may denote glass beads, acc to EGGELING 'pearls')

13 GUPTA Sunderlal *Ṛgveda meṁ meghavṛṣṭijalavijñāna* (Hindi) *Saptasindhu* 13 (5), May 65, 74 80

14 VON HINUBER, Oskar Zur Technologie der Zuckerherstellung im alten Indien *ZDMG* 121 (1), 1971, 93-109

ref to sugar-cane in *AV* I 34

15 JOSHI, Kedar Datta *Pracina krsı vıjnana* (Hındı) *Prajña* 12 (2), Mar 67, 17 23

16 KAKDE, J R *An Outlıne of Agrıculture ın Ancıent Indıa (2000 B C to 700 A D)*

17 KAPIL, R N Bıology ın ancıent and medıeval Indıa *IJHS* 5 (1), 1970, 119 140

IV cıvıl foundatıons of lıfe sc ences ın Indıa la d plants and anımals known to IV cıvıl b ology ın Vedıc l t

18 KASHIKAR, C G Pottery ın the Vedıc lıterature *IJHS* 4 (1-2), 1969 15 26

(see *VBD* III 74 26 also *VBD* III 74 41) preparatıon of *pravargya* ımplements (*BaudhSS* IX. 1 4) of cauldron (*BaudhSS* X 1-8) varıat ons acc to other schools

19 KAW, R K Peeps ınto agrıculture ın ancıent Indıa *VIJ* 9 (1), Mar 71 164-178 (Also ın *SP*, 21 AIOC, 1961, 209 210)

AV VIII 13 9 12 Prthuvaınya promulgated agrıculture Ṛgved c and other Ved c evıdence IV c vıl

20 KRAMRISCH Stella Natural scıence and technology ın relatıon to cultural ınstıtutıons and socıal practıce ın Indıa *PEW* 9 (1-2), 1959, 21 23

ıt was at the Vedıc altar that natural sc ences and technology were evolved ın a rıtual wh regulated the relat on of man ın the cosmos and affected socıal structure and practıce alıke the mean ıng of the rıtes was expressed by rıtual actıons and myths myth of Rbhus treats of man as technıcıan and artıst and of hıs role ın the cosmos and ın the cultural context

21 KRISHNAMURTHY, K Hortıculture ın ancıent Indıa *JAHRS* 28 (1-2) 1962 63, 55 61

RV III 8 11 ref to constructıon of garden and ıts dedıcatıon for publıc use *Śankh GS* (V 3 2) rıte of consecratıon of a garden

22 KRISHNAN, V R Chemıstry ın the Vedas VS Tırupatı, 1967, E 87 91

23 LAHIRI Dıpankar Mıneralogy ın ancıent Indıa *IJHS* 3, 1968, 1 8

(1) Indus valley and contemporaneous civil (2500 1800 B C) gold, silver, lead, copper, tin, (2) Vedic period (3000 600 B C) *harita, suvarna hiranya, rajata, sisaka, loha* or *lohitāyasa* word implying 'smeltering'

24 LAHIRI, Dipankar Dynamic geology in prehistoric India and Vedic literature *IJHS* 5 (1), 1970, 188-196

IV civil practical aspects of dynamic geology in an attempt to ensure moderate protection from natural changes occurring on the surface of the earth in Vedic lit, the philos side of dynamic geology well represented, Indra Vṛtra fight alludes to a large scale dam bursting to cause artificial floods *Kaṭha Up* (2 2 2) mentions mountains as source of rivers

25 MAHDIHASSAN, S Stages in the development of practical alchemy *JASPak* 13 (3), Dec 68, 329-356

(Soma=ephedra)

26. MATE, M S Building in ancient India. *World Archaeology* 1 (2), Oct 69, 236-246

chronology for Ind arch buildings of Harappa civil

27. MAYRHOFER, M Streitwagenforschung *Berliner Jb fur Vor und Fruhgeschichte* 7, 1967, 269-271

(Nachtrag zu Franz HANCAR, " Zum Stand der Streitwagenforschung , pp 257 268)

28. MEHRA, K L History and ethnobotany of mustard in India *Adv Frontier of Plant Sciences* 19, 1967, 51-59

29 MEHRA, K L History of sesame in India and its cultural significance *VIJ* 5, 1967, 93 107

30 MEHRA, K L History of jujube in India *Ind Journal of Hort* 24, 1967, 33-37

31 MEHRA, K L History of *masa* pulse in India and its cultural significance *VIJ* 8 (1-2), 1970 (1971), 217 226

Vedic period (before 800 B C) *māsa* mentioned in *AV, KS, MS, TS VS ŚPBr BAU* also in *Aṣṭadhyāyī* and *GS* (botanical evidence suggests that the original home of *māsa* is India)

32 MEHTA, Dharma Deva *Some positive sciences in the Vedas* New Delhi, 1959

33 MISHRA, Raghuraj *Vaidika vijñana aur usaka svarupa* (Hindi) *Parisad Patrika* 3 (1), April 63

34 MUKERJI, A B Climatological lore in the Yajurveda. *Indian Geographic Journal* 44, 1969 18 25

35 MUKHERJI S K, NATH, N Horticultural science in ancient India *IJHS* 5 (1), 1970, 183 187

(ref to *RV* III 8 11)

36 MUNIDEVARAJ *Adityarasmayah GKP* 19 (1 2), 1966, 39-43

(*rasmi*=atomic nuclei)

37 RAY, P *History of Chemistry in Ancient and Medieval India* Delhi, 1956

reprint

38 RAY, Priyadaranjan Origin and tradition of alchemy. *IJHS* 2 (1), May 67, 1 21

Soma in *RV* and *AV* as drink of immortality *AV* also describes natural gold as conducive to health youth and long life *ayusyani* and *bhaisajyani* in *AV*

39 RAYCHAUDHURI, S P Land classification in ancient India (2500 B C-600 A D) *IJHS* 1 (2), Nov 66, 107 111

40 RENOU, L La maison védique *JA* (1939), 481-504

41 ROY, Mira Family relations of some plants in the Atharvaveda *IJHS* 5 (1), May 70, 162 177

42 SHAH, N M *Vedoma rasayana* (Gujarati) *Svadhyaya* 7 (2), Feb 70, 187 192

ref to *sura* and *soma* gold silver *ayas ratna* etc

43 SHASTRY, V R SHARMA, Anandilal Chemistry in the Vedas *SP*, 26 AIOC 1972, 504 505

44 SHASTRY, V R, SHARMA, Anandilal Botany in the Vedas *SP* 26 AIOC 1972, p 506

ref to more than 150 herbal and other medicines

45 SHUKLA, D N Foundations of technical sciences in Vedic literature *SP*, 21 AIOC, 1961, p 201

46 SHUKLA D N The Upavedas – the founders of technical sciences in India *SP*, 22 AIOC, 1965, 239 240

47 SHUKLA, D N Technical heritage of ancient, early medieval, and medieval India *SP* (ISC) 3, 1972, 10-11

48 SHUKLA, M S Arbori horticulture in ancient India *IJHS* 5 (1), May 70, 179 182

> *RV* III 8 11 (construction of garden), *ŚānkhGS* 5 3 2 (consecration of garden) the value of manure in cultivation appreciated in India as early as the time of *RV*

49 SINGH, S D Iron in ancient India *JESHO* 5, 1962, 212 216

> 1000 B C — provisional date for introduction of iron smelting into India (Aryan rulers of Mitanni guarded the secret of iron production and controlled its output) iron in Vedic lit

50 SIVAPUJANASIMHA *Veda aur kṛṣividya* (Hindi) *GKP* 21 (1 2), 1968, 91-93

51 SRINIVASAN, T M Water lifting devices in ancient India their origin and mechanisms (from the earliest times to c A D 1000) *IJHS* 5 (2), Nov 70, 379 389

> earliest evidence from MD and Har in the Veda mention is made of wells canals dams Vedic Aryans did not depend entirely on rainfall for agriculture ref in *RV* to mechanical contrivances for drawing water *aśmacakra* (X 101 5 7) *ghaṭicakra* or *ghaṭīyantra* (X 93 13) also *tera* or *tiryakyantra* *AV* III 16 Panini (*Ganapāṭha* IV 2 45) mentions *jugavaratra* Panini describes two types of wells *karkandhu* or *sakandhu* also *udancana*

52 SRIVASTAVA, Mahendra Pratap *Vedon aur puranon men gurutvakarsana ka siddhanta* (Hindi) *Vedavani* 20 (2), Dec 67, 19-22

> *TĀr* 1 8 4 6 *RV* X. 10 149 I 35 2

53 TIKKIWAL, B D Statistics and its antiquity *BSSS* 1 (3 4), 1971 72, 57 63

> discusses relevant ref in Vedic lit word *saṁkhyā* first used in *ŚPBr* 7 3 1 43 and *Ait Ār* II 3 4 pointer to census in Vedic India

54 TRIPATHI, D R Ancient Indian science of climatology and weather forecasting *SP*, 26 AIOC, 1972, 333 334

practised in Vedic period

55. TRIPATHI, Maya Prasad Survey and cartography in ancient India *JOIB* 12 (4), June 63, 390 424

measurement of sacrificial places in Vedic period, evidence of world maps in Vedic times

56 VASISHTHA, Ram Saran. *Vaidika vrstivijñana* (Hindi) *Vedavanī* 24 (5), Mar 72, 19 21

57. VIDYADHAR SASTRI *Bharatiya samskrti ka pracina bhautika vijñana* (Hindi) *Rajasthan Bharati* 11 (4), Bikaner, 1969, 133-137

58 VIRASENA *Yajñika vrsti vijñana* (Hindi) *GKP* 18 (1-2), 1965, 54-62

59. VIRASENA *Vaidika vṛsti vijñana* (Hindi) Vedasadana, Indore, 4+36

60 VISHNU MITTRE Protohistoric records of agriculture in India *Trans Bose Res Inst* 31 (3), 1968 87-106+10 plates

61 VISHNU-MITTRE Biological concepts and agriculture in ancient India *IJHS* 5 (1), 1970, 144-161

Vedic evidence

78. GENERAL STUDY

1 ANANDA, Mulk Raj Art and inter action of culture *CF* 7 (4), July 65, 6-12

2 BHAGAVADDATTA *Vaijñanika adhyayana* (Hindi) *Vedavanī* 14 (1), Nov 61, 25-30

3 BHAGAVADDATTA Extraordinary scientific knowledge in Vedic works 1963

also *Vedavidyānidarśana* (Hindi) by the same author

4 BHARADVAJ, Satyakama *Vedon men vijñana tatha kala kauśala* (Hindi) *Vedavanī* 16 (1), Nov. 63, 54-67.

5 BLOCH, Alfred Das wissenschaftliche Denken im alten Indien *Acta Tropica* 21 (4), Basel, 1964, 343 361

6 BOSE, D M, SEN, S N, SUBBARAYAPPA, B V (ed) *A Concise History of Science in India* National Commission for the Compilation of History of Sciences in India Indian National Science Academy, New Delhi, 1971, xvii+690+9 plates

(1) S N SEN A survey of source mater als (1 57) arch and l t (2) S N SEN Astronomy (58 135) astronom cal knowledge in Ved c lit (3) S N SEN Mathemat cs (136 212) metrology and computat ons in prehist times math knowledge in Vedic l t (4) R C MAJUMDAR Medicine (213 273) (5) B V SUBBARAYAPPA Chemical practices and alchemy (274 349) (6) S P RAYCHAUDHURI Agriculture (350 370) (7) K A CHOWDHURY Botany (371 402) (8) J L BHADURI K K TIWARI B BISWAS Zoology (403 444) about 260 an mals ment oned n Ved c l t (9) B V SUBBARAYAPPA The physical world v ews and concepts (445 483) (11) B V SUBBARAYAPPA R sume (568 615) sc ent fic and tecl nolog cal developments represented chronolog cally (all authors have considered IV c vil and Vedic per o l)

Rev R V NARAYAN *ABORI* 53 286 87

7 CHATURVEDI Giridhar Sarma *Vaidika vijnana aur bharatiya samskrti* (Hindi) Bihar Rashtrabhasha Parisad, Patna 1960, 2+20+3+295

8 CHATURVEDI Giridhar Sarma *Vaidikavijñanam* Akhil Bharatiya Sanskrit Vidyapeetha, Delhi, 1965 116

(abridged vers on of 7 abo e transl nto Sanskrit by PARAMESHWARANANDA SASTRI)

9 CHATURVEDI Ram Narayan *Vaidikasamskrter vaijnanikatvam Samskrta Kalpataru* Jaipur, 1972

10 DINADAYALU *Vedesu vijnanam* *GKP* 15 439-441, 478 482

11 DWIVEDI Rajendra, SHASTRI, Om Dutt *Bharatiya vigyana ke karnadhara* (Hindi) Mahalakshmi Publ House, New Delhi, 1967

Hindi transl of 30 below

12 FILLIOZAT, J Influence of mediterranean culture areas on Indian science *IJHS* 5 (2), Nov 70, 326-331

> first evidenced rational attempts to understand the cosmic and biological phenomena appear to have been independent in India Ṛta Dharma as laws of nature established in Vedic *Saṁ* the calendric astronomy with the *nakṣatra* system is also Vedic, geography and arithmetic developed for Vedic ritual in the field of biology, the conception of the correspondence bet the world and the body appears in a very specific manner in Vedic texts

13 HAMSARAJ *Vaidika sahitya men bhautika jagat ke do mula tattva aur paścatya vijñana* (Hindi) *Vedavanī* 2A (1), Nov 71, 42-48; 79

> *agni* and *soma*

14. HARI RAM SHARMA *Vedokta vaijñanika svarga kī khoja* (Hindi) *Vedavanī* 15 (6 9)

15 HORSCH, Paul Profanes Wissensgut im vedischen Literaturkreis *As Stud* 14, 1961, 93-124

16 JAGGI, O P *Scientists of Ancient India* Atma Ram and Sons, New Delhi, 1966, viii+258

> introd short survey of sciences in ancient India Vedic sciences
>
> Rev H N GUPTA, A K BAG, *IJHS* 2, 61 62, B R KULKARNI, *BJ* (21 5 67), 66, E SLUSZKIEWICZ *Rocz Or* 23, 145 51

17 JAGGI, O P *History of Science and Technology in India*. 2 Volumes Atma Ram and Sons, Delhi, 1969, 158+262+fig, etc

> (1) Dawn of Indian technology (pre and proto hist period), (2) Dawn of Indian science (Vedic and Up period)

18 JOSHI, Lakshmana Sastri *Vaijñanika dṛsti va bharatiya samskṛti* (Marathi) *Navabharata* 25 (2), Nov 71, 53 60

> development of sciences in Vedic period

19 JYOTIRMITRA Methodology for experimental research in ancient India *IJHS* 5 (1), May 70, 68-75.

> (with special ref to medicine) glimpse of it in *AV*

20. MAHADEVAN, T M. P Philosophical trends v history of sciences of India—orthodox systems. *IJHS* 4 (1-2), 1969, 27-41.

Up two types of knowledge—*parā vidyā* and *aparā vidyā*, sciences belong to the latter type concept of Upavedas

21 MOTILAL SHASTRI *Bharatiya drsti se 'vijñana' śabda ka samanvaya* (Hindi) Rajasthan Vaidika Tattvasodha Samstha, Jaipur, 1956, 134

22 PHADKE, P N *Atharvavede atyadhunikam vijnanam SP*, 26 AIOC, 1972, p 412

22A PRATYAGATMANANDA SARASVATI *Veda o vijñana* (Bengali) Sk College Series, No 54, Calcutta

23 PURI, B N Irrigation and agricultural economy in ancient India *ABORI* 48-49, 1968, 383 390

purpose of the famous MD tank use for agriculture is conceivable in *RV* *kupa*=well *avata*=artificial well also ref to *cakra*, *varatra* *ko a* *surmi* *susirā* *khanitrima* canals water lifting, storage Panini ref to many imp rivers serving as sources of irrigation see *VBD* III 72 22A

24 RAGHURAJA MISRA *Vaidikam vijñanam Sūr*, 1964

serially

25 RAMANARAYANA DAS *Dravyorjaprasange dhvanyurjavivecanam Sūr*. 45 (11), Nov 69, 261-264

in *RV*, Vyakarana etc. matter, energy, sound, electricity

26 RAMASWARUPA, SASTRI *Idanīm vedavijñanam avaśyakam GKP* 22 (4), 1969, 172-173

27. SANTARAM 'ANANDA' *Veda men kya likha hai?* (Hindi). *VJ* 21 (3-4). 1972, 205-208

from the pt of view of science

28 SASTRI, Haridatta *Vedah vijñanam ca Samskṛta-Kalpataru*, Jaipur, 1972

29 SATYA PRAKASH *Vaijñanika vikasa kī bharatīya parampara* (Hindi) Bihar Rashtrabhasha Parisad, Patna, 284

from Vedic times onwards

30 SATYA PRAKASH *Founders of Sciences of Ancient India* Res Inst of Ancient Scientific Studies, New Delhi, 1965, 675

see 11 above

31. SEN, S N An estimate of Indian science in ancient and medieval times *Scientia* 101, 1966, 123-134

32 SEN, S N Influence of Indian science on other culture areas. *IJHS* 5 (2), Nov 70, 332-346

doctrine of the All One in *Up* and the teachings of the Eleatic School water as the primordial element in *Up* and Thales

33 SRIKANTAMURTHY, K R Ancient Indian sciences *Mys Or* 3, 1970, 131 137. (Also in *BJ* 15 6, 20. 10 68, 143-149)

three epochs of scientific activity (1) Formulation from *RV* to *Up* (2000 500 B C), (2) Experimentation (2nd cent to 13th cent A. D), (3) Decadence (from 10th cent to the present day)

34 SRISAT, Acharya *Adhunika viśvavijñanacintaya utkarsa-sadhanam vaidikavijñanam. Samvid* 2 (4), May 66, 12-17

35 STCHERBATSKY, T H Scientific achievements of ancient India *ISPP* 10, 1969, 317 331

36 SUBBARAYAPPA, B V India's contributions to the history of science *Vivekananda Memorial Vol*, Madras, 1970, 47 66

Vedic evidence for maths astronomy, medicine, alchemy

37. TIWARI, Kausalendramohan *Vaidika kalīna bharata ki vaijñanika paramparayen* (Hindi) *Sarasvatī* 67, Feb 66, 123-124

RV III 29 1 (method of sparking fire by friction), *YV* 18 12 (science of food) *SPBr* (360 bones in human body), *RV* I 166 6 9 (weapons of war), etc

38 VAIDYANATH SASTRI *Sciences in the Vedas* Sarvadeshika Arya Pratinidhi Sabha, New Delhi, 1970, vi+231.

Rev K V SARMA, *VIJ* 9, 214 216

39 VEDANANDA, Swami *Vedon men vijñana* (Hindi) *Vedavanī* 19 (2), Nov 66, 2-4, (3), Jan 67, 3-5

cosmogony, *prāna* (energy), Ṛta (rotation), etc

40 VIDYADHAR SASTRI *Candraloka aur vaidika kala* (Hindi) *Viśvambhara* 5 (4), 1969, 2 3

Vedic seers familiar with the nature of the moon such as is being revealed now

41. VIDYADHAR SASTRI *Bharatīya śastron kī drstı men candraloka* (Hındı) *Vıśvambhara* 6 (2), Aprıl 70, 3-20

Vedıc evıdence see 40 above

42 VIRASENA *Veda ka vaıjñanıka dṛstıkona* (Hındı) *Vedavanı* 19 (1), Nov 66, 42-55, *GKP* 21 (1-2), 1968, 93-105

XVI STUDY OF WORDS

79 STUDY OF WORDS

1 ABAEV, V I Iz ıstorıı slov Vedıjskoe *-arı-*, osetınskoe *aecaegaelon* *Vop Jaz* 2, 1958, 113-115

see *VBD* II 79 1

2 ABHAYADEVA '*Namah*' *kī mahıma* (Hındı) *Vedavanı* 16 (1), Nov 63, 9 11

3 ABHAYADEVA *Adhvara* (Hındı) *GKP* 21 (1-2), 1968, 123-126

adhvara has nothing to do with *adhvan* nor can it be derived from root *adh* *adhvara* implies invincibility of sacrifice

4 ABHEDANANDA *Darsanasastra kī nıruktı* (Hındı) *GKP* 20 (6), 1968, 339 340, 358

darsana in technical sense (=system of philosophy) first in *MBh*

5 AGRAWALA, V S *Kurma ka adhyatma artha* (Hındı) *Vedavanī* (Feb 1951)

6 AGRAWALA, V S Aja *JAssam RS* 14, 1960, 113 115

aja=stationary eternal changeless princ ple (stasis) *aja* and *ekapad* aja are ident cal principles signifying 'unborn' Prajapati

7 AGRAWALA, V S Etymology of two Hındı words from the Ṛgveda *IL* 21, 1960, 1 3

(1) *gatha* (=capital) Ved c *gratha* in *grathin* (*RV* VII 6 7), *grathin* may mean 'wealthy , (2) *gadua* (= water pot) Vedic *kadruka trikadruka* (II 11 17)

8. AGRAWALA, V S Gaurī *W Norman Brown Fel Vol*, 1962, 1-7

> *RV* I 164 41 *gaurī*=she buffalo (as against *gauḥ*=cow) is symbol of Varuṇa's waters (two stages of Vedic cosmology Varuna, primeval undifferentiated matter, is represented in the subsequent stage by Vṛtra who enters into conflict with Indra) *gaurī* is symbol of Vak author also discusses such terms as *mimāya salilāni, ekapadi, dvipadī, catuṣpad , aṣṭpadī sahasrakṣarā parama vyoma etc*

9 AGRAWALA, V S *Vaidika paribhasa men sarīra kī samjñāyen* (Hindi) *Vedavanī* 24 (2), Dec 71, 13 19

> discusses words like *ksetra ratha daivī purī deva pariṣad daivi vīnā, daivī nauḥ*, etc

10 AIRI, Raghunath Etymological study of the word *sarasvatī SP*, 25 AIOC, 1969, 1 2 (Sanskrit version "*Sarasvatīti śabdasya vyutpattivicarah*", *GKP* 23 3, 1970, 116-120)

> from *sṛ* < *str* —to go river, to sound Vak, to praise divinity, (*upatāpe* cow) (not to be derived from *sṛ* directly)

11 ALI, Muhammed Etymology of *aglagrdha SP*, 26 AIOC, 1972, p 145

> (occurs only once *Gopatha Br* I 2 21)

12 AMARANATH, Bhai *Aghnyavivecanam R David Fel Vol*, 1971, *Ve* 81 83

13 AMBROSINI, Riccardo *Iti eṣat e ai aduhat* Ist di Glott dell' Univ di Pisa, 1965, 7

14 ANTTILA, Raimo The pitfalls of ananke *Die Sprache* 18 (1), 1972, 34-43

> (ideas of 'fate, destiny necessity' and of 'carry, reach, meet with' can be combined)

15 APTE, V M Vrata in the Rgveda (The *mahi-vrata, priya vrata, puru vrata*, and other *vrata* passages in the *Rgveda*) *QJMS* 51 (3), June 61, 103-111

> (serially fifth instalment see *VBD* II 79 8) *vrata* from root *vṛt* discusses Vedic passages supporting this derivat on

16 ATKINS, Samuel D The meaning of Vedic *pajas JAOS* 85, 1965, 9 22

..the word does not mean 'surface, face' (as suggested by H. W. BAILEY : *VBD* II. 79. 13)..the central, basic value for *pājas* is that of 'body' with particular ref. to breadth, thickness, solidity, and weight..

17. BAILEY, H. W. Monoeceta vedica. *PICO* (23rd Session), 1957, 227-228.

18. BAILEY, H. W. Iranian Arya - and Daha-. *TPhS* 1959, 71-115.

..*arya*, 'well-born, noble' from *ar-* 'to get, to beget'; Vedic *dāsa* - and *dasyu* - explained from Khot. *daha-* 'male, man'..see 21 below..

19. BAILEY, H. W. Indago Ariaca. *IL* 21, 1960, 17-22.

..*RV* : *dhānyam bījam* .(hist. of many words of North Iranian can now be reported back for over 1000 yrs. behind the modern Ossetic and Pamir Iranian dialects)..bird names considered..

20. BAILEY, H. W. Rigvedica. G. *Dumézil Fel. Vol.* (Collection Lalomus, 45), 1960, 9-13.

21. BAILEY, H. W. Iranian *arya-* and *daha-*: supplementary note. *TPS* 1960, 1961, 87-88.

..see 18 above..

22. BAILEY, H. W.; ROSS, Alan S. C. Path. *TPS*, 1961, 107-142.

23. BAILEY, H. W. Cognates of *pūjā*. *ALB* 25, 1961, 1-12.

..in the base *pūj*, attested once in *RV* (VIII. 17. 12) and then more copiously from the later Vedic and Sūtra lit. and Pāṇini's text, we have to see one more relic of the depleted vocabulary of ancient Indo-Aryan..(in Tocharian, *paut-*, *pot-* 'to honour, revere')..IE origin of *pūjā*, tho. "the base *pūj-* stands as an isolated peak rising out of the IA plain"..

24. BAILEY, H. W. Arya III. *BSOAS* 24, 1961, 470-483.

..see : *VBD* II. 79. 27 (Arya I); *BSOAS* 23 (1), 13-39 (Arya II).. (1) *dru-*; (2) *ara-*; (3) *paudara-*; etc...

25. BAILEY, H. W. *Kaśavittra. Nobel Fel. Vol.*, 1963, 38-41.

26. BAILEY, H. W. Arya IV *BSOAS* 26, 1963, 69-91.

..see 24 above..(1) *mand-*; (2) *mar-*; (3) *tap-*..Vedic words related to these..

27 BAILEY, H W *Vidatha* *JRAS* 1965, p 56

> *vidatha* is likely to be nominal derivative to the verbal of *vi* with the base of *dati, dayate* (cf *RV* VI 42 2 IX °0 2) (RENOU knows nothing of *v* as 'congregation nor indeed of *sabhā* and *samiti* in a political sense) see *VBD* III 71 74

28 BAILEY, H W *Vasta* *AO* 30, 1966, 25-43

29 BAILEY, H W Śaka *ssandramata* *W Eilers Fel Vol*, 1967, 136-143

30 BAILEY, H W Vedic *garutmant-* *ALB* 31-32, 1967-68, 8-11

> (*RV* I 164 46, X. 149 3) base *gar* (Ir *zgar* to move swiftly'), *garutmat*=possessing speed (cf *marut* base *mar* male , *marya*)

31 BAILEY H W Saka * *barza* *Renou Comm Vol*, 1968, 53 58

> connected with Iran. *braz* / *barz* and Old Ind *brah* as in *brahman*

32 BAILEY, H W Rgveda *art* *ABORI* 48 49, 1968, 71-73

> *RV* X. 109 2, *AV* XIV 1 56 *anu+art* =' to urge favourably to woo , *abhi* + *art* — to oppress assault

33 BAILEY, H W Aryan notes *SCOAPO* 1, 1969, 137-149

34 BAILEY, H W Kamboja *Minorsky Comm Vol*

35 BAILEY, H W Hyaona *A Sommerfelt Com Vol*

36 BAILEY, H W Atharvaveda *makaka* *Gonda Congr Vol*, 1972, 41 45

> *AV* VIII 6 11 12 *m.*= vehement wildly impetuous (like a pouncing animal or a racing boat) this sense supported by Iran. and Tokh dialects

37 BALASUBRAHMANYAM, M D On the accentuation of the vocative *rtavrdhau* in *RV* I 2 8 *BDCRI* 22, 1962, 92 104 (Also in *SP*, 21 AIOC, 1961, p 240)

> summarises Sayana s arguments justifying the unaccentedness (*nighāta*) of *r* acc to Panini examines HASKELL s view that the *nighāta* is an error in trad (*JAOS* 11, 1877, 58)

38 BALASUBRAHMANYAM, M D An accentual note on *vikata-* in Panini and the Veda *IL* 26, 1965 67, 18 26 (Also in *SP*, 22 AIOC, 1965, 210 11)

justifies the initial accent of Ṛgvedic vocative *vikate* on the basis of Pāṇini A 8 1 72 and A 6 1 198 (*vikaṭa vikṛta* presents an innovation in the sense that it might have been borrowed from the *parole* of the *RV* native speakers into the *langue poetique* of *RV* bards)

39 BALASUBRAHMANYAM, M D An accentual problem in Pāṇini and the Veda apropos of the word *hayana-* *BDCRI* (S J Vol), 1966, 43 58

40 BALASUBRAHMANYAM, M D Subhagaṃkaraṇī in *AV* (a text critical-cum accentual note) *SP*, 24 AIOC, 1968, p 282

AV VI 139 1b *subhagaṃkaraṇa* is probably the true *Saṃ* reading

41 BALASUBRAHMANYAM, M D Vedic *sriyase*, an accentual note *SP*, 25 AIOC, 1969, p 29

justifies the two types of accentuation (*śri* or *ya* being *udātta*) in the light of Panini's descriptive procedure

42 BALASUBRAHMANYAM, M D *Amavasya* an accentual study *JUPHS* 27, 1 25 (Also in *SP*, 23 AIOC 1966, p 157)

examines the accentuation of *a* in Pāṇini and the Veda, and shows that P is intimately acquainted with the *Saṃ* texts wh have recorded both the forms

43 BALASUBRAHMANYAM, M D The accentuation of *arya* in Panini and Veda *BDCRI* 23, 94 100 (Also in *PICO*, 26th Session, 3 1, 1969, 21 24, and in *SP*, 26 ICO, 1964, 54 55)

see 44 below

44 BALASUBRAHMANYAM, M D Arya- an accentual study *Dandekar Fel Vol*, 1969, 112 127

revised version of 43 above the original oxytonic accentuation (*aryí*) retained in Vedic a ... wh due to recessive accentuation, appears as *arya* wh is represented in Vedic (*RV*, *TS*) by the perispomenon (*aryà*) then the accent is thrown back on the initial syllable and the word becomes barytonic (*árya-*), thus

54 BENVENISTE, É Termes de parente dans le langues indo européennes *Homme* 5 (3 4) 1965, 5-16

55 BENVENISTE É Derives avestiques en-*vant* *Kuiper Fel Vol*, 1968, 123 126

ref to Rgvedic *arvant* *n yut vant* etc

56 BERGER, Hermann Die Sanskritwurzel *srambh* *MSS* 19, 1966, 73 75

57 BHAGVAT, V B *Sriphalam* *Sarada* 11 (23-24), Oct 70, 7 10

s mentioned in some later *Up*, e g *Bhasma Jabala Siva Narada Katyayana Tara* the meaning in these contexts wd be *b lva*

58 BHAT, M S Vedic stem *ratri* and Panini *JAS Bom* 41 42, 1966 67, 8-11

59 BHATTACHARJI, Sukumari. Sanskrit lexicography some etymological notes *JAS Ben* 4 (2) 1962, 55 56

sakata (connected w th Sakas or Scythians) *semusi* (Shamash of Babylonia is sun god sun married *samjna*, *semusi* = fem of Shamash) *dula* (= Krttika cf *TS* *dula* = pour or pourer, Krttika — water pourers) *kanpa* (= n of Rsi in *RV* X 44 4, Hebrew Kanpa = steersman) *mana* (measure both in Sk. and Hebrew) all this proves close contacts bet India and Babylonia since very early times

60 BHATTACHARYA, R. K. Pasupa in Rgveda *JAIH* 3, Calcutta, 1969 70, p 261

61 BHATTACHARYA, Rama Sankara *Puranagata anuvaka suktadi sabda* (Hindi) *Vedavani* 14 (10), 7 10

anuvaka ardharca sukta t ca vako akya gatha, narasamsi samgraha, vistara, kh la uttara mandala parisista varga

62 BHATTACHARYA, Rama Sankara *Niruktapathita 'rajanau punyakrtau' eka vicara* (Hindi) *VJ* 11 (7) Sept 62 42 43

Nir 12 1 on Asvinau *rajanau = raja ca raja ca*

63 BHATTACHARYA, Rama Sankara *Yajna sabda ke uccarana men 'g' dhvani ki satta* (Hindi) *Vedavani* 15 (3), Jan 63, 19-20

64 BHATTACHARYA, Rama Sankara *Paninismṛta punarvasusabda ke visaya men eka bhramapurna mata* (Hindi) *Vedavani* 16 (11), Sept 64, p 18

P I 2 61 ref to Punarvasu has nothing to do with Atreya Punarvasu (as suggested by S C VIDYABHUSHAN in *A Hist of Ind Logic* p 11)

65 BHATTACHARYA, Rama Sankara *Paniniya 'yavanani' sabda ke visaya men eka bhrama* (Hindi) *Vedavani* 16 (12), Oct 64, 11 12

66 BHATTACHARYA Rama Sankara *'Rastriya' sabdasya paniniyata nirbadha Amrtalata* 2 (1), May 65, 47 48

67 BHATTACHARYA, Visvanath *Pascattyadisabdanam pariksanam Visva Samskrtam* 2 (2) Feb 65 143 147, (3) May 65, 213 218

pa cattya is correct, not *pascatya*

68 BHATTI, Devadatta *Bharatiya samskṛti ke paricayaka ye śabda* (Hindi) *VJ* 14 (9), Nov 65, 9 10

nad ṛna sakuna kuu nda d vāk rti upadhyāya chatra duḥkha

69 BHAVASAR, S N On the etymology of *indra Dandekar Fel Vol*, 1969, 152 156 (Also in *SP*, 24 AIOC, 1968, p 283)

as given by *Br* and Yaska author accepts derivation from *id-* (*ind*) to be powerful

70 BHAWE, S S The word *pravat* in the Rgveda *PAIOC* (19th Session) 2, 1961 1 12 (Also in *IA*, Third Series, 1 1, 1964 31-47)

from *man* (= to think, to reflect) + *ra* (suffix of abstract of instrumentality) *m* = instrument of comprehension *mantra* in Veda

73. BOPARDIKAR, M N Agastya—an etymological study *SP*, 26 AIOC, 1972, 346 347

(1) *aga* (= sun) A son of Mitravarunau, i e, of the sun (2) *ag* (= to drop) + *sthai* (= to remain accumulated) semen of M V dropped and accumulated as source of A (3) *agastya* similar to *parasadga* (Old Pahlavi) and *fradhākshti* (Avesta) = ' son of water-jar

74 BRANDENSTEIN, W Arica *P Kretschmer Comm Vol*, I, 1956, 52 60

considers among others *aham, kakubh go, vṛṣabha*

75 BRANDENSTEIN, W Etymologica *J Whatmough Fel Vol*, 1957, 23 27

*sāyaka, sīra sīta *sei* (= ' to throw ' in Aryan region, ' to sow ' in extra Aryan region)

76. BUDDHA PRAKASH A historical study of the Sanskrit *devanampriya VIJ* 8 (1-2), 1970, 160 171

(ref Dasaratha SHARMA Devanampriya ', *IHQ* 25, 151) acc to author, *d* was a common term of courteous address popularised by non Br Mauryas acquired pejorative sense after the Br revival (Patanjali), later Buddhist writers turned *d* into a term of contempt on account of their abhorrence for devas

77. BURROW, T Sanskrit *krand-* ' step, stride '. *BDCRI* 20, 1960, 281-287

78 BURROW, T A note on the etymology of Sanskrit *karmara* –, ' smith ' *ALB* 25, 1961, 69-77

k occurs several times in Vedic *Saṁ* (not connected with *karma*) may go back to **kalmāra* (cf Lith *kalti* = to forge, Lett *kalt* = to forge)

79 BURROW, T Sanskrit *amoda* - ' fragrance perfume ' *W Norman Brown Fel Vol*, 1962, 23-27

from *mud* ' to be odorous (diff from *mud* ' to rejoice ')

80 BURROW T On the significance of the term *arma*, *armaka-* in early Sanskrit literature *JIH* 41 (1), 1963, 159-166

term occurs in Panini's grammar and is used independently in Vedic lit ; signifies the ruined sites of IV civil. .Vedic data indicate that it was the Aryans who were responsible for the overthrow of IV civil .

81. BURROW, T. Sanskrit *plaksnoti. Kuiper Fel Vol*, 1968, 247-252.

. *praksnauti* in *Pitrmedhasūtra* of Baudh (Śrautakośa transl immolates'); *ksnu*='to sharpen', therefore, reading *plakṣnoti* in Mys. Ed. is better, *plakṣ*='to strike' B gives IE etymology for this .

82. BURROW, T. Sanskrit *śaṣpa-* and *baṣpa-*. *JRAS* 1969, 112-117.

. (*ś*. occurs in *VS*) a transposition of **pṣ* to *-ṣp-* is to be assumed in these words

83. BURROW, T. Sanskrit *śautīra- JRAS* 1970, 15-19.

. *soṭīra* in MIA, *soḍīra* in later Prakrit—artificially Sanskritized . occurrence of the word in *Dhātupatha, Unādisūtra,* and *Gaṇapāṭha* shows that these gramm texts in their present form do not go back to Pānini's time, they are not earlier than the first few centuries A D ..

84. BURROW, T. Notes on some rare words in Sanskrit and their etymology. *BSOAS* 33 (1), 1970, 46-54.

..among these *dūrśa* (*AV*) 'some kind of rough garment, *panu* (*RV* I. 65. 4) 'nourishment', *upamārayati* (in ritual lit) 'to dip or plunge into water', *saṁ plomnāya* (in *ŚS*) 'having kneaded with the hands'..

85. BURROW, T. Sanskrit *jalaṣa-*. *W. B. Henning Mem. Vol*, 1970, 89-97.

. *j* connected with Hitt *galaktar* (*j* ='healing, cooling, soothing') .

86. BURROW, T. Some Dravidian words in Sanskrit and Prakrit. *Wijesekera Fel. Vol*, *1970, 155-157.*

pṛṇakā (*ĀpŚS, BhārSS*)=a young female deer, to be derived from Tamil *piṇaval* 'female of dog, pig, deer'..

87. CARDONA, G. Rigvedic *śṛṇvise*. *Lg* 37, 1961, 338-341.

. this present form of *śru* is based on 3rd sg *śṛṇve*, 3rd pl. *śṛṇvire*, with stative meaning, 'is / are famed'—

88 CARDONA, G Rgvedic *sruvat* *JOIB* 12 1962, 1 4

RV I 127 3 this is a form of *sru* hear not of a verb meaning disintegrate

89 CARDONA, G Greek *heisa* and Sanskrit *satsat* *Lg* 39, 1963 14-16

Sk subj formed to imperative *satsi* *sada* on the model of such groups as *yaja* *yaksi* *yaksat* hence is not directly comparable with Gk sigmatic aor

90 CHAKRAVARTI Samiran C An inquiry into the meaning of the word *sabha* in the Vedic texts *SP*, 26 AIOC, 1972, p 350

primary meaning of the word derived from a study of the relation of *sabhā* to *sabhyāgni*

91 CHAPEKAR, N G *Manus* *Bh Vid*, 16, 1957, 54 59

92 CHAPEKAR, N G Nighantu words for 'man' 1 *krsti*, 2 *carsani-*, 3 *ksitayah* *Bh Vid* 16, 1958, 84-96

93 CHAPEKAR N G Nighantu words for 'man' *narah* *Bh Vid* 18, 1960, 56 69

94 CHAPEKAR, N G Pitana *PO* 25 1960, 1 2

95 CHAPEKAR, N G Adri *PO* 25, 1960, 3 7

96 CHAPEKAR, N G Rsi *PO* 26, 1961, 124-130

97 CHAPEKAR, N G Visah *Bh Vid* 19, 1962, 14 24

98 CHAPEKAR, N G Manyu *PO* 27, 1962, 45 49

m = firm determination

99 CHATTERJEE Aparna Asuryampasya in Panini *MR* 121, Mar 67, 202-204 (Also in *JIH* 45, 1967, 535 39 " A note on *a* in Pānini)

100 CHATTERJI, Suniti Kumar Sanskrit *govinda* Old Irish *boand* *W Ruben Fel Vol* 1970, 347-352

g = fair or beautiful on account of cows

101 CHATTOPADHYAYA Charuchandra *Svaha aur svadha* (Hindi) *Kalyana* 35 (3) Mar 61, p 785

101A CHATURVEDI, Ramadhin *Bhuma* (Hindi) *Prajña* 14 (1), Oct 68, 1 2

101B CHATURVEDI, Ramadhin *Nistha* (Hindi) *Prajña* 16 (1), Oct 70, 85-87

in *Up* and Vyakarana

102 CHAUBE, Braja Bihari An etymological note on the word *śman* *JGJKSV* 27 (3 4), 159-166

sman (=body) from *su*, *śava*

103 CHAUBE, Braja Bihari *Rgvede apas sabdah* *Visva-Samskṛtam* 9 (1 2), 1972, 139-141

104 COOMARASWAMY, A K. On translation *maya, deva, tapas* *Isis* 55, April 33

105 COWAN, H K J Atjehs *bhu', buga* *BTLV* 119, 1963, 401 405

possible relations with IE word for beech

106 DANGE, Sadashiv A About the words *garut* and *garutman* in Ṛgveda *IHQ* 39 (1-2), 1963 (1967) 134-137

garutman=praiseful one (in the first instance), the rendering connecting it with the idea of bird influenced by the word *suparṇa*

107 DANGE, Sadashiv A *Yatu ani yatudhana* (Marathi) *Navabharata* 17 (10), July 64, 12-16

yatudhānas=perpetrators of black magic discusses *mūradevas*

108 DANGE, Sadashiv A Parvata in Rgveda VSMV, 1964, 47-60

p at many places in *RV*, gained the connotation of a conceptual line dividing the visible and the invisible

109 DANGE, Sadashiv A Sasarparī a war-spell from the Ṛgveda *VIJ* 5 (1) Mar 67, 25 32

110 DANGE, Sadashiv A. On the Vedic word *vana* *JIH* 46 (2), Aug 68, 271 280

vāṇa (in *RV*) denotes the vocal apparatus thro wh the words of the Mantras flow, *vāṇa* (in Vedic texts other than *RV*) a musical instrument

111 DANGE, Sadashiv A Patnī and dampatī VSMV (1968), 1969, 158 171

dampatī is *sasth'* *tatpurusa* compound *patnī*=(originally) controlling lady (*pat* had the sense of control or rule)

112 DANGE, Sadashiv A. Siprin and sipivista *JGJRI* 25, 1969, 501 510

sipra—a horn like erection on the helmet in *sipivista* the original concept seems to be the piercing horn, mixed with that of the pointed and virile male organ

113 DANGE, Sadashiv A *Adma sad* *VIJ* 8 (1 2), 1970, 35 37 (Also in *SP*, 25 AIOC, 1969, 8 9)

a as the high priest officiating at the offerings and rousing Agni and the other priests by his Mantras

114 DANGE, Sadashiv A Tryambaka *JOIB* 19 (3), Mar 70, 223-227

the word *t* has a mixed connotation—indicating the 'water eye, shin ng one in the waters, it is an aspect of the general concept of the fire in waters parallels cited

115 DANGE, Sadashiv A Kanya and kanīna VSMV (1971), 1972, 179 185

basic sense in *kan* is that of miniature

116 DANGE, Sadashiv A Dvi-barhas *Bh Vid* (Velankar Comm Vol)

the word denotes not 'doubly strong' but twofold power—or rather the capacity to usher in the heavenly as also earthly help

117 DANGE, Sadashiv A Āhanas *SP*, 26 AIOC, 1972, 350-351

the word needs to be connected with Ved c *āhanasyāh* (sexful Mantras in Asvamedha), *ahanas*=(1) a sex act (2) a party to the act of sex ritual from *han* to strike

118 DANGE, Sindhu S The terms "gotra" and "yuvan" (their social significance) VSMV (1970), 1971, 206 217

gotrāpatya designation is that of the family wh le *yuvāpatya* des g nation is individual, the forn er marks the beginning of surnames based on personal name.

119 DESHPANDE, G T Import of the term *devavani*. *NUJ* 17 (2), April 67.

119A DESHPANDE, G T On the import of the term ' devanampriyah " VSMV (1969), 1970, 218 235

term used as an honorific of general nature, not restricted to royalty, change of meaning due to either brahmanical prejudice or A oka s unpopularity term of honour, thro ironical use changed its meaning *pa u* offered to gods in sacrifice because it is dear to them *pasu*=fool. (in good sense one who endears himself by his righteous conduct)

120 DE SMET, R V Some key definitions *India Cultures Quarterly* 27 (1), 1971, 19-23

jīva karman, karunā maya

121 DEVARAJ, Muni *Veda aur mamsahara* (Hindi) *Vedavanī* 14 (10), 10-20

mamsa = sāra

122 DEVASTHALI, G V *Trisapta* *JGJRI* 17 (1-2), 71-77

t occurs four times once in *RV* and three times in *AV* acc to D, *t* ref to Maruts ('sound is their stregth)

123 DIVEKAR, H R *Durgaha Nibandhavalī* (S K. Chatterji Fel Vol, Dogri Res Inst) 2, 1970, 1 6

word *duggara* derived from *durgaha*, Purukutsa—son of Durgaha (4097 B C)

124 DRESSLER, Wolfgang Ved *dive dive* und die idg Iterativkomposita *Brandenstein Comm Vol*, 1968, 39 47

represents transformation of divi divi metrical, semantic, and formal considerations in Idg Ursprache normally locative occurs in the Āmreḍita compounds

125 DUMÉZIL, G Les deux pates *Rev Et Latines* 40, 1962, 109-117

(considers *viṣpalā*, also Puṣan)

126. DURANTE, M Etimologie greche *SMEA* 11, 1970, 42-57.

—discusses *dāsa* .

127. EMENEAU, M B. Indo-Iranian words for 'wormwood'—an IE etymology *IL* 26, 1965 67, 45-48

Sk. *daru* Brahui *dranna*

128 FEISTEL, Hartmut-Ortwin "gaur dhayantī". *KZ* 82 (1), 1968, 24-36

gām dhayantīm parasmai nā cakṣita—in this passage, (ref to the stage after *samāvartana* and before *vivāha*) *dhayantī* does not mean 'suckling' but 'sucking', the object to be supplemented *gām* (another cow) being omitted on account of haplology

129 FERRARI, G Sanscrito *pra i-* nel significato di 'morire'. *SSL* 10, 1970, 79 118

130 FIŠER, I The explanation of the word 'upaniṣad' according to Śaṁkara (Czesch) *Filos. Čas. Českosl.* 16 (4), 1968, 514 516

131. FORSSMAN, B Dracheis *Munch. Beitr. Spw.* 16, 1964, 17-19.

Vedic *adr an*

132 FORSSMAN, B Gk. prumne, ai *nimna* - und Verwandtes. *KZ* 79 (1-2), 1964, 11-28.

'in downward direction'

133 FORSSMAN, B Vedisch *visvapsnya*. *MSS* 24, 1968, 35-38.

this Vedic qualificative means 'suckling all' **psnya*=milk, Vedic *stana*

134 FORSSMAN, B Apaoša, der Gegner des Tištrya *KZ* 82 (1), 1968, 37-61

a Vedic parallel to *a is puṣya*, an old epithet of *tiṣya*-wh is related to Av *tištrya* (Sirius)

135 FOWLER, M Indo European [*bh*] > English /*v*/. *Word* 19 (3), 1963, 322 327.

certain groups of cognate words exemplified by English 'love'. Sk. *lubh* seem to be descended from a PIE type with features in an arrangement probably conducive to the beginnings of the Germanic consonant mutation..

136. FREI, Henri. Carrés sémantiques (à propos de véd. *utpa-*). *CFS* 16, 1958-59, 1-22.

..*ut pā* (*AV* V. 20. 7; XIII. 1. 31), "être orgueilleux, se révolter"

137. FREI, Henri. Véda et Cachemire. *CFL* 17, 1960, 47-53.

..*YV pratīpam* (cf. *AV* XX. 129. 2 : *pratīpa*) from * *prati + īpam* "contre le courant". cf. *YV anu īpam, udīpa-* "inondation". (Kashmiri : *yūpu*)..

138. FREI, Henri. Méthodes de reconstruction sémantique (à propos de védique *anūpa-*). *SCL* 11 (3), Bucharest, 1960, 475-479.

..*RV* IX. 107. 9 : *anūpe,* "vers le flot", X. 27. 23 : *anūpā,* "les flots"..

139. FREI, Henri. Trois mots singuliers *CFS* 19, 1962, 87-91.

..(1) Vedic *udapyam* (*AV* X. 1. 7) "proud, arrogant", (2) *udāyyam* (*Paipp. Sam.* XVI. 35 7), same meaning, (3) *udīpa*...

140. FREI, Henri. Védique *kūlam* 'Berge'. *CFS* 20, 1963, 55-62.

. (1) Vedic sense of *kūlam*, (2) prefixed types : *anukūla, pratikūla,* etc...Vedic *kalayati*, Vedic *krudh-*..

141. GAJENDRAGADKAR, S. N. Study of synonyms: *amhas, enas,* and *āgas* in the *Ṛgveda*. *IL* 28, 1967 (1970), 36-70. (Also in *SP*, 23 AIOC, 1966, 142-143).

. *āgas* : wrongful conduct, violation of holy laws, *enas* crime, and as a result a calamity caused by the anger of gods and even machinations of enemy, *aṁhas* : physical calamity, a danger wh. befalls an individual and against wh he seeks protection from divinities (*amhas* lies outside the conceptual range of *sin*) . gives transl. of passages where the words occur see 143 below .

142. GAJENDRAGADKAR, S. N. The word *śloka* in the *Ṛgveda*. *JBomU* 38, Oct. 69, 94-99. (Also in *SP*, 25 AIOC, 1969, p. 191).

..*śloka* ⊳ IE *klou-kos* : Sk. *śru* .originally, *śloka*=sound; sound of Soma pressing stones, musical, rhythmic sound, praise, call to a deity, fame..in *RV*, *śloka* does not mean 'verse'..

143 GAJENDRAGADKAR, S N Study of *a nhas*, *enas*, and *agas* in the Yajurveda and Atharvaveda *JASBom* 43 44, 1968 69 (1970), 129-141

see 141 above semantic boundaries of the three words have remained the same as in *RV*

144 GANGAL V V Samudra in the Rgveda *JBomU* 32 (2), Sept 63, 37 47

145 GEORGIEV, V I Das IE Wort fur "Trane" *A Ant H* 16, 1968, 13 14

Vedic *aśru* Hitt *ešhahru*

146 GHATAGE, A M A sample entry in a Historical Sanskrit Dictionary *IL* 33 (2), 1972, 158 165

a

147 GHATAGE A M *Sara* and *saru* in Sanskrit *IL* 33 (3), 1972, 230 238

148 GONDA, J Indogermanisch *ser*-" (spitziger) *ast* usw " *Mn*, S 3, 6, 1938 153 171

149 GONDA, J Ābharana *NIA* 2 (2), May 1939, 69-75.

150 GONDA, J The meaning of Sanskrit *mahas* and its relatives *JOIB* 8 (3), 1959 234 269

151 GONDA, J Some notes on the study of ancient Indian religious terminology *Hist Rel* 1, 1962, 243 ff

VBD III 48 108 question of apparent multipl city of meanings and connotations ascribed to many Sk words in many cases this so called polysemy is likely to be illusory because our modern lgg are not r ch enough

152 GONDA J Prayata *Bh Vid* 20 21, 1962 45 51

(word does not occur in Vedas but root *yam* used in the sense of being respectfully d sposed) *prayata* (Hinduistic term) l old ng oneself forward to, surrendering, devoting oneself to, ritually pure (the word marks a new element of rel life and ritual attitude)

153 GONDA, J *Adhvara* and *adhvaryu* *VIJ* 3 (2), Sept 65, 163-177.

adhvara related to *adhvan* 'a road wh makes good going a journey'

154 GONDA, J *Devayant* and *devayu* *JOIB* 15, 1965 66, 307-313.

devayat=approaching, turning to, applying to gods by ritual means, *devayu* also expresses the same sense

155 GONDA, J *The Meaning of the Sanskrit term Dhaman.* N V Noord-Hollandsche Uitgevers Maatschappij, Amsterdam, 1967, 100.

Rev S G KANTAWALA, *JOIB* 21, 255 257

156 GONDA, J. The Sanskrit particle *api* *Lingua* 21, 1968, 183 196

in Veda *api* with loc makes the idea of immediate nearness explicit, the idea of addition is also suggested (*api+kr*) starting from a vague and general idea of 'by near, add to this' most uses of *api* may be satisfactorily explained several Vedic *api* passages discussed

157 GONDA, J The historical background of the name *satya* assigned to the highest being *ABORI* 48-49, 1968 83 93

(divine power and will are given form in a name, name is an actuality expressed in a word, 'name' is a 'double of the 'thing') *considers Ṛgvedic occurrences of satya- as* a qualification of gods, also in *AV* and ritual texts

158 GONDA, J The meaning of the Vedic *karu-* *JGJRI* 25, 1969 (1970), 479 488

Vedic *kāru* (and Gk. *kerux*) 'spokesman ', speaking on behalf of patrons or others in public being the most conspicuous part of his task *k ru* (=proclaimer of praise) can t prove the existence, in the common IE land, of a poet known by the name of * *kāru* and mainly characterised by his wanderings

159 GOPALASWAMY AIYENGAR, T K Significance of *surmya* and *susira* *SP*, 22 AIOC, 1965, p 209

160 GOSWAMI, Sitanath Is *agni* a portmanteau word ? *SP*, 25 AIOC, 1969, 43 45

derivation suggested by Sakapūni is quite cogent

161 GRANTOVSKIJ E A Indoıranskoe *kunda* , *kunduru* / *a*–, *kundaru* / *a* (Russ) *Jaz Indu* Moscow, 1968 470 482

162 GRASSI, Letızıa Struttura del sacerdozıo ındeuropeo note lınguıstıco antropologıche *QIG* 8 1964-65 111 142

> *brahman rāj puroh ta* (*rsı* compared to tok. B *rsake* arm. *her ıra* 1 t *arsus*=vıolento) also dıscusses *atharvan agnıdh vıvasvat hot dharma* (lat *firmus*) *a*ₒ*n* etc

163 GREENFIELD J C , MAYRHOFER M The '*Algummım*/ *Almuggım* problem re examıned Hebraısche Wortforschung *Baumgartner Fel Vol* 1967, Brıll 83 89

> *valguka* (=sandal) ıs not an old already ın Sem t c lgg borrowed (B C) form but a later lexıcographer product *valgu* beaut ful (cf *candana cand a*)

164 GUNTHER, H *Urnanabhı WuS* 20 (3), 247 248

165 GUPTA Harıhar Prasad *Saktum na tıtauna punantah VJ* 11 (2) Aprıl 62 36 37

> dıscusses *saktu* and *t tau*

166 GUPTA Harıhar Prasad *Ghrta śabda vımarsah Malaya Mayurah* 19 (1 2), Nov 64 8 10

167 GUPTA Sudhır Kumar *Dadhıkra Gangaprasad Fel Vol* , 1960

> etymology and ınterpretat on of t e word acc to Dayananda

168 GUPTA, Sudhır Kumar Sunahsepah *Vıvrtı* 6 (47), Hyderabad, 1960

169 GUPTA, Sudhır Kumar *Dayananda bhasya ke katıpaya nırvacana* (Hındı) *Vedavani* 12 (3) 1960, 12 (7) 1960, 13 (4) 1961, 14 (1) 1961

> varıous words dıscussed follow ng Dayananda

170 GUPTA, Sudhır Kumar A study of the uses of the word *brahmana* ın the four Vedıc Samhıtas *URSHS* 8, 1962 63 (Also ın *SP* 21 AIOC, 1961 p 241)

> the prımary ref (*saksat samhıta*) of the word *b* ıs the creator and h s powers , all other senses follow from t

171. GUPTA, Sudhir Kumar. Surā. *Aryāvarta*, Gwalior, 1963.

. *surā* (wine) is condemned; *surā* (food juice) commended..

172. GUPTA, Sudhir Kumar. Dayanandabhāsya men agastya. *Chandra Shekhar Dwivedi Fel. Vol.*, Jaipur, 1964.

173. GUPTA, Sudhir Kumar. Exegetical value of Vedic repetitions. *Jain Bharati*, Jan. 64.

..discusses many Vedic words..

174. GUPTA, Sudhir Kumar. Tryambaka. *Souvenir*, 7th All Rajasthan Homeop. Medical Conf. 1970, Jaipur, 1970, 40-41.

..*VBD* II. 50. 78 . *t.*=coconut..

175. HAEBLER, C. Kosmos. Eine etymologisch-wortgeschichtliche Untersuchung. *Arch. Begriffsgesch.* 11 (2), 1967, 101-118.

..central meaning of cosmos=gegliederte Ordnung (organic order) ..comparable to Vedic *śikṣate* (Av. *sah*), *deva sas*

176. HAEBLER, C. Pa. *iñjati*, buddh h. skt *iñjate* : ved. *ṛñjate*, eine mittelindischvedische Isolexe. *Kuiper Fel. Vol.*, 1968, 283-298.

177. HAMP, Eric P. On some troublesome Indo-European initials. *G. S. Lane Fel. Vol*, 1967, 146-153.

..(words for ' day ' and ' tear ') .

178. HAMP, Eric P. Indo-European 'young'. *KZ* 84, 1970, p. 1.

..(apropos Karl HOFFMANN, *MSS* 6, 35-40) Vedic *yuvan am* > * *iuvon*..

179. HAMSARAJ. *Vaidika vṛtra kā rūpantara* : *śaitana*=*iblīsa* (Hindi). *Vedavāṇī* 24 (10), Aug. 72, 3-5.

..*śaitāna* (from *stena*), *iblīsa* (from *ilībiśa* RV I 33 12)..

180. HARA, Minoru A note on the Sanskrit word *jana*. *Kuiper Fel. Vol.*, 1968, 256-269.

..Vedic shade of meaning of the word *jana* as ' stranger ' (besides man) .in cl. Sk *jana* is a concept comparable to French 'peuple' (as distinguished from officials, nobility, clergy) semantic tendency of the word expressing ' people ' to mean ' others ', ' foreigners ', not limited to Sk. *jana* .

181 HARA, Minoru A note on the epic folk etymology of *rajan* *JGJRI* 25, 1969, 489 499

(folk etymology common in *Br* , the object and its name are magically and ritually connected with each other, ritualists were serious in analysing the word as a way to approach the essence of the thing) *rajan* and *ranjay*

182 HARA, Minoru A note on the Sanskrit word *ni tya* *Rtam* 1 (1), 41-50

see *VBD* II 79 111 in cl Sk , the word developed the meaning of 'constant , 'eternal , etc , but the shade of the original meaning (=found inside of) is retained in such compounds as *aranya nitya* (based mainly on *MBh.* passages)

182A HARA, Minoru A note on the Sanskrit phrase *devanam priya* *IL* 30, 1969 (1971), 13 26

d p =legitimate or blood related to gods, this meaning connected with the concept of king s div nity known from Vedic times the more exaggerated and pompous the title, the easier is its semantic degeneration, therefore, *d p* =blockhead

183 HAZRA, R C Interpretation and importance of the word *pasutrp* in Rgveda VII 86 5 *VIJ* 4 (1), Mar 66, 34-38

pasubhih trpnoti rajanam moksartham thief for attaining freedom from bondage satisfies his captor (king) by giving him cattle acc to his demand

184 HIERSCHE, Rolf Zu *pīpaya* *RV* VIII 29 6 *MIO* 4 (3), 1956, 364-367

in the context derives *pīpāya* from *pā* 'to protect' (perf 3 sg), acc to author a case of misuse of *pīpāya* in the sense of 'protect , the reason is phonetic similarity of various forms from these two roots

185 HIERSCHE, Rolf Zu mi *gacchati, acchati,* u a als "Futurum" *Die Sprache* 6, 1960, 33-38

186 VON HINUBER, O Vedisch *nivate* und Pali *nivatake* *MSS* 23, 1968, 21-28

Ved *nivāte*=in a place where there is no wind, in a sure, secure place in *Jātaka* I 289 28 *nivātake* means the same thing

187 HOFFMANN, K [*upasıdathah*, *apraksyah*, etc ın *Ch Up*] *MSS* 2, 1952 130 ff

188 HOFFMANN, K Vedısch *grh* 'klagen' *MSS* 14, 1959, 35-38

garhase (*RV* IV 3 5) also *grhate* (V 32 12) *grhamahı* (VIII 21 16), *jagrhe* (X. 12 5) *g h* with gen (=suffer from to be deficıent ın) *ıāco grh ta* (*MS* II 5 2) (ın oppos tıon to *pr*

189 HOFFMANN, K Der vedısche Typus *menamenam* *KZ* 71, 1960, 242-248

190 HOFFMANN, K Ved *ucchıanka*, *ucchalanka*, Palı *ussankha* *I IJ* 4, 1960 111 118

arch upward curvature

191 HOFFMANN, K Zum Aorıst von *drs* *I IJ* 4, 1960, 119 120

apropos *VBD* II 79 165

192 HOFFMANN K YV *mrgasapha* m, AV *takman* dıe 'Infinıtıve' *rohısyaı*, *avyathısjaı*, Aıt Br *mesjant*, AV *ıttavatı* *KZ* 78, 1963, 84-95

takman < *tapman* *Aıt Br ā ca parā ca mesjan* the better readıng wd be *ācaparācam esyan* *vıtāvatı*= ın still so greater (dıstance)

193 HOFFMANN K Idg *Sneıgʷh* *MSS* 18, 1965, 13 28

(to snow Vedıc usage of *sn h*)

194 HOFFMANN, K JB *ıanakaksah* *I IJ* 9, 1966, 199 202

kaksa shrubbery arm p t

195 HOFFMANN K Vedısch *vıchayatı* und *govjacha* *MSS* 19, 1966 61 72

(derıved from *vı chā*) to tear the skın apart ınjure wound *-vjacha* must have secondary Ablaut (Pan III 1 28)

196 HOFFMANN, K Der vedısche Prekatıvtyp *yesam jesma* *MSS* 20, 1967, 25 37

197 HOFFMANN, K TS *sımahı* 'Haplologıe ım Satz" ? *MSS* 22, 1967, 25 28

198. HOFFMANN, K. Ved. *santya-* und ahd. *samfti*, ags. *sefte*. *MSS* 23, 1968, 29-38.

..*sam* (=together, with) + suffix *tya* (=companion, comrade)= finding oneself in companionship; beneficent.. (cf. *nitya*, *antya*, *sanutya*, *apatya*)..*sefte*=sweet, agreeable..

199. HOFFMANN, K. Avest. *uruuī̆naitiš*, Yt. 13. 33. *MSS* 24, 1968, 39-42.

..corresponds to Vedic **ulinatiḥ..ulinati* (*MS* IV. 5. 5; *ŚPBr.* I. 6. 3. 31, etc.)..

200. HOFFMANN, K. Hethitisch *luk* (*k*)-, *lukki-*. *KZ* 82 (2), 1968, 214-220.

. connected with Vedic *rocate*..

201. HOFFMANN, K. Vedisch *vidh*, *vindh*. *Die Sprache* 15 (1), 1969, 1-7.

..accepts THIEME's view : *vidh*=*vi*+*dhā*=assign, allot, apportion.. *vidh* – *vindh* : *vid* : *vind*..

202. IHARA, Shoren. A note on akṣara (Jap.). *JIBS* 15 (2), 1966, 89-94.

..gramm. and philos. ..

203. IKARI, Y. A study on the Upaniṣadic term *ādeśa* (Jap.). *JIBS* 17 (2), Mar. 1969, 684-689.

204. INSLER, S. Vedic *tvāyā*. *IF* 71, 1966, 221-235.

..*tvāyā* is not an adv. ("with, out of love for thee") in *ṚV*, but both a loc. and dat. of *tvam*..

205. INSLER, S. Studies about the Sanskrit root **ar* / *ṛ*. *IF* 72 (3), 1967, 250-258.

..(1) *irṇa-*, *īrta-*; (2) *īrayati-*; (3) *airat*..

206. INSLER, S. Sanskrit *capala-*. *KZ* 81, 1967, 254-258.

..*pracala-* > mi. *pacala-*, metathesis : *capala*..

207. INSLER, S. Vedic *āñjasā*, *ṛñjasānā* and the type *sahasānā*. *KZ* 82 (1), 1968, 1-23.

..*āñjasā* < **ṛñjasā* (as suggested by GELDNER, *Ved. Stud.* III, 42-43) is correct..(studies *RV* III. 58. 5; I. 183. 5-6)..

208. INSLER, S. Vedic *juhuras, jahūrthas, juhuranta*, and *ni hurāṇa*. *JAOS* 88, 1968, 219-223.

..the words are not to be derived from *hvṛ*, but shd. be associated with the present *hṛnīte* (=be angry)..

209. INSLER, S. Sanskrit "īpsati" and "īrtsati". *IF* 73 (1-2), 1968, 57-66.

..from *āp* and *ṛdh*, respectively .

210. INSLER, S. Vedic *dambhayati*. *IF* 74, 1969, 11-31.

..(against J. NARTEN). author does not assume a different root for *dambhayati*, wh. he explains as analogical *radhra – randhayati*, *dabhra – dambhayati*.. Vedic *dabh* means . (1) deceive, (2) steal, (3) disappoint..

211. INSLER, S. Sanskrit *taskara* – and text criticism to *AV* XIX. 47-50. *Die Sprache* 16, 1970, 138-148

..see : *VBD* III. 6 20 .

212. INSLER, S. Rigvedic *amur* –, *amarītṛ*–, *mar-martu*, etc. *I-IJ* 13 (2), 1971, 81-94.

..four derivatives from *mṛ* . *amarītṛ*–, *amur*–, *mur*–, *āmuri*– (out of 7 passages, 5 relate to Indra). *mṝ*=' hinder ', this root was on the way out of the vocabulary of Old Indic, being replaced by the almost synonymous root *ṛ*..

213. IVANOV, V. V. [study on Skt. *bahu*], *VDI* 4, 1957, 20-24.

..(Hittite term *panku* " assembly ") .

214. IVANOV, V. V. Old Indian *asram* " tear, blood " and Hittite *ešhahru* " tears " (Russ.). *Linguistic Studies in honour of Stefan Mladenov*, Sofia, 1957, 477-483.

215. JAIN, Harindra Bhushan *Vaidika, bauddha, aur jaina vānmaya men ' arhat ' śabda* (Hindi). *SP*, 26 AIOC, 1972, 291-292.

216. JANERT, K. L. Zur Wort-und Kulturgeschichte von Sanskrit *sphya* – (Pali *phiya*). *KZ* 79, 1964, 89-111.

..*s.*=an instrument made of Espe wood, used on water surface or earth surface; rudder or oar or sacrificial implement.

217. JAUHARI, M. A note on *ātatayin*. *PIHC* (30th Session), 1969, p. 55.

218 JHA, V N On the two Rgvedic compound forms *ratha spati* and *vanaspati* *PAIOC* (25th Session), 1972, 231-38 (Also in *SP*, 25 AIOC, 1969, p 16)

> *r* and *v* are regular genitive determinative compound forms, they should be segmented after *rathas*– and *vanas*–, the –*s*– element is organic (and can be taken as euphonic treatment of *r*)

219 JOG, K P On the Rgvedic denominative *adhvariya*-. *JUPHS* 27, 27-35 (Also in *SP*, 23 AIOC, 1966, 2 3)

> the denominative *adhvarīya*– is derived from the stem **adhvari* (acc to J , Sayana s use of Paninian rules has to be received with caution)

220 JOG, K P On *haryat* vis-à-vis *haryat*. *JUPHS* 29, 41-55

> both are present participles but from d ff roots, namely, either *hdry* (6th conj paras) or the denominative root *haryd*– and *hary* (1st conj , paras) respectively the meaning " one desiring *hari* (=Soma) is alone suitable in all the contexts

221. JOG, K P Apropos of *purutáma* (A case of Vedic interpretation in conformity with Paninian rules of accentuation) *JUPHS* 31, 1969, 37 56

> transl with notes of vss in wh the word occurs *purutama*=(1) longed for (or cherished) by many or ' troubled ' (i e approached) by many, desired one of many (2) " longing for many the first sense suitable in all contexts

222 DE JONG, J W *Vitarati* *I-IJ* 4, 1960, 65 67

223 JOSHI, Hemchandra *Samskrta aur hindī ke kucha vismrta aur akhyata śabda* (Hindi) *Parisad Patrika* 4 (1), April 64, 9-13

> *ghana gana uttara* etc

224 JUCQUOIS Guy V sl *bogatz*, " riche ", *bogz*, " dieu ", jet apparentés *Die Sprache* 11, 1965, 131-135.

> (*bhaga* in Veda)

225 KALYANOV, V I The etymology of the terms *varna* and *ati* (Russ) *IKDI*, Moscow, 1963, 162 176

226 KAMBOJA, Jiya Lal. Semantic change in Sanskrit *go* *JDSUD* 1 (2), July 72, 45-58

gauh in Vedic lit (1) product named after the source *gauh*= product from *gauh*, (2) metaphorical use of the word *gauh*, (3) words in wh the sense of *gauh* has become redundant e g, *gostha*, *gopa*, etc.

227. KANITKAR, Srikrishna *Paninije kalavacaka sabdah. Medha* 3 4, 1963-65, 17 38

228. KANTAWALA, S G *Kosa, kalasa*, and *drona* in the Rg-veda *SP*, 21 AIOC, 1961, p 21

229 KANTAWALA, S G. The vocable *ghrtasnu* in *RV* IV 2 3 *JMSUB* 17 (1), April 68, 93-97 (Also in *SP*, 24 AIOC, 1968, p 285)

explains *ghrtasnu* as a Bahuvrihi compound 'ghee backed

230 KAPADIA, B H Vinā in Sanskrit literature *PO* 26 (1-2), *1961, 1-6*

231 KAPADIA, B H. *Pastya* in the Rgveda *Vikram* 5, May 61, 27-31.

pastya=house, water, river, watery home

232 KAPADIA, B H What is *upahvara ? JOIB* 12 (3), Mar. 1963, 275 281

upahvara=cave, cavern, hollow, valley

233. KAPADIA, B H The word "garta" in the Rgveda. *JGJRI* 25, 1969, 521-526

g =(originally) a chariot or an elevated seat in a chariot, (later) an elevated seat in gambling hall, (subsequently) a house, a pit (*the word found in all the three genders*)

234 KAPILA DEVA *Śiksater dhatvarthavimarsah GKP* 16 (6 8), 1964, 216-218

235 KAPILA DEVA *Bhartrhari kī drsti men astadhyayī ka 'prakara' sabda* (Hindi) *Bhasa* 5 (1), Sept 65, 80 90

prakāra = sadrśya

236 KASHIKAR, C. G *Papmano vinidhayah* some unknown and less known words *Dandekar Fel Vol*, 1969, 30 40

formulas beginning with *simhe me manyuh* (in Gopitryajna prescribed only in *BaudhŚS* 2 5) - also called *Simhānuvāka* (not

found in any other Taitt text) the text of the formulas reproduced, English transl, select vocabulary

237. KATRE, S M Old Indo-Aryan *urna-vabhu-* *WuS* 22 (1), 1941 42, p 71

238 KATRE S M On Indo Aryan words for 'lid', 'cover' *BDCRI* 20, 1960, 369-374

239 KATRE, S M Old Indo Aryan *acam* and its cognates in New Indo-Aryan *B K Barua Comm Vol*, 1966, p 8

240 KLIMA, O Das altind *kastham* *Arch. Or* 38 (1), 1970, 26 27

(connects it with Czech *klest*)

241 KLINGENSCHMITT, Gert *Krd* 'harzen' im Indo iranischen *MSS* 18, 1965, 29-33

(cf Sk *kunda* 'resin of the incense tree', also *kundura kunduru* (*ka*)

242 KNOBLOCH, J Nektar *Pokorny Fel Vol*, 39-43.

from **nek tr* (=a drink) considers several Vedic words

243 KONJE, Raghunath Sastri Yogi in Vedic literature *SP*, 23 AIOC, 1966, 10-11, *SP*, 24 AIOC, 1968, 15-16

word *yogin* (in usual sense) does not occur anywhere in Vedic lit, word *dhira* used in that sense (*RV* I 146 4, *VS* 31 9, *Katha Up* II 1 4, II 1 1)

244 KOLVER, Bernhard Zwei unerkannte Ableitungen der Wurzel *vap-* *MSS* 30, 1972, 111-128

245 KRAUSE, Wolfgang Zum Namen des Lachses *NAWG* 1961, 4, Gottingen, 1961, 83-98

246 KRETSCHMER, P [*atharvan*] *KZ* 55, 80 ff

Atharvan is name of the mythical fire priests and their eponymous hero who established order thro sacrifice (*RV* X 92 10) (Av *athravan*)

247 KRETSCHMER, P Saturnus *Die Sprache* 2, 1950-52, 65-71

connects it with *Tvastra*

248. KRISHNA LAL *Samhitaon men 'gana' śabda* (Hindi). *JDSUD* 1 (1), Dec. 71, 96 103.

249. KRISHNA LAL. *Vaidika samhitaon men 'śyava'* (Hindi). *SP*, 26 AIOC, 1972, p. 360.

..*śyava*=dusky..

250. KUHN, Ingrid. Rgvedisch *anvartitr*-. *MSS* 28, 1970, 89-104.

..denom. pr. *rtiyate*, from *rti* "attack, fight", secondary formations *AV* : *anv artiṣye*, *RV* (X. 109 2) *anvartitr*-, etc, as from a root *rt*-..

251. KUIPER, F. B. J. *Vacarambhanam* (II). *I-IJ* 2, 306-310.

. see : *VBD* II. 79. 160 *vācarambhaṇa* as Tatpuruṣa compound

252. KUIPER, F. B. J. Avestan *amita*-"unharmed". *I-IJ* 3, 137-140.

..(Vedic *enas*)..

253. KUIPER, F. B. J. *Svavṛṣṭi*-, RS I. 52. 5a, 14c *I-IJ* 4, 1960, 59-63.

254. KUIPER, F. B. J. Aśćarya-, n. 'marvel'. *I-IJ* 5, 1961, 136-145.

. the word occurs for the first time in *Katha Up* 2 7 *aścarya* (*ā*+*kr*)=something at wh. the sound *ā* is uttered (*am* in Vedic)..

255. KUIPER, F. B. J. Rgvedic *parye divi*. *I IJ* 5, 1961, 169-183.

..(the nucleus of *RV*, and particularly the hymns to Indra, are concerned with a New Year's festival, and with ceremonial contests wh aimed at the acquisition of wealth and social prestige, at prolongation of life and new vital energy, and at the "acquisition of the sun", i. e, a cosmic renewal *parya* (from *para*=end) denotes that wh is connected with the end of something, *parye divi*=on new year's day..

256. KUIPER, F. B. J. Atharvavedic *abhva*-, n "monster". *Lingua* 11, 1962, 225-230.

..("Unwesen" as primary sense in *RV*) .

257 KUIPER, F B J The Sanskrit nom sing *vit* *IIJ* 10 (2 3), 1967, 103 125

(explanation of the or g n of *t*)

258 KUIPER, F B J Sailūsa and kusilava- *Brandenstein Comm Vol* 1968, 77 84

derives the words from a Dravidic basic word **silu* this does not however, prove non Aryan origin of Indian drama wh had its roots in ritual dances with the motifs of Aryan cosmogonical mythology

259 KURYLOWICZ, J Autour de V Ind *sasti* et *sadhati* *Renou Comm Vol*, 1968, 433 437

260 LAL S K A note on *dosavastah* *JOIB* 20 (3), Mar 71, 205 207

doṣāvastah voc s ng epithet of Agni d speller of darkness (*RV* I 1 7 IV 4 9 VII 15 15)

261 LEROY, Maurice Arta l exaltee, a propos de l'inscription des daivas *SMSR* 38, 1967, 293 301

unfavourable meaning of *daiva* is due to its being supplemented in its earlier meaning by Av *yazata*- O P *baga* and Zar s Aməsa spəntas

262 LEUMANN, M Der altindische kausative Aorist *ajijanat* *W Norman Brown Fel Vol*, 1962 152 159

263 LIEBERT, Gosta Indoiranica *OS* 11, 1962 63, 126 154, 13, 1964, 136 140

(1) *vajra* (2) *ādhya* *ājhaka*

264 LIMAYE, S K On the meaning of *sukesi* *rathya* *NUJ* 17 (1), Oct 66, 18-20

Pan. IV 1 54 *sukeśi* (*d rghakes*) *rathyā* a soft, fine-haired seat of the charioteer or the owner

265 LIMAYE, V P *Naimisaranya ka naimisaranya* (Marathi) *TMV Patrika* 5 (10), Sept 66, 3-4

both forms recorded in Ved c l t

266 LINDEMAN, F O Notes on the desiderative v ind *jujyusati* (Danish) *Stud Ling* 16 (2), 1962, 97-103

267. LOMMEL, H. [etymological re *hotar*] *KZ* 58, 263 ff.

268. MACHEK, V. Einige indoeuropäische Ausdrücke für "sorgen" und Verwandtes. *SFFBU* 14 (A 13), 1965, 35-42.

269. DE MALLMANN, M.-Th. Viśvavarna. *Oriens* 21-22, 1968-69.

270. MANESSY-GUITTON, J. Les noms sanscrits en *-nas*. *I-IJ* 8, 1965, 171-196.

. see *VBD* III 42 116 *daṃunas-, draviṇas-, parīṇas-, reknas-, apnas-, arṇas-*

271. MANESSY-GUITTON, J Vedique *pradhi-, upadhi-, pratidhi-, pati-*. *Orbis 14, 1965, 386-392*

(words connected with *ratha*).

272. MANESSY-GUITTON, J Recherches sur la formation de Skr. *duhitar-*. *PICL* 10/4, 1970, 659-665

273. MARATHE, N. B. *Gautamo gotamo va? Sur* 44 (3), Mar 68, 68 69

gotama is original form

274. MAYRHOFER, M. Drei indische Etymologien *REIE* 4, 1947, 266-270.

(1) *sūnara*, (2) *paṇḍita* (3) Pali *dandha*

275. MAYRHOFER, M Altindisches. *ZDMG* 100, 1950, 618-620.

276. MAYRHOFER, M. Sanskrit *vṛndam* und *badvam*. *JAOS* 71, 1951, 145-146.

277. MAYRHOFER, M. Das Gutturalproblem und das idg. Wort für "Hase". *Studien zur idg Grundsprache*, 1952, 27-32.

278. MAYRHOFER, M Vedisch *kapana* *I-IJ* 3 (2), 1959, 141-143.

k = catterpillar..

279 MAYRHOFER, M. Mongolische Pferdewörter bei einem Sanskrit Lexicographen *Paideuma* 7, 1960, 274-276

see 561 below .

280 MAYRHOFER, M Uber Kontaminationen der indogermanischen Sippen von ai *taks-*, *tvaks-*, **tvars-* *Morgenstierne Fel Vol*, 1964, 141-148

(cons ders *tvaṣṭr* among others)

281 MAYRHOFER, M Ein arisch-hurritischer Rechtsausdruck in Alalah ? Orientalia 34 (3), 1965, 336 337

m ẓtannu reward in Alalakh tablets—archaic IA **mizdha-* Vedic *miḍhá*

282 MAYRHOFER, M Hethitisches und arisches Lexikon *IF* 70, 1965 66, 245 257

(no close contact) *dhur* *īsā* etc

283 MAYRHOFER, M Indoarisch *lubh-* homonymie oder semantische Vielfalt ? *AO* 30, Stockholm, 1966, 159 165

two basic senses to be greedy and 'to fall in disorder, to become confused , the second sense more common in Vedic

284 MAYRHOFER, M Zu altindische *vama-* 'link' *Die Sprache* 14, 1968, p 160

vama (etymologically related to lat *sin ster*, ahd *w nister*=left) oldest occurrence of *vāma* (= left) in *SPBr* 14 6 11 3 the accentuation of *vama* is perhaps incorrect (cf K HOFFMANN *ZDMG* 110 178) in OIA *vama-* beautiful and 'left'

285 MAYRHOFER, M Vedisch *vidhu* "vereinsamt"—ein indogermanischer Mythos *Brandenstein Comm Vol*, 1968, 103-105

vidhu isolated alone moon has nothing to do with *vidhavā* w dow as *vindhate* does not mean leer werden Mangel haben but has to be taken with HOFFMANN (see 201 above) as a secondary present of the aor stem *vidh a* meaning s ch zur Genuge zuteilen M connects *vidhu* einteilend E nteiler (ref to the moon as d vider of months and other un ts of time) w th *vi dhā-* to divide arrange

286 MAYRHOFER, M Altindisch *san(ak)aih* *Kuiper Fel Vol*, 1968, 253 255

RV VIII 91 (*Apālasukta*) 3 both forms occur *sanaiḥ* derived from an adj **śana* (cf *uccaih n ca h*) adj **śana* 'ascending mounting , verb **san-* to mount, climb , adv *śanaiḥ* gra

dually" .. (cf. *sim*, occurring in *RV* Khila, wh. means, acc. to BAILEY, 'rising, high ground')..

287. MAYRHOFER, M. Problem um *datuvahya-* *W. Eilers Fel. Vol.*, 1969, 217-219.

288. MAYRHOFER, M. Zum Namen Sayana *AÖAW* 108, 1971, 78-83.

289. MEHENDALE, M. A. Two Sogdian etymologies *I-IJ* 3 (2), 142-143.

. considers Sk. *sám.atsara* and *api kalya* (*RV* IV. 40. 4, X. 134 7)..

290. MEHENDALE, M. A. *Yaska dvara dī gaī 'danda' śabda kī vyutpatti* (Hindi). *Hindi Anushilan* 13 (1-2), 1960.

291. MEHENDALE, M. A. Yatumavant. *BDCRI* 20, 1961, 375-378.

. see : *VBD* II. 79. 204

292. MEHENDALE, M. A Two derivatives in -ya. *BSOAS* 25 (3), 1962, 597-601. (Also in *SP*, 21 AIOC, 1961, p. 141).

. *payasya*—breast, *lokya*=winning the world

293. MEHENDALE, M. A. Two Avestan notes *I-IJ* 5, 1962, 61-66.

. (*vi+har*, *yac*)..

294. MEHENDALE, M A. Some lexicographical notes on the Upanisads. *I-IJ* 5, 1962, 184-186.

susi-(*Katha* 19 1) from *śvas*, *atighnī* (*BAU* 2 1 19) from *ati-han* "to strike beyond" . the highest degree .

295. MEHENDALE, M. A A hitherto unnoticed etymology of *puruṣa*. *Bh. Vid.* 23, 1963.

296. MEHENDALE, M. A. Sanskrit *bādha*. *Kurylowicz Fel. Vol.*, 1965, 199 203.

. *bādha* (participle) 'dug down, pressed down', (noun) 'a dug out channel bed'..

297. MEHENDALE, M. A. *Anūpa* in Nirukta. *Mirashi Fel. Vol*, 1965, 104-107.

298 MEHENDALE M A *Vanargu* *H D Velankar Comm Vol*, 1965, 76 81

(1) *RV AV* 'forest bull (2) *SV* singing in the forest

299 MEHENDALE, M A *Sure duhita* *BDCRI* 25 1966 71-76

in *RV* I 34 5 *sure* as loc abs *sure* (*ud te*) *duhitā ā ruhad ratha n*

300 MEHENDALE, M A *Palagali* *JOIB* 15, 1966, 403 405

pulāgal to be derived from **parogara* one who eats at others see 380 belo v

301 MEHENDALE, M A Sanskrit *sakhi* *JASBom* 41-42, 1966 67, 80 89

deri es *sakhi* from **sakha* with tl e secondary suffix *i* **sakha*— one who shares vith some one else the same chariot (*kha*) *sakhya* does not mean friendsh p but the act of journeying toge ther in the same char ot *RV* occurrences corroborate this (a note on *bh ātra* from *bhr*, being carr ed or borne together)

302 MEHENDALE, M A *Madhye lagnam* (Baudhayana SrS 9 3) *ABORI* 48 49, 1968, 193 195

with ref to the Mal av ra 'thin or narrow n the middle

303 MEHENDALE, M A *Kalu sabdamcya vyutpatti puja bhunda* (Marathi) *Navabharata* 23 (3) Dec 69, 51-54

pujā connected w th Tam l *pucu pu u* (to besmear) GUNDERT (1869) suggested th s CHARPENTIER seems to have accepted THIEME rejects (*ZDMG* 93 105 37 *JORM* 27 1 16 *VBD* II 79 327) it and suggests connection w th *prc* (*parka madhuparka*) *prncām kr* -*puncām kr*-*pujām kr* M inclined to accept G s suggestion

304 MEHENDALE, M A Varunī *Wijesekera Fel Vol*, 1970, 102 104 (Also in *SP*, 24 AIOC, 1968, p 17)

Varuna and *ya a* int mately related to each other, *vāruni*—wine made of *ya a*

305 MEHENDALE, M A Skt *visipriya* *JGJKSV* 27 (3-4), 1971 (1972), 323 328

suggests analysis of the vord as *visi*+*priya* loved among people considers *vi*+*si na* (*MS*) *visa*-*si pra* (*RV* VII 99 4), and *visisipra* (V 45 6)

306. MEHENDALE, M A *Dagh* (verb), *daghna* (suffix), and derivatives a study in historical lexicography *IL* 33 (3), 1972, 239-250.

307 MEHENDALE, M A *Ekavṛdh* and *ekavṛt* in the Vedic literature *SP*, 26 AIOC, 1972, p 363

at least in two passages, *ekavṛt* has to be interpreted as nom. sg of *ekavṛdh* (*ŚPBr* 13 2 1 5 increasing by one , *ĀpŚS* 6 23 1 prospering alone) otherwise *ekavṛt* being one simple, single *AV* VIII 9 25 26, XIII 4 13 *ekavṛt*=having a single covering

308 MEID, W Idg **-guen* "Frau" *KZ* 80, 1966, 271-272

Vedic *gnā*

309 MEZGER, F Gotisch *saiwala* "Seele" *KZ* 82, 1968, 285 287

sai = *sva* das eigene Wollen = Seele many *ai* formations with *sva*

310 MICHALSKI, S Vedique *dhasi* *Rocz Or* 25 (1), 1961, 7-13

311 MISHRA, Padma Rsi *Prajña* 11 (2), Mar 66, 154-166.

312 MISHRA, Umesha Darsana *ŚPP* 5 (2), Aug 65, 67-74

313. MISRA, Hari Mohan Meaning of *miyedha* and *medha* in the Ṛgveda *SP*, 24 AIOC, 1968, p 18

miyedha = (1) meat offering (2) animal sacrifice, *medha* = pillar, also the above two meanings, *medhā* = power obtained from performance of sacrifice wisdom

314 MISRA, Hari Mohan The meaning of *akra* in the Ṛg-veda *SP*, 25 AIOC, 1969, p 18

akra = mountain peak this meaning suits all the passages

315 MISRA, Hari Mohan Meaning of *salila* in the Ṛgveda *SP*, 26 AIOC, 1972, p 363

salila = flowing surging, primary meaning of *salila* (noun) is flood and not water, etc

316 MISRA, Madhusudan Vedic *pajas* and its cognates *SP*, 26 AIOC, 1972, p 365

pājas = something belong ng to the side e g arm wing etc

317 MISRA, Satya Swarup A note on *anaha* in the Rgveda *BPSC* 1, 1960, p 29

318 MISRA Satya Swarup Etymology of Hittite *aruna-* and root *harg* *BPSC* 7, 1966, 37 40

Ved c *arna* *arnas* seem to be cognates of Hittite *arunas* root *harg* — to have

319 MODENA MAYER, Maria Luisa Note etimologiche IV *Acme* 20, 1967, 287 291

among others, Sk *aṣ̄ḍram* *rip-* / *l p-*

320 MORGENROTH, W *Alapayisyatha (h)* *MIO* 10, 1964, 287 293

Ch Up IV 2 6

321 MORGENSTIERNE, G An ancient Indo Iranian word for "dragon" *J M Unvala Comm Vol*, 1964, 95 98

Vedic *śuṣṇa*

322 MULLER, R F G Exkurs I *Rema* 2, 1956, 21 24

apropos *VBD* II 79 359

323 MULLER, R. F G Dhatu (eine Ausdrucks bestimmung in der indischen Medizin) *Rema* 7, 1961, 1 23

d = Lage Sch cht Bestandte l

324 MULLER R F G Vedisch *pataya*=fliegen lassen? *Die Sprache* 7, 1961 64 69

RV I 4 7 VI 9 5

325 MULLER R F G Dosa – Fehler *WZMLU* 10, 1961, 1391-1394

326 MULLER, R F G *Antariksa-*, *akaśa* , *kha-* *Rocz Or* 24 (2), 1961, 53 58

327 MULLER, R. F G [*apamarga*=off wiper] *Die Sprache* 8, 1962, 264-272

328. NARAHARI, H. G. On the word " tayin ". *IL* 21, 1960, 108-111.

. *tay* (=to pervade) as independent root

329. NARAHARI, H. G. On the phrase *gudajihvikā*. *SP*, 24 AIOC, p 181.

occurs (8 times) in Vedic as well as post-Vedic lit

330. NARTEN, J. Formüberschneidungen bei ved *vṛśc-*, *vṛj-*, *vṛh-* (*bṛh-*) *MSS* 14, 1959, 39-52.

331. NARTEN, J. Das vedische Verbum *math*. *I-IJ* 4, 1961, 121-135.

..*math* = to snatch, to rob

332. NARTEN, J. Ved. *Abhidasati*. *KZ* 78, 1963, 56-63.

333. NARTEN, J. Über die vedischen Belege von *mīv*. *MSS* 18, 1965, 53 60.

. *mīv* = *to move, stir, press—also to make one do something*

334. NARTEN, J. Ai *jambha-*, gr. *gomphos* und Verwandtes. *KZ* 79, 1965, 255-264.

..1. " shatter, smash", 2. " to show one's teeth, open the mouth"

335. NARTEN, J. Ai. *malimlu-* und *malimluca-*. *I IJ* 9 (3), 1966, 203-208.

. *malimlu* = robber, thief, one who vanishes

336. NARTEN, J. Ai. *stṛ* ' nieder strecken ' und *stṛ* ' ausbreiten ' : ein methodisches Problem. *MSS* 22, 1967, 57-66

337. NARTEN, J Ved. *ilayati* und seine Sippe *I IJ* 10 (4), 1968, 239-250.

. *occurs only once ṚV I 191 6 (= stands still, comes to rest)*, *does not seem to* belong to popular Ṛgvedic *lg* , forms occur in other Vedic texts *ilayati* not connected with *irayati*

338. NARTEN, J. Griech *pimplemi* and rv. *apiprata* *SCO-APO* 3, 1969, 139-155

the athematic Vedic paradigm *piparti*, *piprtha*, etc , belongs to the root *pṛ* (=übersetzen, sicher hinuberbringen). only *piparti* (*AV*

XIII 3 4) has the meaning fills (CARDONA *Lg* 43, 767 ff. discusses the five Rgvedic forms of *p par* / *p pr* from *pr* = carry across protect nurture)

339 NARTEN, J Ai *sr* in synchronischer und diachronischer Sicht *MSS* 26 1969, 77 103

(1) *sr* = hasten (2) *sr* = to stretch oneself extend

340 NARTEN, J Idg 'Kinn' und 'Knie' im Avestischen *zanauua, zanu drajah* *IF* 74, 1969, 39 53

also considers Sk *janu* *hanu*

341 NARTEN, J *Jagat* – im Ṛgveda *Gonda Congr Vol*, 1972, 161-166

342 NAVATHE, P D Lexicographical notes on *pelava-* 'delicate, fine, tender' *JUPHS* 29 1968, 57 60

occurs in *AV Par* probably borrowed from some non IA dialect

343 NAVATHE P D On the 'mystic' *tutha-* *Dandekar Fel Vol*, 1969, 83 92

a purely Yajurvedic word used as an epithet of Agni and some sacrificial objects shd be derived from root *tu* (= to grow to increase) denotes a strong person

344 NIGAM SHARMA *Goghna* (Hindi) *GKP* 19 (6), 1967, 343 345

go$_{o}$*hna* does not mean guest for whom a cow is killed here root *han* = to give see *VBD* III 73 137

345 NIPANIKAR, R P A note on the word *bhavat* in Sanskrit *ISU* (H) 2 3 1969 70, 35 38

bhavat derived from Pk *bhaa am* for *bhagavat*

346 VAN NOOTEN, B A Sanskrit *gamsyate*, an anit future. *JAOS* 90, 1970 159a ff

347 OGALE, Lakshmana Sastri *Rgvedatila ṛta ani satya* (Marathi) *Navabharata* 15 (2) Nov 61, 40-44

348 OGIBENIN, B L Vedic *kakambira* (Russ) *Terminologia Indica* 1, Tartu, 1967, 10 12

k (hapax legomenon) seems to denote a tree that served to prepare the sacrificial pillar and was venerated on equal grounds

349 OGIBENIN, B L Matériaux complémentaires concernant le **penkwe* indo-européen et ses rapports avec le symbolique de la main *Tel Quel* 35, Paris, 1968, 33 34

Vedic *bahu* tight and *bāhu* hand in some hymns of *RV* to Indra and their etymological and semantic relations to IE **penkwe* five

350 ONDRUS, Simon Die ursprungliche morphematische Struktur der indoeuropaischen Benennung des Mondes und des Monats *RLB* 2, 1968, 192-198

351 OTREBSKI, Jan Aind *purusah*, *puman* und Verwandtes *KZ* 82, 1968, 251 258

pumān vṛṣan—pu vṛṣan—puruṣah manuṣah from *manuh* under influence of *puruṣa* (also discusses *uṣtra putra vṛṣabha kumara*)

352 OTREBSKI, Jan Zum Ratsel des Namens *arya* *BNF* 5 (4), 1970, 419-420

353 PALIHAWADANA, M *Yoga* and *ksema* the significance of their usage in the Rgveda *Vidyodaya Journal of Arts* 1 (2) Colombo, July 68, 185 ff

354 PALIHAWADANA, M A new approach to the interpretation of Rgvedic *ari* *Wijesekera Fel Vol* 1970, 88-96

(1) Ari, a chief of some Aryan tribes whom the Indra worshipping Soma sacrificers at first despised and presented in unfavourable light, (2) Ari presented in favourable light in a large no of ref result of the process of tribal-cultural integration (3) Ari as host institutor of competitive (ritualized) festivals —a rival or opponent (it is best not to translate the word *ari*)

355 PALSULE, G B *Ekaki* *PAIOC* (21st Session) 3, 1968, 175-176 (Also in *SP*, 21 AIOC, 1961, p 232)

derivation from *eka* acc to Pan. V 2 51

356 PALSULE, G B Sanskrit *vigraha* "body, form, figure" *IA* (3rd Series) 2 (3), 1967 (1969) 9 13

357 PALSULE, G B Devānam priyaḥ. *IL* 30, 1969, 134-161

in the Veda the express on conveys just its etymological mean ing, v ciss tudes in its meaning in later l t. considered

358 PANCHOLI Badri Prasad *Bharatiya sahitya men arya' sambandhi manyata* (Hindi) *Kalyana* 36 (7), July 62, 1053 1059

arya—noble person

359 PANCHOLI, Badri Prasad *Rgveda men aghnya* (*gau*) (Hindi) *Vedavani* 16 (10), Aug 64 5 8

360 PANCHOLI, Badri Prasad *Vasa aur usaka svarupa* (Hindi) *Rajasthan Univ Stud* 1, Feb 65, 111-117

va ā does not mean barren cow in *AV*, there is ref to milk of *vaśā vaśā* (in *RV* and *AV*)=creative power of Brahma

361 PANCHOLI, Badri Prasad *Anadvan* (Hindi) *Vedavani* 18 (2), Dec 65, 5 8

AV IV 11 Anaḍvan Sukta Anaḍvan=Indra

362 PANCHOLI, Badri Prasad *Rgveda men gotattva* (Hindi) Rajasthan Univ , Jaipur, 1965

(typewr tten doctoral d ss) concept of cow in Ved c *Saṁ*

363 PANDEY, Rajendra Bihari A note on the word *kostha gara JOIB* 14 (1), Sept 64 42 45

Pāṇ. IV 4 0

364 PANDEY Swami Nath *Om aur ' av ' dhatu* (Hindi) *Vedavani* 16 (6), April 64, 3 10

365 PANDEY, Swami Nath 'Sranti' evam 'visrānti' (Hindi) *Vedavani* 19 (8), June 67, 6-12

366 PANDIT, M D The Avestan *pathmainyotəma JUPHS* 27, 1968, 153 157

etymolog cal explantion of the word n the l ght of Ved c formation and concepts connects w th root *pat*=to fly the word means the best fl er the greatest possessor of wings

367 PANSE, G M '*Caturvarnyam*' *ity atra varnaśabdasya ko 'rthah? R Dravid Fel Vol* 1971, Ve 84-86

varṇa=*mantrayoga* and *dh an śāstra*

368. PANTULA, M. M. Some Ṛgvedic words as treated by Skanda and Sāyana (in special reference to the 48th hymn of Ist Mandala). *SP*, 24 AIOC, 1968, p. 21.

..*dvistiṣu*; *sūnarī*..

369. PANTULA, M. M. *Vikramapadasyārthah*. *GKP* 21 (3), Nov. 68, 149-150.

370. PAREKH, Somabhai. Kanī-kanyā (Gujarati). *Svādhyaya* 1 (1), Oct. 63, 97-101.

371. PATWARDHAN, M. V. A new interpretation of the word 'varna'. *ABORI* 46, 1965 (1966), 29-41.

..*varṇa*=description, basic assumption or trad. with wh. one starts the description of society and without wh. no society can exist. see: *VBD* III. 66 74. .

372. PATYAL, Hukam Chand. A note on the word *prahitām* (*AĀ* II. 1. 5). *SP*, 25 AIOC, 1969, p. 22.

..gen. pl. of *prahit* (=impeller)..

373. PEDERSEN, H. Sanskrit *dur-* et *dhur-*. *LPosn.* 2, 1950, 1-3.

374. PERIKHANIAN, A. Sur arm. *panduxt*. *Rev. des étud. arm.* 6, 1970, 1-14.

..compares *RV* VII. 4. 7 (*ni dukṣaḥ*); *TB* III. 3 2 2 (*bhāga-dugha*)..

375. PISANI, V. Due comparazioni indo-latine. *G. Furlani Fel. Vol.* (*RSO* 32), 1957, 765-768.

..2. *akūpāra* (*RV*)..

376. PISANI, V. Alb. *zot* "Herr", *zonjë* "Herrin" und einige idg. Wörter für "Herr". *Die Sprache* 7, 1961, 99-103.

..considers: *dam pati*; *jās pati*, etc...

377. PISANI, V. Some etymologies. *JOIB* 14 (3-4), 1965, 315-316.

..*kadamba*; *muṣṭi*..

378. PISANI, V. Sanscrito *vardhriṇasas* e greco *ordros*, *Paideia* 21, 1966, 133-134,

379 PISANI, V Worter auf *-r* fur " Weib ", " Ehefrau " *ABS* 3, 1966, 135 136

380 PISANI, V Sanskrit *palagalî* und *palagalas* *ZDMG* 118, 1968, 124 127

apropos 300 above honorofic titles in ritual lit Indo-med words Gk *pallakis* *la* suffix is indicative of smallness

381 PISANI, V Sanskrit *Naka s* Gothic Nehw s *Mahavira Jaina Vidyalaya Suvarna Mahotsava Grantha*, I, Bombay, 1968, 185 ff

nāka firmament connected with got *n hw* " near

382 PISANI, V Storie di parole *AGI* 53, 1968, 59 71

among others, *guna tuṣa*

383 PISANI, V Sanskrit *ac–* " schopfen ", heth *eku–* " trinken " und Verwandtes *Kuiper Fel Vol*, 1968 p 102

apropos *VBD* III 42 82

384. PISANI, V Minima sanscritica *MSS* 25, 1969 95-98.

(1) *nagnika*<*na gnā ikā* ' one who is not yet a woman (2) *pātram* (*vṛddhi* formation from *patra* ' leaf to write upon) dramatic actor

385 PRASAD, Sheo Shanker Do the Sanskrit words *kala* (rest), *vaja* (feather), and *stag* (steg) belong to proto IE stock ? *SP* (ISC) 4, 1972, p 23

386 PUHVEL, Jean A Mycenaean Vedic titular coincidence *KZ* 79, 1964, 1 7

M title *mo ro pa* connected w th Brahman (=priestly nobleman)

387 PUHVEL, Jean The meaning of Greek *Boukati os* *KZ* 79, 1964, 7 10

connected with Ṛgvedic *śatagvin* (IV 49 4, IX 65 17), also *gośatam* (=involving a hundred cattle, i e conducive to large numbers of cattle)

388 RADHAKRISHNAN, R On *puja* *IL* 26, 1965 67, 225 228

..(ref. to 23 above) .. cumulative (particularly phonological) evidence not only disapproves tracing Sk. *pūj* to Tamil source (*pū* "flower" + *cey* "to do"; *pūcu* "to smear", or *pōttu* 'to cherish'), but also indicates that it was borrowed into Tamil .

389. RAGHAVAN, V. On some words and their meanings. *IL* 21, 1960, 122-127.

..*anṛha, anamutra* (both in *ĀpDS* II. 21. 10) = having nothing to aspire for.. *apūrvī* (=*brahmacārin* ?)..

390. RAHURKAR, V. G. The semasiological study of the Vedic word–*ṛṣi*. *CASS Stud.* 1, 1972, 21-30.

..*ṛṣi* derived from *ṛta* (Avestan *aša*) 'truth or righteousness'; *ṛṣi* =upholder of Ṛta..see : *VBD* II. 79 231 .

391. RAMAKRISHNA, G. The word *śarman* in the Rgveda. *PAIOC* (23rd Session), 1969, 263-269. (Also in *SP*, 23 AIOC, 1966, 24-25).

. *śarman* occurs 123 times in *RV* it means · guard, divine guidance, protection of transcendental type..

392. RAMAT, Paolo. Gr. *ieros*, Scr. *iṣiraḥ* et la loro famiglia lessicale. *Die Sprache* 8 (1), 1962, 1-28.

393. RAMAT, Paolo. *Dieros* : 'umido' o 'veloce'? *QIG* 7, 1962-63, 23-33.

..comparative study of such forms as *krūra, kṣipra, citra, candra, jīra, ṛjīra, dabhra*..

394. RAMAT, Paolo. I problemi della radice indoeuropea * *bhāg*–. *AIONL* 5, 1963, 33-57.

..the sacral banquet, * *bhago-* "god", * bhāgos- "beech"..

395. RAM GOPAL. A new interpretation of the Vedic word *mānuṣa*. *JGJRI* 17 (3-4), 1961, 193-202.

..*RV* III. 23. 4; in conjunction with names of three rivers Dṛṣadvatī, Āpayā, and Sarasvatī, *m.* denotes a lake wh. finds mention in *Br.* (*Ait. Br.* III. 33, *JB* III. 263) and *MBh*..in VII. 18. 9 also, *m.* is the name of a locality (also in *AV* VIII. 5. 14). *Mānuṣa saras* was the scene of Dāśarājña..

396. RAM GOPAL. The interpretations of the Vedic word *jani*. *IA* (3rd Series) 2 (1), Jan. 67, 42-48.

the word *jani* is used in Vedic lit in the plural to denote in addition to its literal sense of 'wives or begetters the figurative senses of (1) stars (2) waters (3) dawns (4) fingers and (5) plants

397 RAM GOPAL The figurative use of *duhitṛ* in the Rgveda *PAIOC* (25th Session), 1972, 241 246 (Also in *SP*, 25 AIOC, 1969, 10 11)

'creator as father and creation' as daughter drawing (*duh*) sustenance from him

398 RAM GOPAL Vedic compounds containing *satas* *SP*, 26 AIOC, 1972, 372 373

sato mahat sato vira sato bṛhat acc to R, *sataḥ* in these contexts is abl sg of *sat* existence *sato-mahat*—great by means of existence (itself)

399 RAM GOPAL Sastri *Bharatiya cintana bhrasta karane ka sadyantra* (Hindi) *Vedavāṇī* 22 (4), Feb 70, 5 7

purposeful misinterpretation of Rgvedic words like *ārya dasyu dāsa* etc in *RV*, these words do not denote *jāti*, but *guṇa*

400 RENOU, L Les elements vediques dans le vocabulaire du sanskrit classique *JA*, 1939, 321 403

401 RENOU, L *Vocabulaire du rituel védique*

VBD II 35 34

Rev G R FRANCI *Qu* 2, 64 65

402 RENOU, L Les noms pour "don" dans le Ṛgveda *BSOAS* 20, 1957, 471-480

403 RENOU, L *Etudes sur le vocabulaire du Rgveda* (premiere série)

VBD II 79 246

Rev A MINARD *BSL* 55 (2) 66 70

404 RENOU, L Vedique *purīsa* *I-IJ* 4, 1961, 104-110

(also *utkara khara*)

405 RENOU, L Vedic *svasara* *VIJ* 1 (1), 1963, 37 39

svasara signifies 'pasture, grazing ground *svasara*-* *su-vasara* (Avestan *vāstra*=pasture)

406 RENOU, L Sur deux mots du Rgveda *JA* 252, 1964, 159 167

dharman jar

407 RENOU L Vedique *sadh-*, *khad* et *sas-* *Morgenstierne Fel Vol*, 1964, 163 167

408 RENOU, L Sur quelques mots du Rgveda *JAOS* 85 (1), 1965, 79 85

yāman (=exped tion prayer) *raṇa* (=joy combat) *svar* (=sun sky)

409 RISCH, E [*tvastr*] *Die Sprache* 7, 1961, 91 98

410 RISCH, E Das indogermanische Wort fur ' hundert " *IF* 67, 1962, 129-141

411 RISCH, E Avestisch *Mazda Asaica* und Verwandtes *MSS* 17, 1964, 51 65

correspondences from Ved c

412 ROSU, A Véd *indriyam viryam* *MIO* 7, 1959 194 197

413 ROTH, Gustav Zu Sanskrit *sava*, Leichnam ' *KZ* 78, 1963, 112 114

414 RUBEN, W On Garuda *JBORS* 27 (4), 1941 485 ff

garutmat having wings *garuda* devouring

415 SADHU RAM A note on the Vedic word *asmerah* *ALB* 27, 1963, 116 117

RV II 35 4 author suggests that the word may have originally been *da me a* (=exquis tely beautiful)

416 SAKSENA, Babu Ram 'Ama' *Rtam* 1, 1969, p 158

amā as short form for *amāvāsyā*

417 SANTUCCI, J A A *Vedic root ṛj and root raj their meaning and relationship* Australian National Univ, Canberra, 1970

doctoral diss

418 SATAVALEKAR, S D *Purusah* *Amrtalata* 2 (1) May 65, 6 7

419 SATHYANARAYANA, R *Bharatanatya a critical study* Sri Varalakshmi Academies of Fine Arts, Mysore, 1969, xvi+400

discusses the term *bharata* in the light of Vedic material (pp 10 45)

420 SATYAVRATA *Arthavicarah* *Visva-Samskrtam* 3 (2), Feb. 66, 154-158

discusses words like *sabhya kusala, varna*, etc

421 SATYAVRATA Root *kr* in its various meanings *Mys Or* 3, 1970, 1-4

Vedic usages considered

422 SCHARFE, H [*dauhitra*] *KZ* 79, 1965, 265 284

423 SCHARFE, H. The Maurya dynasty and the Seleucids *KZ* 85 (2), 1971, 211 225

Pāṇ VI 3 21 considers *devanām priya*, suggests that the phrase is a transl of the hellenistic court title meaning 'friend of the kings' Katyayana ref to Priyadarsin Asoka with his expression *sakaparthiva* K s date in the middle of 3rd cent B C

424 SCHELESNIKER, H Slav. *toje, toje*—ai *tasyam, tasyah* *Die Sprache* 8, 1962, 59 62

425 SCHELLER, M Altind *bhratrhan-* und altisland *bro thurbani* *Lexis* 3, 1952-53, 265-266

426 SCHELLER, M *Vedisch priya-und die Wortsippe frei, freien, Freund Eine bedeutungsgeschichtliche Studie* Vandenhoeck u Ruprecht, Gottingen, 1959, 127

from **pri*, *priya*—(besides 'dear') 'one s own' in latter sense occurs in relation to 'bodies' and 'organs' (*priya tanūh, priyam caksuh*) I Semantic nuances of idg **priio* in Vedic and Germanic II Discussion of words related to **pri* in IE

Rev W MEID *Kratylos* 6 44 48, W P SCHMID, *IF* 65, 291 295, W WINTER, *JEGP* 61, 101-03

427 SCHINDLER, J Idg **dheudh-* in Farbbezeichnungen *KZ* 81, 1967, 68-71

discusses Vedic *dudhita* (= turbid, thick *RV* II 17 4, IV 1 17, 16 4) connected with *tamas*, also *dodhat, dudh, dudhra*

428. SCHINDLER, J. Das idg Wort für "Erde" und die dentalen Spiranten *Die Sprache* 13 (2), 1967, 191-205

Vedic *kṣam-* from **dhĝhom-* (?), *jmaḥ* (gen, abl), *jmā* (instr).

429 SCHINDLER, J Die idg. Worter für "Vogel" und "Ei". *Die Sprache* 15, 1969, 144-167.

discusses *vi* (*RV*) (connection of words for 'egg' with those for 'bird')

430 SCHLERATH, B Altindisch *asu-*, Awestisch *ahu-*, und ahnlich klingende Worter. *Kuiper Fel Vol*, 1968, 142-153

asura—possessor of *asu*, not acceptable to author *asu* occurs in *RV* in connection with death and rejuvenation, etc, in *Avesta*, *ahu-* = world, life, *asu* means mere 'life', 'existence' 'individ ual existence'. (*derives asu from idg root meaning 'procreate,* beget' or 'be, exist')

431 *SCHLERATH, B. [gatha] MSS 25, 1969, 99 ff*

432 SCHLERATH, B Some remarks on Indo Iranian *dus-* and *su-*. *KRCOIGJ Vol*, Bombay, *1969, 113-120*

433 SCHMID, W P. Zum Problem *krnoti - karoti IF* 65, *1960, 235 248*

434 SCHMID, W P Altindisch *venati IF* 70, 1965, 1-10

(1) In Vedic, *vena* occurs only in present stem, (2) *vena* and *dhī*—semasiologically closely connected, (3) the basic sense is not mere '*seeing*', but *seeing as a* spiritual function *venati* as pre Aryan contamination product (KUIPER regards *venati* as an illust ration for his thesis of 'conjunctive of a nasal present')

435 SCHMID, W P Neues zum *apa* - Problem *Brandenstein Comm Vol*, 387-392

436 SCHMID, W P Die Wurzel *vi-* im Rgveda *Renou Comm. Vol, 1968, 613 624*

(cf *IF* 70, 1965, 6 ff) *vī*—sein Augenmark richten auf (in ritual terminology)

437 SCHMIDT, H-P. *Aghnya- KZ* 78, 1963, 1 46, 305-306 (Nachtrage zu *aghnya-*).

full discussion of all occurrences of the word acc to S, the commonly accepted etymology "not to be killed can t be correct,

accordingl) the term can t be used to prove the Ved c origin of the inviolabil ty of the cow analyses the word as a Bahuvrihi characterized by non killing (in the sense providing vital force) it is Vedic ritual *ah msā* theory (*svadhite mai naṁ hiṁ s h*) wh makes us understand the magico-ritualistic background of *ah ṁsā* mo ement in appendix, (1) cons ders VII 87 4 (2) corrections to observations on *vṛṣotsarga*

438 SCHMIDT, H-P Die Kobra im Rgveda *KZ* 78, 1963, 296 304

vyamsa (*RV* I 32 5)—shoulder stretcher hood spreader cobra see 484 below

439 SCHMIDT H-P Avestan *una* and *una* *KRCOIGJ Vol*, 1970, 124-132

parallel to juxtapos tion of Avestan *unā* and *sidra* (*Λ uran̥ ustas* 100) is found in *una* and *ch d a* in *KS* 21 3 23 1

440 SCHMITT Rudiger Vedisch *dhrsanmanas-* *KZ* 83 (2) 1969, 227 229

441 SCHMITT Rudiger Der Adler im Alten Iran *Die Sprache* 16 1970 63 77

considers Vedic *śyena* and *ṛj pya*

442 SCHNEIDER E Altindoarisch *sumatitsaru-*, Beiwort des Pfluges *WuS* 21, 1940 161 171

TS IV 2 5 6

443 SCHWARTZ Martin Iranian * *draṷ*- "to lead astray" *JRAS* 1966 119 122

PIE * *dhre.u* wd. account also for *dhru t* (=deception) cons ders Vedic *dh r (v)* *dhru* *dhūrt*

444 SEN Sukumar On *bhakta* *bhakti*, *bhaga vant* and *bhagini* *BPSC* 1, 1960

445 SEN Sukumar Etymology of *narayana* and *ramayana* *BPSC* 2, 1961

445A SEN, Sukumar On *muradeva*, *muladeva*, and *śisna-deva* *Renou Comm Vol*, 1968 677 681

mu adr a (in pl) occurs in *RV* only at VII 104 24 X 87 2 14 *v ūra / mūla* = tree stump with three branches or forks on the

top (like *triśūla*), *mūra / mūla* = (ritualistic wooden stump) *sthāṇu* (X. 40. 13) = Śiva; also *viśākha* (*mūla* in certain compounds carries echo of an esoteric cult concerned with sorcery, magic, etc., cf *mūlakarma, mūlakalpa, mūlamantra, mūlavidyā*) *śiśna* in *RV*, not necessarily phallus, the word derived from reduplicated root * *śā* " to sharpen "..

446. SEN-GUPTA, S. Transformation of *jana*, an Old Indo-Aryan Morpheme and its polyfunctional character in New Indo-Aryan. *Z Phon* 20 (3), 1967, 247-250+diagram.

447. SHAH, Umakant P. A note on *aidūka*. *W. Ruben Fel. Vol.*, 1970, 353-356.

..suggests that the word is of Dravidian origin

448. SHARMA, B. R. Reflexion on *suparna* in the Vedas. *IL* 22, 1961, 164-191. (Also in *SP*, 21 AIOC, 1961, p. 239 : " On *suparna-* in the Ṛgveda "; this latter, also in *Bh. Vid.* 22, 1962)

..author derives *suparna* from * *spṛ-* or * *spar-* " to waft, to sweep smoothly thro. sky " identity with *śyena* and *patanga* some suparna legends from Veda to *MBh*

449. SHARMA, B. R. On root *man* in the Rgveda. *BDCRI* 25, 1966, 135-143. (Also in *SP*: suppl , 26 ICO, 1964, 33-34).

..*man* = to speak, *manu* = one who utters articulate sounds forming a lg ..

450. SHARMA, B. R. Mantu in the Rgveda. *PAIOC* (23rd Session), 1969, 270-274 (Also in *VIJ* 9.1, Mar. 71 38-44).

. *mantu* (from *man* " to speak, utter ")=speech or speaker . *sumantu, durmantu*, etc

451. SHARMA, B. R. On *mati-* in the Rgveda *Vimarśa* 1 (1), 1972, E 37-44. (Also in *SP*, 22 AIOC, 1965, p 237).

. in several contexts, *mati-* stands for speech, recitation, hymn . *amati-*=speechlessness, lack of knowledge of Veda

452. SHARMA, Srikrishnaswami. " *It* ". *SP*, 24 AIOC, 1968, p. 28.

453. SHETE, V. T. *Śankhasura ani vedanca samudrapraveśa* (Marathi). *Jñāneśvara* 4 (3), Aug 72, 15-21.

..discusses the word *asura*..

454 SHUKLA S N Interpretation of Rgvedic *sipra* *SP*, 24 AIOC, 1968 286 287

s =horn

455 SHUKLA, S N Avestan *kərəsanī* and Vedic *kṛśanu* *SP* 25 AIOC, 1969, p 49

Avestan K. as opponent of Haoma Vedic K. as protector of Soma result of schism ?

456 SHUKLA S N Avestan *erezifya* and Rgvedic *ṛjipya* *SP*, 25 AIOC, 1969, p 50

original meaning far reaching going straight forward therefore eagle (?)

457 SHUKLA, S N A note on *asusuksanih* *JOIB* 19 (4), June 70, 315 318

a + reduplicated form of root *suc*=one who shines or purifies all round

458 SHUKLA S N *Vaidika sahitya men 'makha'* (Hindi) *PP* 3 1970, 1 26

makha=power valour heroism, also sacrifice

459 SHUKLA S N *Rgvaidika 'ahi' aur avestana 'aji'* (Hindi) *Sodhapatrika* 21 (4) 1970 30 40

a.=cloud (wh appears before rain), in later lit. *a.*=serpent

460 SHUKLA, S N *Rgvaidika 'vṛjana' aur avestana varəjana* (Hindi) *PP* 4, 1971 39 60

v jana and *vrj na* are used in contrary senses the former in good sense

461 SHUKLA, S N Root *vis* in the Ṛgveda *R. Dravid Fel Vol*, 1971, E 70 79 (Also in *SP*, 25 AIOC, 1969, p 206)

v s originally means to move or go quickly, this is then extended to to be active, to reach, to attain, to pervade

462. SIMONSSON Nils Sanskrit *na*, Tibetan *ma yin* *OS* 9, 1960, 11 ff

463 SIVAPUJANASIMHA *Rgveda men ae 'dasaratha' sabda ka rahasya* (Hindi) *Vedavani* 18 (3), Jan 66, 10 12.

I 126 4 D not the name of a king

464 SKELTON, R. B. Sanskrit *attah* *AIONL* 6, 1965, 23-28.

465 SLUSZKIEWICZ, E. V. indo-aryen *turuska* (*tourouchka*). *Rocz. Or.* 17, 1953, 295-305

466 SMITH, R Morton. Notes on some early Indian names. *Pur.* 6 (2), July 64, 420-442.

considers names of Brahmana and Ksatriya persons (males) occurring in Veda and *Pur* (1500 200 B C)

467. SNYDER, W. H. Ai. *tisras* f. "drei", *catastras* f "vier" und Verwandtes *KZ* 84 (1), 1970, 2-4

468 VON SODEN, Wolfram Vedisch *magham* "Geschenk", neuarabisch *magganiya* "Gebührenfreiheit" Der Weg einer Wortsippe *Jaargerich van het vooraziatisch egyptisch Genootschap, ex oriente lux* 18, Leiden, 1964, 339-344

469 SOLTA, G. R *Gedanken über das nt-Suffix*

VBD III 41 69 *jarant-, brhant-, mahānt- rhant , prsant* Rev R ATTZETMULLER, *IF* 65, 71 81

470. SREEKRISHNA SARMA, E. R. *Karta* and *garta* in Vedic texts. *Vimarśa* 1 (1), 1972, E 89-92

karta=a pit made with the intention of making one s enemy fall into it, *garta*=*śmaśānasamcaya*, also a simple hollow with wh inauspiciousness is connected

471. STRUNK, Klaus. Ai *stīrna-/stṛta-* *MSS* 17, 1964, 77-108.

472 SUBRAMONIAN, V. I Dravidian words in Sanskrit *TC* 9 (3), 1961, 291-300.

RV words *ketaka* (*kī*) *elā, palli, puttika nala* (work of BURROW and EMENEAU assessed, also critique of THIEME s crit of B s *Sk Lg*)

473 SZEMERÉNYI, O [idg **peleku-*] *AL* 9, 1957, 126 ff

rev of *VBD* II 79 358 akk *pilaqqu* must have meant 'Beil' taken into Sk (*paraśu*) and Gk from Near East

474 SZEMERENYI, O The alleged Indo European **sor-* 'woman' *Kratylos* 11 (1 2), 1966, 206-221.

475 SZEMERENYI, O Iranica II (9 31) *Die Sprache* 12 (2), 1966, 190-226

(also see author s ' Iranian Studies I 1-8 ', *KZ* 76 1959 60 77) (Sk. *ǎni*—arm *kalyǎni*=beautiful armed) considers Sk. *aratni*, *vam trsta rādhnoti*

476 SZEMERENYI, O The IE name of the ' Heart " *Stang Fel Vol*, Stockholm, 1970, 515 533

477 TEDESCO, P The Sanskrit and Middle Indic words for ' sinew ' *P Kretschmer Comm Vol*, 2, 1957, 182 187

Vedic Sk *snāvan*

478 TEDESCO P Again, Sanskrit *ascarya*- wondrous *JAOS* 85, 1965, 86-88

KUIPER (254 above) *ā* (exclamation)+*kr*, THIEME *ā carya* is originally adj , in *Katha Up*, Panini, Yaska, it means rare , he derives it from root *skhal* to stumble acc to author, THIEME s meaning is correct, but h s etymology wrong, he derives *ascarya* from *ā*+*car* (to approach) (*ā carya*- **apsarya* ' fairy like)

479 TEDESCO P Sanskrit *dehi* " give " *Lg* 44 (1), 1968, 1-24

e in *dehi* (instead of *dāhi*) is difficult to explain perhaps from MIA *dehi*

480 TEDESCO, P Rigvedic *vamsaga*- ' bull " *Brandenstein Comm Vol*, 1968, p 159

MIA representation of * *varsaka* (—rainer)

481 THIEME, P Idg * *sal* " Salz " im Sanktrit (Exkurs Die Wurzel *sr*) *ZDMG* 111, 1961, 94-117

sarit=going to salt sea (*sar sal*+*it*) *sarit* can t be derived from *sr* *sal la* (*sarira*) - full of salt (also d scusses *sar apa* **sar sapa*- =having saltish taste)

482 THIEME, P Lückenbusser *KZ* 79, 1964, p 10

Pan I 2 59 *ja vrācaka* I per pl. also represents singular and dual, cf *RV* III 33 1 3 V pas and Śutudrī ref to themselves as *vayam*

483 THIEME, P Die Kobra bei Pānini *KZ* 79, 1964, 55-68

P 2 1 72 *mayuravyamsakādayasca vyamsaka*=cobra (?) see 438 above

484 THIEME, P. Lückenbüsser *KZ* 79, 1964, p 68

nāga=elephant, serpent originally, 'naked', 'hairless'

485 THIEME, P *Nataram* *KZ* 79, 1965, p 246

(cf K. HOFFMANN, *KZ* 79 p 179 *natamam* in *AiUp* I 4 1 = not in the least) *nataram* in *Pat Mahābhāṣya* I 25 10

486 THIEME, P *Der Fremdling im Ṛgveda* 1966

reprint of *VBD* II 79 311

487 THIEME, P Vedisch *manīsa* *Pokorny Fel Vol*, 1967, 99 106

**man* (*s*) (=mind) + **īṣā-* (desid stem of *yas* = boil) = mental boiling up, agitation emotion

488 THIEME, P *Kṛṣti* und *carṣani* *KZ 81, 1967, 233 244*

k and *c* did not denote agriculturists *k* and *c* = ploughing ⇀ furrows ⇀ border a land enclosed within borders

489. THIEME, P Die Wurzel *vat* *Indogermanische Dichtersprache* (ed R. SCHMITT) 1968

489A THIEME, P Ādeśa *Renou Comm Vol*, 1968, 715-723

ādeśa (both in grammar and Up phil) = substitution, identification, also Ersetzung mystischer Wahrheit *ādeśa* in *Ch. Up* 3 18 1, 6 1 3, *SPBr* 10 4 5 1

490 THIEME, P. Sanskrit *sindhu-* / Sindhu- and Old Iranian *hindu-* / Hindu- *W B Henning Mem Vol*, 1970, 447-450

(ref to *VBD* III 45 252) acc. to T., *sindhu* was not originally the name of river Indus originally, the word meant 'river', later Indus later 'sea' there did exist a proto-Aryan nominal stem **sindhu-* with an appellative meaning perhaps derived from **sinadh-* / **sindh* to be connected with *sidh* (*sedha-*) = "to drive off", 'to ward off', then **sindhu-* warding off", *sindhu* (noun) = that which wards off, keeps away a natural frontier *RV* VII 95 1, 87 6 *sindhu* = sea = frontier of the inhabited world this view supported by Iranian evidence

491. THITE, G U *Vaidika nirṛti* (Marathi) *Navabhārata*, Dec 68, 56 59

Marathi transl. of *VBD* II 79 241

492 THITE, G U *Govatika* and related *SP*, 25 AIOC, 1969, p 134

govatika=a person who lives the life of an ox as a vow practice studied

493 THITE, G U Vedic *anatidbhuta*, Pali *anaccharija* *JUPHS* 35, 1971, 31 34 (Also in *SP*, 26 AIOC, 1972, p 512)

RV VIII 90 3 *brahmani* are described as *anatidbhuta* author suggests *an + ati + ati + bhuta* (haplography and compensation) = not very wonderful i e devoid of artificial wonderfulness (cf *RV* VII 61 5)

494 THITE, G U Two Vedic words *SP*, 26 AIOC, 1972, 512-513

samkasuka = fearful *yādrādhyam* (*RV* II 38 8) = worthy of being liked by sea animals

495 TIBILETTI BRUNO Maria Grazia Una singolare formazione dell onomastica sanscrita *oka–* *RIL* 99, 1965, 251 308

496 TIWARI, Bholanath *Samskṛtabhasa men prayukta kucha pracinatama videsi sabda* (Hindi) *Parisad Patrika* 5 (3), Oct 65, 21-26

Sumerian Aegian, Uralian

497 TIWARI, Bholanath '*Anuvada*' *sabda vyutpatti, artha aur itihasa* (Hindi) *Bhasa* 10 (1), Sept 70, 13 17

Vedic ref *RV* II 13 3 *Tāṇḍya* 15 5 17 *BAU* V 2 3, *Nir* 12 13 Panini 2 4 3

498 TIWARI, Ramananda *Samskṛti ka vyakarana* (Hindi) *VJ* 13 (5), July 64 10 14

discusses grammar and significance of the word *samskrti*

499 TOPOROV, V N [Vedic *nas–* to perish, to disappear, Vedic *naś–* to reach] *LPoz* 8, 1960, 194 211

IE parallels

500 TOPOROV, V N [OIA *pamsura–* (*la–*) and Russ dialect *pansura, pajas*] *Etimologica*, Moscow, 1971

Russian—Indo Iran connections

501. TOPOROV, V. N. The Vedic *rad-*. *Sluszkiewicz Fel. Vol.*, 1971.

502. TRIPATHI, Bhagirath Prasad. '*Mba*' *yukta ambā adi śabda kyā aryetara hain*? (Hindi). *Tripathaga*, Dec. 64.

503. TRIPATHI, Bhagirath Prasad. *Ag : arthavivecana*. *SS* 21 (1), June 66, 68-72.

504. TRIPATHI, Bhagirath Prasad. *Antikabadhayornedasadhau*. *SS* 21 (2), 1967, 156-171.

..introduces four views on the etymology of *antika* and *nedīyas*. (also discusses the etymology of *sādhīyas* and *bāḍha*)

505. TRIPATHI, Bhagirath Prasad. *Nūtane tanap pratyayah*. *SP*, 25 AIOC, 1969, 213-214.

506. TRIPATHI, Bhagirath Prasad. *Karmathah* *SS* 23, 1969.

507. TRIPATHI, Bhagirath Prasad. *Chatrah, chatra, chātrī*. *SS* 24 (1), 1969, 14-24.

508. TRIPATHI, Bhagirath Prasad. *Śune kukkuraya hitam śūnyam*? *SS* 24 (2), 1969, 141-145.

..*śuna*, *śūnya* .

509. TRIPATHI, G. C. *Rgveda men 'puramdhi'* (Hindi). *PP* 1 (1), 1968, 25-35.

. meanings of the word in the following order (1) name of a specific female, (2) *p* bestowed on the praiser by divinity (3) *p*. as specific material treasure desired by man, (4) *p* as goddess of material bounty, (5) *p* related to *dhī* .

510. TRIPATHI, G. C. On the formation of the word *śakuntala*. The traces of a rare diminutive suffix *la* in Sanskrit. *JOIB* 20 (2), Dec. 70, 137-142.

..word *śakuntala* first occurs in *ŚPBr* XIII 5 14 13 Pāṇini V. 3. 83-86 : *la* or *ila* for making shorter forms of personal names for familiar use .

511. TRIPATHI, M. P. An etymological study of Vedic words. *BAIHA* 11, Sagar, 1968, 77-80

512. TURNER, R. L. Indo-Arica IV : Sanskrit *svaśura-*. *BSOAS* 23, 1960, 106-108.

..

513 TURNER R L A note on *dharayati* ' owes ' *JAOS* 81, 1961, p 131

ref *VBD* III 26 32 meaning attr buted by MEI ENDALE to *dhā ayati* of owes and of keeps for some one else is preserved in MIA

514 TURNER R L Sanskrit *buddhi*– *Morgenstierne Fel Vol*, 1964 174 176

515 TURNER R L Kashmiri *sagun* to irrigate *Renou Comm Vol* 1968 725 726

Ved c *s n ati* (pass ve *s cya e*) has prov ded most NIA lgg out s de Kafiri and Dard c groups with words meaning to irrigate etc Ved c *s j* co ers much the same ground as *sic sagun* connec ted w th this root

516 TURNER R L Type *asvatara*– in New Indo Aryan *Kuiper Fel Vol* 1968 319 320

examples in NIA of der vations from substantives in *ta a* someth ng l ke but not the same as the simple noun

517 UDAYAVIRA SASTRI *Sambhuti aur asambhuti* (Hindi) *VJ* 14 (11) Jan 66 6 9

from *Īsa Up* *a* = *mulaka ana* *s* = *kārya*

518 UPADHYAYA Gangaprasad *Samrajni śabda ka artha* (Hindi) *Vedavani* 20 (8) June 68, 20 21

co shiner co ruler

519 UPADHYAYA, S A A note on the word *gadhya* *Bh Vid* 23 1963 (1964) 115 118 (Also in *SP* suppl , 26 ICO, 1964 p 38)

g occurs in *RV* as an ep thet of *vāja* *g* = potential passi e part ciple from root *gadh* (seize take hold of) not to be connected with *gadhā* (= roof of a load cart this word occurs only n the context of Ker r (?))

520 UPADHYAYA S A The word *manisa* in the Ṛgveda *PAIOC* (21st Session) 2 (2) 1966 21 30 (Also in *SP*, 21 AIOC, 1961, p 6)

m = a skilful compos t on pure and th ough tful in contents and unfa ling n s appeal

521. UPADHYAYA, S. A. The word *āṅgūṣa* in the Rgveda. *SP*, 23 AIOC, 1966, 23-24.

..*aṅg* + suffix *ūṣa* = a hymn that goes to the deity, *aṅgūṣa* sung in tunes; at battles to stimulate the helping deity..

522. UPADHYAYA, S. A. Word *kṣaya* in the Rgveda. *JASBom* 41-42, 1966-67, 46-55.

..*k*. = a house or dwelling .

523. UPADHYAYA, S. A. The word *vip* in the Rgveda. *Bh. Vid.* 27, 1968, 109-114. (Also in *SP*, 24 AIOC, 1968, p. 33)

..*vip* = an inspired song, praising and decorating the deity..

524. UPADHYAYA, S. A. The word *manman* in the *Rgveda*. *Bh. Vid.* 28, 1968 (1971), 88-93.

..*manman* = a hymn wh is well thought out, inspired and loved by the deity.. (at X. 12 8, *manman* has the sense of " council " of gods)..

525. VADER, V. H. The ecliptic or the *maha ajma* in the Vedas. *SP*, 21 AIOC, 1961, 12-13.

..*m. a.* = the path created by Varuna for the sun to go across the heavens, also called *ṛtasya cakram*, *amṛtasya loka*, *ṛbhukṣā*, etc.

525A. VADER, V. H. *Ghṛta* or luminous fog. *SP*, 21 AIOC, 1961, p. 13.

526. VAJAPEYI, Kishori Das. *Vaidika 'pañcajanāḥ' ka artha* (Hindi). *Parisad-Patrika* 4 (2), July 64, 57-60.

527. VALE, R. N. The word *bṛhaddiva* in the Rgveda and stars. *PAIOC* (21st Session) 2 (1), 1966, 19-20.

..*b.* (*RV* I. 24. 10) = the big dipper (stars), the Great Bear (Ursa Major)..

528. VARMA, Siddheshwar. Studies in Sanskrit usage : 2. Vedic usage of the verb *car–*. *VIJ* 8 (1-2), 1970, 33-34.

..for No. 1 in the series, see : *VBD* III. 41. 78..

529. VARMA, Siddheshwar. Studies in Sanskrit usage : 3. Some special usages of the verb *kṛ–* in the Rgveda. *VIJ* 9 (1), Mar. 71, 34-37.

..usage of *kṛ–* has mainly two patterns. mechanical and associative..

530 VEKERDI J On the participle *isnant-* in the Rgveda *AO Hung* 22 (3), 1969, 377 ff

531 VENDRYES, J Sur le valeur religieuse du latin *venia* *Word* 5 (2) 1949 103 105

considers Vedic *vanati vanoti* (— agree receive with favour) *vanas* — good will (*RV* I 172 1)

532 VENKATASUBBIAH A *Amati* *ALB* 26, 1962, 211 219

amati — *tejas* see *VBD* III 32 23

533 VENKATASUBBIAH, A *Sumeka* root *mi* *ALB* 27, 1963, 18 44

(*mi* = to shine) see *VBD* III 32 23

534 VENKATASUBBIAH A Vedic miscellanies on the meaning of *svasara* *VIJ* 2 (1) Mar 64, 73 78

(apropos 405 above *svasara*=pasture) rejects it *svasara* = the time when cows return to the pens after grazing in the pasture roughly denotes the three *samdhya* periods or *savana* times (*svam svakiyam gostham sa anti pratyaga chanti gavah yasmin kale*)

535 VENKATASUBBIAH A *Vrjana* *ALB* 30, 1966, 44-104

vrjana (1) strength (2) abode region (3) distress see *VBD* III 32 23

536 VENKATESWARAN C S Yoga in Rgveda *PAIOC* (19th Session) 2 34 36

yoga yoking the draught animal to a chariot coming or bringing together application performance, undertaking

537 VENKATESWARAN C S Ksema in Rgveda *PAIOC* (20th Session) 2 (1) 1961 13 17

derived from root *ksi* (to dwell in security) *ksema* dwelling in security or resting in peace

538 VENKATESWARAN C S On the two Vedic words *sri* and *laksmi* *SP*, 26 ICO, 1964 p 271

originally denoted auspicious mark, beauty fortune similar semantic evolution later identical in sense

539 VIDYANANDA VIDEHA *Parivrat* (Hindi) *Savita* 21 (9), Oct 68, 196 197

540 DE VRIES, J [germ *irmin* Vedic *aryaman*] *Cahiers du Sud* 36, 1952 18 27

541 DE VRIES, J [germ *Jarl* Vedic *arya*] *La Nouvelle Clio* 6 1954, 461-469

the word *arya* means the Aryan people seen as a social structure, while *ari* signifies the Aryan community itself the two words may denote both king and people as also the d inity who was guarantee of social order

542 VYAS, Santosh *Sahitya sabda ka tattvika mulyankana aur usakī aitihasikata* (Hindi) *Bhasa* 5 (1), Sept 65, 174-177

ref to Vedic l t.

543 WADHWANI, Y K. Semantic study of the word *naciketas* *SP*, 25 AIOC, 1969, p 416

544 WAGNER, H Altindisch *niska* goldener Halsschmuck ' und der mordwinische Himmelsgott *Nischkepas* *MSS* 16, 1964, 95 115

545 WALD, Lucia Quelques noms d esclaves dans les langues indo-européennes *BalkE* 6 1963, 133 138

546 WENNERBERG, C [*stanu* *RV* VII 20 9 = loud, voiced] *Die Sprache* 18 (1) 1972, 24-33

547 WEZLER, A *Nakulibhastra* *KZ* 81 1967, 245 246
JB III 101

548 WIJESEKERA, O H de A A socio semantic analysis of Sanskrit *kalp-* *ABORI* 48-49 1968, 161 171

kar / *l* – *p*– = (originally) immolator u der of parts of victim animal sacrificing priest (IE tribes being neol hic hunting communities animal sacrifice was connected with killing and cutting up of the game pursued in hunting expeditions)

549 WIJESEKERA, O H de A The etymology and significance of Ṛgvedic *khadi* *PICO* (26th Session) 3 (1) 1969, 149 155 (Also in *SP*, 26 ICO 1964 272 73)

khadi (from *khad* to bite ') = circular ring with biting edge a post neolithic weapon of attack prototype of discoid weapon of ancient India

550. WITZEL, M Jav. *apāxeora-* im System der avestischen Himmelsrichtungsbezeichnungen. *MSS* 30, 1972, 163-191.

.considers Vedic words relevant to discussion..

551. WRIGHT, J C Vedic *bhūs-*, Iranian *būš-*, *bauš-*. *BSOAS* 25, 1962, 287-305

. *bhūs-* and its compounds are transitive and the sense ' strengthen ' is applicable in all occurrences, especially the nuance ' make durable, perpetuate

552. WUST, W. *Sṛnka / sanka* und Zubehör. *Nobel Comm. Vol.*, 1959, 254-276.

553. WUST, W. Epilegomenon zu C. Regamey's Rezension über Rema. *Anthropos* 54, 1959 (1960), 982-988.

. (re *VBD* II 79 363) . *sarṣapa-*, root *sap*, and other words .

554. WUST, W "Ṭhakkura". Zur Problematik der indoarischen Zerebralisation und des Lehnsprachen-Einflusses. *AIOLN* 2, 1960, 31-38

(see *VBD* II 79 368)

555. WUST, W. Über einige Besonderheiten des Renjager / Renheger-Glossars im Alt-Indogermanischen. *Lothar Zotz Fel. Vol.*: Steinzeitfragen der Alten und Neuen Welt, Bonn, 1960, 571-610.

discusses such Vedic words as *śam*, *śamba-*, *śiprā-*, *sreni-*.

556. WUST, W. (ed). *REMA Mitteilungen zur indogermanischen, vornehmlich indo-iranischen Wortkunde sowie zur holothetischen Sprachtheorie.* Heft 7, 1961, 145; 8-11, 1962-65, iv + 325; 12, 1967-68, 112.

557. WUST, W. *Muni* - " Weiser, Seher, Mönch ". *Rema* 7, 1961, 24-65.

m. to be connected with Gk. *mun-dos* (=silent, quiet) .

558. WUST, W. Bemerkungen zu *vrata-*, N. *ALB* 25, 1961, 414-422.

..*vrata*=order of existence, order of life as the domain of gods, way of living, mode of life, man's form of life — linguistically

connected with gall. °*ulatos* (=mighty, prince, ruler), ital. (and idg.) *val* (=to be strong) (ref *VBD* II 80 104 SCHMIDT has discussed the four earlier etymologies of *vrata* (1) *vr* to choose, (2) *vr* to encompass, cover, protect, (3) **uer* to speak out, (4) *vrt* to turn, apply) see 559 below

559. WUST, W. Bemerkungen zu *vrata–*, n. *Rema* 7, 1961, 66-75.

. expanded version of 558 above *vrata*=sphere of dominion of gods → life form of men → rel. observance

560. WUST, W. *erum*–acc. sing. m. *Rema* 7, 1961, 75-84.

..occurs only in *AV* VI. 22 3 *e* =sower, penis

561. WUST, W. Zu den indoarischen pferdewörtern auf *-āha–*. *Rema* 7, 1961, 94-102.

. add. to 279 above MAYRHOFER notes 11 words, W adds the 12th, namely, *valaha*(*ka*) in Pali and Pk. discusses Vedic *varaha–*.

562. WUST, W. Noch einmal zur ṛgved. *puraya*. m n. pr. *Rema* 7, 1961, 103-119.

..(see . WUST, " Ein ṛgvedischer Ortsname ", *ZONF* 3, 1927-28, 3 12, W. EILERS and M. MAYRHOFER, " Namenkundliche Zeugnisse der indischen Wanderung ? Ein Nachprüfung ", *Die Sprache* 6, 1960, 107-134)..*hrd* – *hrdaya* *pur puraya* *puraya*=living in mountain

563. WUST, W. Antikritisches II. *Rema* 7, 1961, 119-136.

..(apropos : MAYRHOFER, " Sprachwissenschaftliche indische Festschriften aus den letzten zehn Jahren ', *AIONL* 1, 1959, 225 239) *gangā–*, *bakura–*, *bekanāta–*, *bhrnga–*, *saptapa–*, etc. .

564. WUST, W. Altpersische Studien. Sprach-und Kulturgeschichtliche Beitrage zum Glossar der Achameniden-Inschriften. *Rema* 8-11, iv+325.

..ref. to a large no of Vedic words (*vide Index, pp. 304 310*) .

565. WUST, W. Zu altindoar. *lankā-* (f. n. pr.) und seiner Sippe. *IL* 25, 1964, 59-60.

566. WUST, W. *Yaumaini–*. *Rema* 8-11, 1966, 225-257.

567. YUDHISTHIRA, Mimamsaka *Adibhaṣāyām prayujyamānānam apāṇiniya aprayoganām sadhutva-vivecanam*. *Vedavani* 14 (2-6), 1962.

—serially—

568. YUDHISTHIRA, Mimamsaka. [*kasmai*] *Vedavāṇī* 18 (10), Aug. 66, p 11.

. in *kasmai devāya haviṣā vidhema*

569. YUDHISTHIRA, Mimamsaka, *Hindu nāma ka tathyahīna pracara* (Hindi) *Vedavani* 19 (5), Mar. 67, 9-12.

(ref V VASISTHA, "Hindu', *Vaidika Dharma*, Dec 66, also view of S D SATAVALEKAR)

570. YUDHISTHIRA, Mimamsaka *Asādhutvenā 'bhimatanam samskrta-vanmaye prayuktanam śabdanam sadhutvasadhutvavivecanam*. *GKP* 19 (9), 1967, 436-440.

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS.

1. ABHAYADEVA, Acharya *Pūrnamadah purnamidam*. *GKP* 19 (1-2), 1966, 70-72

2. AGRAWALA, V. S Śarabha-Murti. *JAssam RS* 13, 1959.

identification of *sarabha* on the basis of evidence of lit works including *RV*.

3. AGRAWALA, V. S. Hiranyagarbha. *Pur.* 2, 1960, 285-306.

4. AGRAWALA, V S *Devapuri ayodhya* (Hindi) *Kalyāna* 39 (4), April 65, p 847

5. AMARANATH SASTRI. *Rta-vyakhyanam*. *Viśva-Samskṛtam* 7 (1-2), 1969-70, 18-22.

Rta=mental truth, *satya*=truth in speech, *Rta* also=water..

6 AMBROSINI, R [*asat* or "non-being" as a source of "being"]. *SCOAPO* 1, 1969, 97 ff

7. ANANDA, Sant Ram. *Parama kī khoja* (Hindi). *VJ* 15 (8), Oct. 66, 5-8.

8. ANANTACHARYA, E. The Vedic concept of waters. VS, Tirupati, 1967, E 9-17.

9. ANANYANANDA, Swami. The concept of freedom. *BRMIC* 19 (7), July 68, 181-192.

10. ARUMAA, P. L'homme et la terre. *Lingua viget* 211, 11-18.

11. ATREYA, Prakash. A comparative study of Indian and western concepts of human personality. *Psychic International* 2 (2), Moradabad, Aug. 65, 69-80.

12. AYODHYA PRASAD. *Om-mahātmya* (Hindi). *Vedavāṇī* 20 (10), Aug. 68, 2-8.

..the principal name of the great God is *om*..

13. BARLINGAY, S. S. Concept of freedom from Indian point of view. *I-AC* 14 (3), July 65, 205-214.

..*VBD* III. 61. 2..

14. BASHAM, A. L. Ancient Indian ideas of time and history. *JAIH*, Calcutta, 1969-70, 242-244.

15. BASU, A. *Tad ekam*: "that one". *Durham Univ. Journal* (NS), 28 (2), Mar. 67, 55-65.

16. BASU, Santona. Lotus-birth in Vedic and Pali literature. *VIJ* 6, 1968, 61-64.

..(see: *VBD* III. 53. 8) .*AV* IV. 34. 5..Vedic seers have usually overlooked the aesthetic aspect of lotus or lotus-pond (except in *RV* X. 107. 10 and *AV* IV. 34 5)..*ŚPBr.* 10 5 1. 5: *puṣkaraparṇa*=immortal element. see: *VBD* III. 59. 1..

17. BENVENISTE, É. Euphémismes anciens et modernes. *Die Sprache* 1, 1949, 116-122.

..(euphemism=avoiding all unlucky words; keeping a religious silence)..*śamayati saṁjñapayati*..

18. BEPIN BEHARI. Māyā—the creative illusion. *Theo.* 88 (11), Aug. 67, 325-330.

. m. in Veda and *Up*...

19. BERNOLLES, J. Le symbolisme du damier sur les poteries de la haute époque asiatique et le mythe solaire des Aśvin-Dioscures. *RHR* 168 (2), 1965, 117-154.

VBD III 50 26 checker board decoration on the ceramic from ancient Asian sites embody the concept of Asvins (=heaven and earth) (acc to DUMEZIL there is no sexual implication in the original heaven earth concept (light and shade concept), it was only later that the idea of the feminity of Mother Earth was introduced as result of the encounter of invaders from Central Asia with the sedentary people)

20 BHAGAVADDATTA *Daivyam mithunam* *GKP* 16 (3), Dec 63, 86 92

in instalments *brhad rathantara, prāna vāk, manah vak, prāna apāna*

21 BHAGAVADDATTA *Sapta-ṛsi* (Hindi) *GKP* 20 (3), 1967, 227 238

see *VBD* III 32 19

22 BHAGAVADDATTA *Vedanam dharatalam sūksmam* *GKP* 23 (3), 1970, 125 127

serially

23 BHAGAVADDATTA *Bṛhaspati ke arka* (Hindi) *GKP* 23 (5), 1971, 229 235

RV X 8 4 68 6 *arka*=Agni flared up for the attainment of the highest divinity

24 BHAGWAN SVARUP *Rta aur satya* (Hindi) *Vedavani* 19 (1), Nov 66, 69-70

Ṛta and *satya*=*ghana* and *rna gati* of *para ānu*

25 BHARADVAJ, Aryabhushan *Sastron men satya ka sthana* (Hindi) *VJ* 17 (7), Oct 68, 4 6

mainly in *Up*

26 BHATTACHARYA, S Dharma *Bull Mithila Inst* 1 (1), Mar 65, 16-19

27 BHATTACHARYYA, J The basic concept of Naksatra in ancient and medieval India *PAIOC* (22nd Session) 2, 1966, 253-256

word *naksatra* in Vedic lit and its implications

28 BHATTACHARYYA, K. The Indian concept of man *BRMIC* 22 (6), 219 229, (7), 257 264, (8) 304-313

(three lectures) (1) *unity of spirit and matter* spirit can be progressively dissociated from body and mind, introspection as spirit proper, (2) the unity of the spirit as disjunctive pure knowledge, pure volition, and pure feeling and-emotion are in disjunctive *unity*—that explains the sense of the unitary *I* (3) essentially, man is the ultimate cosmic *śakti* in the diff aspects of *cit śakti*, *kriyā śakti*, and *ānanda śakti*, one may add two more *śaktis* tho in a categorically diff context, viz *śakti* for wielding the 3 *śaktis* and that for withdrawing them

29 BHISE, Usha R The concept of *sakhya* in the Ṛgveda *JBomU* 33 (2), Sept 64 (1966), 51 55 (Also in *SP*, 22 AIOC, 1965, 216 217)

s is the highest type of bond bet god and devotee

30 BHISE, Usha R The importance of *naman* in the Ṛgveda *SP*, 25 AIOC, 1969, 2 3

concept of *japa* occurs first in *RV* (VIII 11 5 *bhūri nāma manāmahe*) *naman* (from root *nam*)=that wh inclines god favourably towards a worshipper *naman* of two types (a) that wh can be grasped by any human being (b) that wh is not accessible to ordinary human intellect

31 BIARDEAU, M *Ahamkara* the ego principle in the Upanisad *CIS* 8, Oct 65, 62 84

ahaṁkāra may mean individuality making as also individuals making (= making by the individual)—both meanings are valid, the term was coined by *cosmogony makers in order to* insert the saṁnyasin s speculations on *ahaṁ* into their own world (*Up* not concerned with ontology but with spiritual values only, still the central role they attribute to *ahaṁkāra* cd easily be formulated in terms of illusion from the ontological pt of view) Up *thought attached a negative* quality to the idea of Ego as a particular person, in the *Up*, individual consciousness is something limitative, negative, or valueless

32 BIARDEAU, M Postscript to *ahaṁkara* *CIS* 9, Dec 66, p 115

correction to 31 above, p 84 (Vaiśeṣika has more leanings towards the yogic *Up* than towards the vedāntic)

33 BIHARI LAL *Lauha durga vā ayāsī puri* (Hindi) *Vedavāṇī* 19 (6), April 67, 13-15

expression is metaphorical no hist interpretation—

34 BLAIR, Chauncey J. *Heat in the Rigveda and Atharva Veda a general survey with particular attention to some aspects and problems* *AOS* 45, 1961, xvi+190

(1) all forms of the verb *tap* and words derived from it collected transl annotated, (2 6) various aspects of heat conveyed by *tap* and a few other roots considered a full picture of the part played by heat in the life and transactions of Vedic people presented (a) heat employed by and against enemy, (b) heat caused by diseases and emotions, (c) heat of the cosmos and objects in Nature, (d) heat and Vedic gods, (e) heat in sacrificial ritual

Rev R E EMMERICK, *JRAS* 1963 107 08, J GONDA, *IIJ* 8, 60 64 J S PADE *JOIB* 13 87 88, Sukumar SEN, *JASBen* 5, 118, H D VELANKAR *JAOS* 82, 431 32 J C WRIGHT, *BSOAS* 26 231

35 BOSCH, F D K Een oudheidkundige benadering van het brahman probleem *BTLVK* 116 (2), 1960, 205-231

see *VBD* III 53 18 *brahman* as *pratiṣṭhā* cf *barhis-*, etc

36 BOSCH, F D K [Hiranyagarbha]

Rev J GONDA, *Oriens* 18 19 465 67

37 BOSE, A C The concept of *samjñana* (concord) in the Vedas *Pr Bh* 69, May 64, 231 234

38 BOSE, A C Loving union (*samjñana*) *AP* 39 (5), May 68, 231 232

English transl of *AV* III 30 (*s* among members of a family) *RV* X 191 (among the people of a state), *AV* VII 52 (with foreign people)

39 BRAHMANANDA JIJNASU *Veda ka adbhuta baila (arthat rastra ka svarupa)* (Hindi) Hamsaraj Arya Trust, Jakhal Mandi, 1970

exposition of *catvari śṛngā* from national pt of view

40 BROWN W Norman The basis of the Hindu act of truth *Rev Rel* 5, 1940 36 45

(E W BURLINGNAME The act of truth *saccakiriyā* a Hindu spell and its employment as a psychic motif in Hindu fiction *JRAS* 1917 429 467 defines act of truth as a formal declaration of fact accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished) the basis

for the effectiveness of the truth declaration lies in the perfection with wh. the person making the declaration performs his personal duty in the cosmos..

41. BROWN, W. Norman. The metaphysics of the truth act (* *satyakriyā*). *Renou Comm. Vol*, 1968, 171-177.

..Vedic material . one can bend cosmic forces to his will by performing his personal function (*vrata*) with perfection (*RV* IX. 112)..see 40 above and 42 and 43 below, also see *VBD* III. 3. 40 .

42. BROWN, W. Norman Duty as truth in ancient India. *Proc. Am. Philos. Soc.* 116 (3), June 72, 252-268

..(there existed in ancient India a belief that truth has a power wh a person with the right qualifications can invoke to accomplish wonders or miracles, the kind of truth wh is potent is not mere factual or existential or empirical truth, rather, it is truth of life, personal integrity) *RV* X. 34, one of the earliest identifiable occurrences of act of truth (1) personal qualification for possessing an act of truth personal duty completely fulfilled, (2) metaphysical basis, (3) reciprocal duties of men and gods in *RV*, (4) act of truth in *RV* X. 34, IV 33 5 6 (Rbhus and Soma cups, connected with I 161 9), X 37 2, (5) some allied Vedic uses of truth

43. BROWN, W. Norman. Duty as truth in the Rig Veda. *Gonda Congr. Vol*, 1972, 57-67

..mainly discusses Ṛta and *satya* Rta=Cosmic Truth, the principles and rules by wh universe operates, *satya*=Individual Truth, the perfect fulfillment by an individual, whether human or divine, of his personal duty under Ṛta *RV* IV 51. 7

44. VAN BUITENEN, J. A. B. Studies in Sāṁkhya (II): ahamkara. *JAOS* 77, 1957.

ahaṁkāra (like *oṁkāra*) meant "the utterance of *ahaṁ*" the role of *ahaṁ* utterances in cosmogonical myths in *Up* author relates such utterances to cosmogonies in *Br* in wh Prajapati copulates with Vak in order to create the world, the *ahaṁ*-cry is self formulation, and Vak in the *Br* is also the self-formulation of Prajāpati

45. VAN BUITENEN, J A. B. The large *atman*. *Hist Rel* 4, 1964, 103-114.

. *VBD* III 60 11 investigates the significance of the adj *mahān*, *mahān*=rather 'large' than 'big', i.e encompassing the whole

scheme of being treated as an organic structure. *mahān ātmā* originally possessed a 'personal' sense, later became a conventional technical term and 'principle'

46. VAN BUITENEN, J A. B The speculations on the name "satyam" in the Upanisads. *Emeneau Fel. Vol.*, 1968, 54-61.

VBD III 22 20 discusses speculative content attributed to the word symbol *satyam* *BAU* 2 3 1 . *sacca tyacca* · *sat* (=embodied, mortal, inert component of *brahman-satyam*) and *tyat* (=disembodied, immortal, moving component), *Ch Up* 8. 3 4 ff ..*satya* wh. is considered a name (*nāman*, *nāmadheya*) or esoteric teaching (*upanisad*) of *brahman* refers to the Supreme in its two modes—created and uncreated 4 stages of development in the speculations concerning 'name *satyam*'

47. BUTTERWORTH, E A S *The tree at the navel of the earth*. E. J. Brill, Leiden, 1970, xii+239+31 pl.

48. CASTELLI, Enrico (ed.). *Le mythe de la peine*. Éd. Montaigne, Aubier, 1967, 482

. proceedings of a Seminar held at Rome in Jan. 1967..

49. CHAKRABORTI, Haripad. The concept of world peace in ancient India. *Pr.Bh.* 75, Sept 70, 432-435.

. in Veda and *Up*

50. CHAKRAVARTHY, G N. *The concept of cosmic harmony in the Rgveda*. Mysore Univ.

a monistic phil is inherent in *RV* Rta and *yajña* signify cosmic harmony

51. CHAUBE, B N. *Hamārī kamadhenu* (Hindi). Gurukul, Kangri, 1967, 116

..*AV* IV. 39. 1 10

52. COOMARASWAMY, A K. Time and eternity. *Artibus Asiae* 1947, 9 ff.

53. CORLEY, F The emergence of samsara in Vedic thought *Studies on Asia* (ed. Robert K. SAKAI), Lincoln, 1966, 1-14.

54. COULON, Frank Fowler. Śraddha and jñana : the relation of faith and knowledge. *AP* 33 (6), June 62, 249-252.

faith is not resistance to reason, faith brings into action that perception wh belongs to man as an integral being

55 DAMBUYANT, M Approches de la notion de volonte dans l Inde ancienne *Rev philos* 1, 1959

56 DANDEKAR, R. N Universe in Vedic thought *Gonda Congr. Vol*, 1972, 91-114

see *VBD III 59 5, 6*

57 DANGE, Sadashiv A Aspects of the great roar in the Rgveda *J Bom U* 38, Oct 69, 11 18 (Also in *SP*, 26 ICO, 1964, p 88)

one of the main characteristics of Vedic gods like Indra, Brhaspati, and Agni is that they " roar this is connected with the cosmic speech on the one hand and on the other with the faculty of causing rain, it indicates universal symphony

58 Das, Matilal The Vedic view of immortality *BRMIC* 12 (8), Aug 61, 278-280

59 DAVANE, G V An analytical study of *samudra* in the Rgveda *PICO* (26th Session) 3 (1), 1969, 33 35 (Also in *SP*, 26 ICO, 1964, 91-92)

the term *samudra* in *RV* generally always means ' ocean or ' sea

60 DAY, T P Tapas in Indian asceticism *India Cultures Quarterly* 27 (3 4), 1971, 114-117

61 DE CHAUDHURI H K Samādhi a psychological study *BRMIC* 20 (12), Dec 69, 339-352

picture of mystics presented in Veda, *Br*, and *Up* is that of Rṣis considers concepts of *mantra, muni, vena vrātya vipra, tapas, yajna*, etc

62 DE SMET, R V Zum indischen Menschenbild *Kairos* 8, 1966

63 DE SMET, R V *The Indian understanding of man* Poona, Nov 70, 12

Presidential address Hist. of Philos. Section 44 Ind Phil. Congress (1) contribution of the sacrificers (2) contribution of renouncers, (3) contribution of devotees in *early times*, Indian man is essentially social (his society includes visible *varṇas* and

invisible gods, *bandhuta* man a mere field of divino-cosmic forces, a name and form of their encounter and display) the renouncer stands in the curiously quasi modern stance of the pure individual who rejects all social impositions and dedicates himself to the exclusive pursu t of absolute freedom *bhakti* as an answer to assurging dynamism

64 DEUTSCH, Eliot S Karma as a " convenient fiction " in the Advaita Vedanta *PEW* 15 (1), Jan 65, 3-12

concept of Karma is undemonstrable (therefore, a fiction) but useful in interpreting human experience origin of K concept, (various theories 1 non Aryan concept, 2 has its roots in *RV*, 3 Up extension of the belief in the mechan cal efficacy of sacrifice), K operative in life (all systems of Ind phil agree), pronounced differences as to the ' what and the how ' of K. K thought of ' when confronted with some practical philos problems (1) working out a def of *mokṣa* (2) problem of moral preparation, (3) *m* may not be possible in the course of many births yet it is to be achieved, K theory rejects any kind of discouragement (4) explain away *vaiṣamya* and *nairgh nya* (a moralist or a sociologist presents strong case for social inconvenience of K)

65 DEVANANDAN, P D *The concept of maya* Lutterworth Press, London, 1950

66 DEVARAJ, N K Ahimsa in the Indian tradition *IPC* 15 (1), Mar 70, 22 25

ahiṁsā is a corollary to the monistic world view in *Up* . (*Iśa* 6)

67 DUCHESNE GUILLEMIN, J Fire in Iran and in Greece *EW* 13, 1962, 198 206

Iranian classification of fires into 3 types, five types to be seen in *Ch Up* vital fire (as emanated from the sun, cosmic fire (associated with Ṛta Asa)

68 DUMEZIL, G *Idees romaines* Gallimard Bibl des Scien Hum , Paris, 1969, 305

comparative studies based on IE data credo (*śraddhā*) fetialis (*dhātu*), augur (*ugra ojas*) flammen (*brahman*), pontifex (*adhvaryu*) Venus (*vanas*) carna (*pitu*), pales (*puṣan*) Ops and Consus (*puramdhi* and *bhaga*)

Rev J C WRIGHT, *BSOAS* 32 (3), 631 32

69. ED. The divine name *Ved. Kes.* 51 (9), Jan 65, 447-451.

. ref. to efficacy of name in Veda it is not a later development in rel ..

70 ELIADE, M. Durohana and the 'waking dream' *A K Coomaraswamy Fel Vol.* (*Art and Thought*), 1947, 209-213

..symbols of ascension to heaven in ancient religions Brahmanical rites also imply a ritual ascent to the abode of gods (*ŚPBr* 8 7 4 6, *Ait Br* 3 2 29, *TS* I 7 9) the Indian ritual and the shamanic ascent are *durohana*, therefore, they realize a break through to a new ontological level..

71. ELIADE, M. Spirit, light, and seed. *Hist Rel* 11 (1), Aug. 71, 1-30.

light as an expression of divinity, of human soul (or spirit), of divine creativity, and thus of the cosmic and human life the connaturality bet godhead, sun light, atman, and creative energy *at work on all cosmic levels seems to have been grasped already* in the Vedic age *RV* X 121 1 (Prajapati as Hiranyagarbha or "Solar Seed"), X 82 5-6, *AV* X. 7 28 *JUB* III 10 4 5, *TS* VII 1 1 1, *ŚPBr* VIII 7 1 16

72. ELIZARENKOVA, T. Ja. Concerning the sense of Vedic *maya* (Russ) *KSINA* 57, 1961, 31 34

m =" change" (1) transformation—miraculous transformation—divine magical power, divine skill, (2) substitution—deceipt—witchcraft, sorcery, hostile magical power

73. ESNOUL, A M. Le courant affectif a l'intérieur du brahmanisme ancien. *BEFEO* 48, 1956, 141-207.

bhakti=participation, *bhagavān*=he whose plenitude is open to participation.. *bhakti* transcends both caste and renunciation

74. ESTELLER, A. Comparative aspects of the Avestan and the Vedic scriptures. *KRCOIJGJ Vol*, 1969, 205-219

concepts of Ṛta and Aśa

75 FILLIOZAT, J Le temps et l'espace dans les conceptions du monde indien. *Rev Synthèse* 90 (55-56), 1969, 281-295

Vedic and post Vedic periods integration of man and nature

76. FRENKIAN, A. M. Punarmrtyu et la "seconde mort" dans l'apocalypse de Saint Jean. *RIIE* 3 (3-4), 1943, 214-222.

concept of *punarmrtyu* in Veda influence of Indian thought on Evangelism

77 GANGAL, V V Samudra in the Rgveda, *JBomU* 32 (2), Sept 63, 37 47

Vedic Aryans knew earthly ocean, called it *samudra*, also *samudra* as (1) celestial ocean (2) deified ocean (3) Soma tank, (4) mass of waters to be added to Soma (5) liquid in the heart inspiration, (6) the sun

78 GANGAPRASAD *Mitti ka ghara* (Hindi) *Vedavani* 17 (1), Nov 64, p 61

denotes enjoyments of earthly life

79 GARG, R K A discourse on *saccidananda JGJRI* 24, 1968, 65 80

80 VON GLASENAPP, H La notion de progrès dans la philosophie de l Inde et dans la philosophie occidentale *Humanisme et education en Orient et en Occident*, Paris, 1953, 102-117

English transl in the English ed pp 90 104

81 VON GLASENAPP, H *Immortality and Salvation in Indian Religions* Susil Gupta India, Calcutta, 1963, 112

(transl from original German into English by E F J PAYNE)

82 GONDA J Brahman Indische traditie en westerse methode *Tijd v Fil* 12 (4), Nov 50, 655 667

see *VBD* II 80 43

83 GONDA, J De indische wetenschap *Indonesie* 6 (1), 1952, 1-18

84 GONDA, J The Indian Mantra *Oriens* 16, 1963, 244-297

Mantra words believed to be of superhuman origin received, fashioned and spoken by inspired seers poets and reciters in order to invoke divine powers and especially conceived as means of creating conveying concentrating and realising intentional and efficient thought and of coming into touch or identifying oneself with the essence of the divinity which is present in the Mantra Mantras exert extraordinary power with which they are vested not so much thro expressing that sense but thro their sound vibration

. Vedic Mantras exist eternally, representing principles wh. are co-existent with the very cosmic process and they are even to survive that process

85 GONDA, J 'Gifts' and 'giving' in the Rgveda. *VIJ* 2 (1), 1964, 9 30.

establishing a bond bet. the giver and the recipient (Dakṣiṇa gives a hold over the donee)

86. GONDA, J Paths and ways in Indian religions *Studies of Esoteric Buddhism and Tantrism*, Koyasan Univ, Japan, 1965, 47-66.

87 GONDA, J *Change and Continuity in Indian Religion*

VBD III 31 8

Rev A. BAREAU, *RHR* 171, 244

88 GONDA, J *Bandhu* - in the Brahmanas *ALB* 29, 1965, 1-29.

(discusses earlier interpretations) acc to G *b* = correspondences bet. the mundane phenomena and the immutable and eternal transcendent reality, connections and relations with the unseen (essentially rel. in char) (conception of a transcendental order and a ritual technique aiming at an efficacious contact with the source of all life and power is the very essence of rel) (magic and rel represent a continuum, and are distinguished only ideal-typically) in the Bandhu theory and the rites presupposing it, 'magical elements are not necessarily absent, but the rel. chara cteristics turn the scale *b* = (also) relations bet. powers phenomena, divine or human persons

89 GONDA, J A note on the Vedic student's staff *JOIB* 14, 1965, 262-272.

frequent association of *daṇḍa* with "inspired" man, *d.* = a representative of *axis mundi* and a means of coming into contact with heavenly powers ? confirmed by beliefs and rites of other peoples

90 GONDA, J Wereld en hemel in de Veda *TF* 28 (2), June 66, 227-263.

see 91 below (study of the word *loka*)

91. GONDA, J *Loka, World and Heaven in the Veda.* Transactions of Royal Dutch Academy, Amsterdam, 1966, 172.

. (see 90 above) *loka* in the Veda does not only mean any open space, place, or part of universe, it more particularly connotes a place or position of rel or psychological interest, *uru loka* (as against *aṁhas*), *loka* also implies ideas of stabilization (*pratiṣṭhā*), of place or room where happiness and security fall to one's share, *loka* also signifies superimposition of heavenly circs on earth *loka* schematized into a vertical mythical geographical world view, or as Manuṣya loka, Pitr loka, etc (*loka* often explained by comm as *karmaphala*)

Rev K P AITHAL, *ALB* 33, 387 89, C. G KASHIKAR, *VIJ* 5 (2), 214 17

92 GONDA, J *Bhuvana* *VIJ* 5 (1), Mar 67, 42-57

b may indicate the whole aggregate of what has come and is coming into being (etymologically, *b* — the place of becoming, place where becoming, i. e. prospering or growing takes place) (*viśva*=analytical and enumerative totality, *sarva*=synthetical totality completeness, wholeness and integrity)

93 GONDA, J The meaning of the Sanskrit term *dhaman-*. Transactions of Royal Dutch Academy, Amsterdam, 1967, 100

Vedic *dhaman* may be described as a 'location' of a numen or divine power of a deity, also a particular way of presenting or revealing itself (divinity), of locating or 'projecting' a mode of its nature and essence, a hypostasis or refraction in wh it is believed to be active (index of text places)

Rev K. P AITHAL, *ALB* 33 387-89, A. VENKATASUBBIAH, *VIJ* 6, 147 50

94 GONDA, J *Eye and Gaze in the Veda* Transactions of Royal Dutch Academy, Amsterdam, 1969, 88

a study of Vedic beliefs and practices re the eye and its powers and functions

Rev R GOLDMAN *JOIB* 21, 142-46, K. KUNJUNNI RAJA, *ALB* 35, 360-62

95 GONDA, J Ayatana *ALB* 33, 1969, 1-79

attempts to seek the common semantic kernel of all the contextual senses exhibited by the available documents (central and fundamental meaning 'a regular place, position, etc occupied by a person , 'substratum')

96. GUPTA, Sudhir Kumar *Dayanandabhasya men devayana* (Hindi) *Vedavani* 14 (7), May 62, 5 8. (Also in *SP*, 21 AIOC, 1961, 241-42).

97 GUPTA, Sudhir Kumar *Ahimsa* (Sanskrit) *Maharaja College Magazine*, Jaipur, 1962

(the negative is of *paryudāsa* type) *a* — different from injury but resembling injury does not signify total absence of injury

98 GUPTA, Sudhir Kumar *Veda men ahimsa* (Hindi) *Mahavira Jayanti Smarika*, Jaipur, April 63

violence may be resorted to for self protection and for general good

99 GUPTA, Sudhir Kumar *Ahimsa ka vaidika svarupa* (Hindi) *Vedavani* 15 (11), 5 8, (12), 7-11

see 98 above views on *ahimsā* of Veda *ahimsā* is self protection

100 GUPTA, Sudhir Kumar Tryambaka *SP*, 22 AIOC, 1965, p 193

VBD III 79 174 *t* (in *RV* VII 59 12) = coconut, *mṛtyu* = the appendix in the human body, coconut as a medicinal cure

101 GUPTA, Sudhir Kumar Brahmana (Hindi) *GKP* 23 (7 8), 1971

concept of B presented by the *Vajrasucikopaniṣad* running transl of that *Up*

102 GURU, Nataraj Gold in wisdom's language *Values* 3 (4), Banglore, Jan 58, 107-110, 120 126

much wisdom about gold enshrined in mythology fable, parable *hiraṇmayena patreṇa satyasyāpih tam mukham* (*Īśa*) false relativistic value wh hinders the vis on of the absolute Value behind it *hiranyagarbha* of Vedic hedonistic context

103 GURU DUTT, K Pratibh (Intuition in Indian thought) *QJMS* 52-54

serially (*VBD* III 64 28) *p atibhā rasa, madhu*

104 HACKER, P *Sraddhā WZKSA 7, 1963, 151 189*

śraddhā as requisite for all 4 *mokṣamārgas* viz , *jnāna karma bhakti*, *yoga* in *RV ś* as veh cle carrying desire to deity, in *Br* period, object of *ś* is no longer god, but either the Ṛtvik or the *siddhi*

105 HACKER, P Dharma in Hinduismus *ZMR* 49, April 65, 93 106

106 HAMP, Eric P On the notions of "stone" and "mountain" in Indo European *JL* 3, 1967, 83 90

107 HARA, M A study on *bhakti* (Jap) *Annals of Japanese Buddhist Assn* 28, 1964

108 HARA, M Note on two Sanskrit religious terms *bhakti* and *śraddha* *I-IJ* 7 (2-3), 1964, 124 145

bhakti has either a personal connotation or an emotional reverential or rel connotation *śraddhā* expresses a state of mind or activity directed toward impersonal objects its nature is more intellectual than emotional this state of mind or activity originates in a ritual context *śraddhā* is Vedic Brahmanic, *bhakti* is Hindu, *śraddhā* is a fundamental principle and *bhakti* its developed mode

109 HARA, M Transfer of merit *ALB* 31-32, 1967 68, 382 411

discuss on on *tapas* as a po ver substance wh can be divided shared and transferred to others see 111 below

110 HARA, M Ashes (Jap) *Proc of Faculty of Letters, Univ of Tokyo*, 1968, 385 448

d scuss on on Hindu belief in ashes (auspicious and inau sp cious) significance of ash besmearing Pasupata practices

111 HARA, M Tapo dhana *Acta Asiatica* 19, Tokyo 1970, 58 76

see 109 above *tapas* as a power substance a property or wealth of Brahmanas

112 HARSHANANDA, Swami Evolution of the concept of gifts in Hinduism *Pr Bh* 69, May 64, 227 231

RV I 125 6 X 117 6 (concept of gift only in a seed form in early Veda) in *Up* concept is developed *dana* is specifically ment oned (*da da da*)

113 HAZRA R C Dharma— its early meaning and scope *OH* 7 (1), 1961, 15 35

in Vedic lit *dharma* did not include *vyavahāra*

114 HEESTERMAN, J C Reflections on the significance of the Daksina *I-IJ* 3 (4), 1960, 241-258

D is the material manifestation of the cyclical course of the universe as it is represented in the ritual, as the process concerns the whole of the universe, it is only natural that not only the officia ting priests, but all those present at the place of sacrifice tho not actively engaged in ritual performance, shd receive D D giving signifies the ritual b rth of the sacrificer and the renewal of the universe Uṣases — cows — Dakṣiṇas — rivers circular course D = rotatory stream of wealth

115 HEESTERMAN, J C [*vratya*-concept] *I-IJ* 6, 1963, 1 ff

116 HEESTERMAN, J C *Spel der Tegenstellinger* Univ of Leiden · Inaugural Lecture, 1964, 34.

117 HEESTERMAN, J C On the origin of the *nastika* *WZKSA* 12-13, 1968, 171 185

nāstika—one who refutes he does not imply a heterodox doctrine, the negative statement is made simply and only for the sake of disputation meaning and hist of the art of controversy, can be traced back to Vedic ritual when contest or *vāda* was the only way to win the goods of life from fangs of death *brahmodyas* question–rejoinder praising–reviling affirmation denial being–non being life-death

118 HEIMANN, B Concept of Deva in Hindu thought *JISOA* 17, 1949, 22 41

(1) general human postulate to visualize be ngs more perfect and less hampered by deficiencies than mankind, (2) gods and ethics, (3) structure of divine society, (4) gods and *bhakti*, (5) gods and magic, (6) gods and fate, (7) philosophical concepts of gods and the divine (8) linguistic explanation of the term ' deva ', etc

119 HEIMANN, B Graeco Latin terms and Indian ' concepts ' Contrasts exemplified *PICO* (25th Session) 4, Moscow, 1963, 76-78

plea for avoiding Western terms for Ind phil they are too determined one sidedly defined logical clarity is in the West an unquestionable asset in India, it may be a draw back because of its rationally super imposed limitation see *VBD* II 57 S 1

120 HERMAN, A L Samsara *JGJRI* 27 (1 2), 1971, 1-10

(1) the mobile soul doctrine in Vedic period, (2) Up *saṁsāra* evolution of the concepts of *s* , five stages traced, strong case for the concept of *s* in Veda

121 HOENS D J *Santi*

VBD II 80 60

Rev D Seyfort RUEGG *JAOS* 81 67 69

122 HOFFMANN K [*martanda*] *MSS* 11 1957 85 103

see *VBD* II 79 123

123 HOOYKAAS C Weda and Sisya, Rsi and Bhujangga in present day Bali *BTDTLV* 120 (2), 1964

124 HORSCH P The wheel an Indian pattern of world interpretation *Sino Indian Studies* 5 (3-4) 62 79

125 HORSCH P Vom Schopfungsmythos zum Weltgesetz *As Stud* 21, 31 61

VBD III 59 10

126 HORSCH, P *Das indische Weltgesetz* Francke Verlag Bern / Munchen

(under preparat on) I Der *dha ma(n)* Begriff II Ver wandte Begr ffe (*skambha dhāman ta satya māyā*) III Geistesges ch chte (myth sch magische Vorstellungen Entw cklung ausser nd sche Parallelen) IV Ind ces

127 IWASAKI, S A survey on the concept of prana (Jap) *JIBS* 9 (2) Mar 1961 570 575

128 JAIN Ram Chandra Amrta in Rgveda *SP* 23 AIOC 1966 4 5

am ta meant only mater al longev ty — n r ches fame and age

129 JAIN Ram Chandra Brahma in Ṛgveda *SP*, 23 AIOC 1966 p 5

as a soc al nst ut on B means un versal tr bal collect vity or un collec tv ty

130 JAMES E O *The Tree of Life an archaeological study* E J Brill Leiden 1966 xviii+293

considers the mot f as t occurs in India arch evidence correlated w th abs ract thought

Rev R D BARNETT *Man* (NS) 3 319 E ETTLINGER, *Folklore* 78 235 36

131 JAMES, E O [sacrifice and sacrament]

it only required the Brahmanic ritual technology to be identified with Rta and the altar to be regarded as the 'womb of Ṛta' to establish the supremacy of the priestly offering and to render the position of the Brahmanas absolute

132 JAYADATTA, Sastri *Brahma aur ksatra* (Hindi) *GKP* 22 (10), 1970, 459 461

133 JORDENS, J Prana and libido *JIAP* 6 (1 2), 1967, 32-44

134 JOSHI, Bhavar Lal *Bharatiya sahitya men garuda* (Hindi) *Visvambhara* 2 (4) 1965 34-38

garuda—suparna—jīvātmā

135 JOSHI, J R Sraddha in the Veda *Bh Vid* 29, 1969 (1972), 99 102

136 KAPUR Karma Narayan *Veda mantron ke rsi* (Hindi) *Vedavani* 22 (2), Dec 69, 8 9

137 KAPUR, Karma Narayan *Akala mrtyu* (Hindi) *Vedavani* 22 (12), Oct 70, 3-7

138 KARAMBELKAR, V W *Pasyanti Pathway to God* 4 (1), Nov 69, 102 111

RV I 164 45 (4 varieties of speech) Up view re origin of speech (internal fire —*Ch Up* 3 18)

139 KOHDA, Gentatsu On *brahmacarya* (Jap) *JIBS* 16 (1) Dec 67, 188 191

in Vedic and Buddhist thought

140 KRAMRISCH S. Two its significance in the Ṛgveda *W Norman Brown Fel Vol*, 1962 109 136

two is the principle of the manifest cosmos which is patterned by the dialectic of the *Two* heaven and-earth the two birth places, myths of two Saranyū and Savarna Yama Yamī double birth of Vasiṣṭha

141 KRISHNA Lal Savitrī – from Samhitās to Gṛhyasūtras *ABORI* 52, 1971 (1972) 225-229

why shd *sāvitrī gāyatrī* (*RV* III 62 10) have become so popular? K discusses the occurrence of the stanza in various texts, no special imp attached to it in *RV*, nor in *VS*, absent in *AV* and *KS* the stanza attained special imp in *GS*

141A KRISHNAMOORTHY, K The meaning of *rasa* *SP*, 22 AIOC, 1965, 45 46

in Vedic and later l t

142 KUIPER, F B J The bliss of asa *IIJ* 8, 1965, 96-129

ancient Aryan belief that Rta resides in the realm of the dead survives in the doctrine of the Younger *Avesta* that the souls of the deceased dwell in the sun possessing abode of Asa (wh abode must have originally been identical with the Aryan concept of the sun possessing rock of the nether world)

143 KUIPER, F B J The heavenly bucket *Gonda Congr Vol*, 1972, 144 156

(earlier interpretations discussed) bas c assumption waters as a *pratiṣṭhā* of the earth, and earth as a receptacle of these (subterraneous) waters Indras demiurgic act consisted in his opening the primordial hill wh was considered either identical with or enveloping this receptacle, when Indra split open the primordial hill the waters, in the shape of 4 rivers, flowed thro the holes (*khāni*) in 4 directions over the earth notion of a subterranean Soma vessel

144 KUMARI KRISHNA *Dīksa, eka vivecana* (Hindi) *Viśvambhara* 5 (1), 1961, 97 102

145 KURUKKAL, K K The Vedic *yajña* and the Purāṇic *tapas* *Wijesekera Fel Vol*, 1970 83 87

tapas represented in epics and Purāṇas as a powerful rival of *yajna*

146 LAL, Tribhuvan The concept of time in the Vedas *Bharatī* 4, 1960 61, 106-108

147 LIEBERT, Gosta Beitrag zur Frage des Polarsterns in der altindischen Literatur *OS* 17, 1968 (1969), 155 170

148 VAN DER LINDEN, C W J *The Concept of Deva in the Vedic Age* Utrecht Univ, 1954

doctoral diss.

149 LOMMEL, H Die Liebe in vedischer Dichtung *Paideuma* 3 (3 5), 1948, 102-111

150 MAHADEVAN, T M P The advaita view of time. *Satkari Mukherji Fel Vol*, 1969, 500 503

acc to Advaita time is the gateway to Reality it is in time that one has to strive for and reach the Timeless *suṣupti* and *turīya* —timeless experiences

151 MALAMOUD, C Manyuh svayambhūh *Renou Comm Vol*, 1968, 493-507

VBD III 51 69

152 MALAMOUD, C Observations sur la notion de " reste " dans le brahmanisme *WZKSA* 16 1972, 5-26

ucch ṣṭa its paradoxical status in Br India—on the one hand looked upon with repugnance on the other regarded as the only food fit for consumption (only leg timate food is left-overs from sacr fices) transmission of left-overs is a fundamental element in the continu ty of sacrifices and consequently in the cohesion of society and cosmos role of *u* in the relationsl p bet master and pupil *u* as a starting pt of a new beginning

153 MALAVIYA, Maya Magic in the Vedas *JGJKSV*, 27 (3 4), 1971 (1972), 319 322

Vedic magic relies upon worship

154 MANOHAR. *Upasana* (*prarthana stuti upasana*) (Hindi) *GKP* 21, 126-131, 165 169, 205 209

155 MARATHE G H *Asav adityo brahma ahoratre vai mitravarunau SP* (ISC) 4, 1972 4 5

156 MAURER, W H The rainbow in Sanskrit literature *ALB* 31 32 1967 68, 360-381

no direct ref to rainbow in *RV* *IV 5I* the earliest unequivocal ment on in *TĀr* I 5 4 also *AV* XV I 6 no mention in *Br*

157 MEHENDALE, M A *Ahimsa* and the spread of vegetarianism in India *Humanist Review* 8, 1970, 419-426

word *ahiṁsā* in Ved c lit. non k ll ng of animals for rel purposes to be traced back to pre Ved c non Aryan ideology

158. MISHRA, Vidhata. Concept of *mokṣa* in Indian philosophy. *SP*, 26 AIOC, 1972, 259-260.

..' negative ' and ' positive ' definitions discussed..

159. MISRA, Padma. Ṛṣi. *Prajñā*, 1966, 154-166.

160. MISRA, Vidya Nivas. The image of man in Sanskrit literature. *SP* (ISC) 3, 1972, p. 21.

161. MORGENSTIERNE, G. Man and the notion of history in the East. III: the case of Indian. *Cahiers d'hist. mondiale* 7, 1963, 862-870.

162. MOTILAL SHASTRI. *Vedic concept of man and universe.* Rajasthan Vedic Tattva Shodha Samsthan, Jaipur, 144.

..(1) science of Agni-Soma; (2) science of five-divisional universe; (3) concept of man; (4-5) science of *aśvattha*; integrated relationship of Vedaśāstra and Purāṇaśāstra..

163. MUKHERJI, P. B. India's vision of human unity. *BRMIC* 16 (10), Oct. 65, 342-347.

164. MUKHYANANDA, Swami. The concept of god in Vedānta. *BRMIC* 19 (11), Nov. 68, 303-318.

165. MÜLLER, R. F. G. Über indische Bewertungen der Sinne. *WZKSA* 9, 1965, 39-47.

..*indriya* in *RV* and *AV* does not signify Sinn; only in *AV* XIX. 9. 5 : Vaiśvānara Agni as basis of senses (*RV* VI. 9. 4 6)..

166. MÜLLER, R. F. G. Zu dem " Fremdling in Ṛgveda ". *WZKSA* 10, 1966, 1-5.

..(apropos *VBD* II. 79. 311)..*ari* does not mean Fremdling..

167. MURTI, T. R. V. The concept of freedom as redemption. *Types of Redemption*, E. J. Brill, Leiden, 1970.

168. MUS, P. [Puruṣa-concept connected with primitive ideas and practices]. *L. Febvre Fel. Vol.* II, Paris, 1953.

169. MYLIUS, Klaus. Die Begriffsentwicklung von ai. *kusīda* and *kusīdin* in ihrer wirtschaftsgeschichtlichen Bedeutung. *WZKMUL*, GsR 14, 1965, 41-43.

170. NABAR, D. S. The idea of immortality in the Ṛgveda. *SP*, 24 AIOC, 1968, 19-20.

171. NAGARAJA RAO, P. The concept of *moksa. KuJ* 4, June 60, 7-13. (Also in *Pr. Bh* 66, Jan. 61, 23-26; *AP* 41. 5, May 70, 233-236).

nature of *m.* is that of integral experience

172. NAGARAJA RAO, P. The Indian concept of *kama* (desire). *AP* 39 (12), Dec. 68, 524-528

173. NAKAMURA, H. Hindu and Buddhist concepts of *dharma.* Princeton Theological Seminary : *Proc. of Conference on Religious Pluralism and World Community*, 1966.

..*d.* tended to be subjective, controlling human behaviour, logos was objective, controlling the world of nature wh. forms the environment of mankind .

174. NARAHARI, H. G. More about *ājaramjarībhāva. IL* 25, 1965, 25-26.

175. NARTEN, J. Vedisch *aghnya* und die Wasser. *Acta Orientalia Neerlandica* (E. J. Brill), 1971.

176. NIKAM, N. A. *Avatāra* : the descent of the divine. *AP* 37 (11), Nov. 66, 499-502.

..God exists in two ways—in the invisible and undivided unity and in the form in wh He descends into time and hist , acc. to Ind. thought, it is God's 'descent' wh. gives meaning to the otherwise meaningless cycles of time..

177. PANCHOLI, Badri Prasad. *Rgveda men gau-tattva* (Hindi). Rajasthan Univ., Jaipur, 1964.

..doctoral diss. ..

178. PANCHOLI, Badri Prasad. *Mahan śāsaka* (Hindi). *GKP* 19 (7), 383-386.

..*RV* X. 152..

179. PANCHOLI, Badri Prasad. *Brahmagavī* (Hindi). *GKP* 23 (1-2), 1970, 85-88.

..*b.* = creative power..

180 PANDEY, Ramji The concept of earth in the Puranas *Pur* 12 (2), July 70, 252-264

> 21 synonyms of earth in Vedic lit., origin of earth, age and shape of earth (*Ait Br* speaks of the circular shape)

181 PANDEYA, Suryabali *' Om ' ka svarupa* (Hindi) *Veda vani* 20 (9), July 68 20 24

182 PANSE, G M *Vāg eva visva bhuvanani jajñe* Word is a creative power *SPP* 10 (1) Feb 70, 7-14 (Also in *R. Dravid Fel Vol* 1971 Ve 59 61)

> Vedic word is a creative power wh becomes manifest in human body

183 PARTHASARATHY, K B Philosophical bases of Bhakti *Pathway to God* 4 (1), Nov 69, 49 59 (Also in *AP* 41 6-7)

184 PATTI, G Il valore soteriologico dello jnana nei sistemi classici indiani *Studi di storia religiosa della tarda antichita* (ed. U BIANCHI) Messine, 1968, 75 82

185 PETTERSSEN, Olof *Mother Earth Scripta Minora,* Lund, 1965 66, 100

> (an analysis of the M E concept acc to Albrecht DIETERICH) rites connected with birth and burial as proof for a M. E belief (Ind evidence) in Ind rel there are many earth goddesses, earth spirits etc who are believed to grant fertility, they are, however deities *in* earth not the earth itself (ref to L SUTTERLIN Mutter Erde in Sanskrit *ARW* 9 Leipzig 1906 533 ff)

186 POTTER, Karl H The naturalistic principle of karma *PEW* 14 (1), April 64, 39 49

> *VBD* III 61 39 law of K. is not law of causation the most fundamental implication of K. is that the human predicament requires us to view our world naturalistically i e , as governed by discoverable regularities K., the naturalistic principle, is not a doctrine with philosophical implication so much as a presupposition of what is to count as a phil. implication

187 PRASAD, R. The concept of *moksa Philos phenomenol Res* 31 (3), 1971, 381 393

188 RADHAKRISHNAN, S., RAJU, P T (ed) *The Concept of Man A Study in Comparative Philosophy* George Allen and Unwin, London, 1966, 546

second ed. of *VBD* III 64 62

Rev T W GERVAIS, *AP* 38 (3) 140

189 RAHURKAR, V G *Rgveda men rta, satya, aur bhakti* (Hindi) *Rashtravani* 21 (8-9), Poona, 1968, 294-296

190 RAHURKAR, V G *Ayurveda men 'ojas' visayaka dharana* (Hindi) *Rajasthan Bharati* 11, 1969 170-171

191 RAI, Govind Chandra The kalpataru and kalpalata. *CF* 9 (4), July 68, 45 56

in Vedic lit. in IV civil

192 RAMAKRISHNA G The concept of *rta* and the ethical element in Vedic literature *SP*, 24 AIOC, 1968, 25 26

VBD III 61 43 the concept of Ṛta has a natural, a moral a ritualistic and a metaphysical import

193 RAMAKRISHNA Shri *Svaraj* (Hindi) *GKP* 22 (8), 357 360

serially

194 RAMAKRISHNA RAO, K B Jnana in advaita philosophy *Pr Bh* 76, Oct 71, 411-415

jnana understood in two distinct senses and in two distinct orders —ontological and epistemological self knowledge s an awareness of the Infinity wh is oneself

195 RAMAPRAKASH DAS *Prana svarupam* *Visva Samskṛtam* 6 (1), 1968 69, 65-72, 92

196 RAM GOPAL, Sastri *Himsa aur ahimsa ka vaidika svarupa* (Hindi) *Vedavani* 13 (8), 4-10

197 RENOU, L Les pouvoirs de la parole dans les hymnes védiques *SII* 1, 1954 1-12

198 RENOU, L The enigma in the ancient literature of India *Diogenes* 29 1960 32-41

199 RINGGREN Helmer (ed) *Fatalistic beliefs in Religion, Folklore and Literature*

VBD III 47 108 (three characteristics of fatalism blind, predestined inescapable)

Rev T LOHMANN *OLZ* 65 (1970) 45-47

200 ROMAN, E Ideea de Ahımsa ın cugetarea relıgıoasă ındıană sı ıubırea crestınă (Rumanıan) *Stud Teol* 16 (9 10), Bucharest, 1964, 572 583

the ıdea of *ahımsā* (non vıolence) ın Ind rel thought and of Chrıstıan love

201 ROY, Kamala *The Concept of Self* FKLM, Calcutta, pp 305

VBD III 57 186

Rev S RAJAGOPALAN *Ved Kes* (Nov 66), 333

202 SAHASRABUDDHE, M T *Gaurı-gomata* (Marathı) *Prasada* 25 (1), Aug 71, 65 67

IV cıvıl Vedıc cıvıl

203 SARAF Samarendra The trıchotomous theme a rıtual category ın Hındu culture *Anthropos* 65 (5 6), 1970, 948 972

pervasıve nature and antıquıty of Tra ta ın Vedıc thought trıchotomous dıvısıon of Ved c lıt (*Br Ār Up*), three groups of Acaryas (Mandukya Śankhayana Asvalayana), Ṛta- *ṛk- ṛtv j vedatray* etc

204 SASAKI, Genjun H Karma and fate *I AC* 15 (4), Oct 66, 271 281

205 SASTRI, P S Heart, soul and symbols *Ved Kes* 54 (2), June 67, 66 67

206 SATAVALEKAR, S D *Sapta vyahrtayah Amṛtalata* 1 (2) 23, 1 (4), 6 18

207 SATPRAKASHANANANDA, Swamı The creatıon from the word *Pr Bh* 72 (3), Mar 67, 91-102

vāk as the orıg n of the unıverse *om* as symbol of *vāk*, manı festatıon of Veda

208 SCHLERATH, B Dıe ' Welt " ın der vedıschen Dıchter Sprache *I IJ* 6 1963 103 109

d scusses (1) why cosmology plays so b g a role ın Veda why such strıkıng renderıng of the concept field world , (2) how ıt appears ın practıce (sımple Aryan cosmology made complex ın Veda, Agnı and Soma elevated to cosmıc status) *rodas* , *jagat*,

bhū (*bhuvana, bhūman*) 'polar expressions for 'world' *jagat-tasthus, sthātṛ-yāt*, etc.

209 SCHLERATH, B. Rta und Satya im *Rigveda PICO* (25th Session) 4, 1963, 174-175.

controverts the view of LUDERS that Ṛta and *satya* are synonymous acc to S Ṛta—the right joining together right construing, a statement whose truth-content exists in a right joining together, that is, in a mystic identification *satya*=the object of a statement as really existing later the word *ṛta* went out of use, because the mystic ideology implied by it was lost untruth=not properly construed, therefore, *anṛta*

210 SCHLERATH, B The concept of the "path" in the Avesta *J M Unvala Mem Vol*, 1964, 141-144

(THIEME draws attention to the distinction made in *RV* bet *panthā* and *adhvan*) S speaks of a common Indo Ir basis for the concept of path ' in *RV* and Avesta

211 SCHMIDT, H P. *Vedisch vrata und awestisch urvata*

VBD III 80 104

Rev G BUDDRUSS, *Oriens* 17, 277 79, W P SCHMID *Kratylos* 5, 44-48, P THIEME, *I IJ* 3, 144-55

212 SCHMIDT, H-P The origin of ahimsa *Renou Comm Vol*, 1968, 625 655

evidence derived from *Manusmṛti* and also *DS* (Āp Baudh, Vasistha, Gautama) *ahiṁsā* was one of the most prominent values established by the meta ritualists, and it was adopted as a general rule of conduct for the Brahmana, the ethical motivation for *ahiṁsā* is secondary, the original motive was fear that resulted from the break-down of the magico ritualistic world conception, but paved the way for establishing higher values

213 SCHNEIDER, U Die altindische Lehre vom Kreislauf des Wassers *Saeculum* 12 (1), 1961, 1-11

human body as the starting pt of this speculation studies the concepts of rain Soma, moon

214 SEN, Sukumar *Dva suparna J N Banerjea Fel Vol*, 1960

215 SEN GUPTA, Anima The concept of humanity in Indian culture from the Vedic age up to the age of the Smrtis and Sūtras *JIH* 41 (2), Dec 63, 719 729

216. SEN GUPTA, Sankar (ed.). *Rain in Indian Life and Lore.* Indian Publications, Calcutta, 1963, 138.

..“ Invocation of the rains ranging from Rigveda to Rabindranath ” by D. N. and Usha CHAKRAVARTY..

217. SESHAGIRI RAO, K. L. *The Concept of Śraddhā (in the Brāhmaṇas, the Upaniṣads, and the Gītā).* Harvard Univ., 1967, 302.

..doctoral diss. ..

218. SESHAGIRI RAO, K. L. On truth : a Hindu perspective. *PEW* 20 (4), Oct. 70, 377-382.

..for a Hindu, truth is Brahman, the essential spiritual reality..

219. SHARMA, B. R. Pañca-janas in the Vedas. *JASBom* (150th Anniversary Vol.).

..*p. j.* not a collective term for Vedic tribes..*pañca*=innumerable, entire; *jana*=a thing having life; *p. j.* – a common Vedic expression for ‘beings’..no hist. significance..

220. SHARMA, B. R. *Cakra*, the symbol of eternity through the ages. *VIJ* 8 (1-2), 1970 (1971), 135-152.

..in *RV*, *cakra* as symbol of the sun, of time, and of sovereignty.. in *Up.* : *brahmacakra* or *saṁsāracakra* .. *cakra* in other IE cultures..

221. SHARMA, Deba Brata Sen. The conception of *tattva* in Indian philosophy—a study. *VIJ* 4 (2), Sept. 66, 204-208.

222. SHARMA, Munshi Ram. *Mahā-vyāhṛtiyān* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 11-13.

223. SHASTRI, Manoranjan. Vedacarya and samvatsara. *JAssam RS* 14, 1960, 63-77.

224. SHIVARAMIAH, B. K. Sanskrit and universal personality. *SP* (ISC) 3, 1972, p. 21.

225. SHUKLA, S. N. The concept of *ṣaḍurvīḥ* in the Vedic literature. *IPC* 15 (1), Mar. 70, 10-12.

..as represented in *RV*, *AV*, *ŚPBr*...

226. SHUKLA, S. N. Concept of mystic vyāhṛtis in the Veda. *IPC* 16 (4), Dec. 71, 286-300.

v as "special incantations occur in YV (not in other Saṁ), v are an imp aspect of the cosmological concept of the ritual originally 3 v related to 3 worlds later, no grows

227 SINGH, Satya Prakash Conscious introversion and divine intimations *Kaviraj Fel Vol*, 1967, 44-54

the nature of *RV* from this pt of view (1) *hṛdā manīṣā* (appropriate designation of the act of conscious introversion), (2) *tapas* a symbolic express on for introversion, (3) *guhā* and *parama vyoman* — indicators of introversion

228 SINGH, Trilok The origin of the concept of *matsya-vatara* *JBRS* 51, 1965, 19 28

concept of deluge to be traced to I I if not IE, period deliverance of Bhujyu by Asvinau might have suggested the basic idea of rescue of Manu by fish, idea of fish might have been indicated by the fish on wh Varuna rides

229 SINHA, Bashishta Narayan Development of *ahimsa* in the Vedic tradition *Prajña* 13 (2) Mar 68, 145 158

230 SINHA, Ranjit *Dharma ke hindu siddhanta kī utpatti evam vikasa* (Hindi) *JGJRI* 24, 1968, 301 329

considers the concepts Rta *yajna*, *satya* *dharma* and *dharman*

231. SMITH, Jonathan Z Birth upside down or right side up? *Hist Rel* 9 (4), 1970, 281 303

"all sacred things must have their place being in their place is what makes them sacred for if they were taken out of their place, even in thought, the entire order of the universe wd be destroyed refinements of ritual are explicable by a concern for what one might call 'micro adjustment in India, Yogin utilizes the structures of the archaic Brahmanic sacrifices— sacrifices designed to maintain and renew the order of the cosmos— in order to escape the cosmic restraints of order and destiny

232 SOLOMON, E A The problem of omniscience (*sarva-jñatva*) *ALB* 26 (1-2), May 62, 36 77

233 SPELLMAN, John W The symbolic significance of the number twelve in ancient India *JAS* 22 (1), Nov. 62, 79 88

number 12 intimately connected with water or absence of water, also with Varuna water associated with Dharma, king, as regulator of Dharma upon earth, naturally linked with rain

or water and no 12 (*RV* X 98 : drought for 12 yrs)..see 238 below..

234. SRIDATTA SARMA, M. V. The dog in Indian lore. *AP* 36 (3), Mar. 65, 123-128.

..in IV civil... in Vedic lit...

235. SRINIVASACHARYULU, B. *Raso vai sah. SVUOJ* 7 (1-2), 1964 (1968), 79-82.

..fundamental ideas of the *rasa*-theory imbedded in this statement .

236. SRINIVASAN, Doris Meth. *Concept of cow in the Rig-Veda.* Penn. Univ., 1967, 221.

..doctoral diss .. a comprehensive analysis of ideas associated with "cow"

237. STAAL, J. F. Sanskrit and Sanskritization. *JAS* 22 (3), May 63, 261-275.

VBD III 42 174 (1) Sanskritization in anthropology; (2) the term s., (3) concept of s as elaborated by SRINIVAS examined, (4) s in the study of Indian lgg ..

238. STERNBACH, L. Additional note on the significance of the number twelve in ancient India. *PO* 27 (1-2), 29-35.

apropos 233 above considers mainly Vedic evidence .

239. SWAIN, A. C. Concept of Hiranyagarbha in the philosophy of Śamkara. *R. Dravid Fel. Vol.*, 1971, E 126-133.

. H. in *Up* , H. identified with *mahān ātmā*, with *prāna*, with Prajāpati, etc ..

240. SYRKIN, A. Ja. Regarding the systematisation of certain Sanskrit notions (Russ). *Semiotika i vost. jaz. 2*, Moscow, 1967, 146-164.

author analyzes, on the basis of *Up* , a correlation bet such notions as *aśramas* and the 4 *purusārthas—dharma, artha, kāma, mokṣa* he points out some semantic and compositional regularities in a no of trad Ind classifications

241. TAIMINI, I. K. The concept of Dakṣiṇāmūrti. *Theosophist* 84 (9), June 63, 155-162.

in *Dakṣiṇāmurti Up* *dakṣiṇā* is said to stand for Buddhi, it is symbolic representation of Divine Consciousness

242 THIEME, P Der Friedensgedanke in Indien *Wissenschaft und Frieden*, Halle, 1952, 1-20.

243 THITE, G. U Significance of Dīkṣa. *ABORI* 51, 1970 (1971), 163 173 (Also in *SP*, 24 AIOC, 1968, p 32)

discusses the views on the subject of Vedic texts as also of modern scholars acc to T, *d* does not have one definite significance underlying it, *d* —ecstasy, divinization, mystic generation, mystic death, purification, strengthening also has cosmic implication

244 THITE, G U Music and light in the Veda *JUPHS* 37, 1972, 15 26 (Also in *SP*, 26 AIOC, 1972, p 513)

music and light are both apotropic, and, therefore, closely related to each other

244A THITE, G U Dvisvabhava (double natured) music. *ABORI* 53, 1972 (1973), 51 92

245 TIRUGNANASAMBANDHAN, P *The Concept of Bhakti*. Univ. of Madras, 1972

. Vedic sources

246. TOPOROV, V N On the prehistory of two archaic concepts *1 brahman, 2 porta triumphalis* (Russ) *Tezisy doklad ov 3 letnej shkoly po vtorichnym modelirujuschim sistemam*, Tartu, 1968, 128-137 (Also larger version of this paper *About brahman*- Russ)

analyses the semantic field of the Vedic word *brahman* and compares it with some mythical notions and ritual facts of archaic Rome with a view to reconstructing IE myth and ritual the material incarnation of *b* as a development of an ancient concept of the world tree

247 TOPOROV, V N About the two types of Old Indian texts dealing with the relation of integrity disintegrity and salvation (Russ). *Simpozium po problemam kul'tary drevnej i o srednevekovoj Indii*, Moscow, 1971, 5 8

concept of Puruṣa and some parallels to it

248 TOPOROV, V N About the structure of some archaic texts connected with the concept of the world tree (Russ) UZTU, *Trudy po znakovym sistemam* 5 Tartu, 1971, 3 ff

analysis of texts of *brahmodya* type and parallels to them

249 TOPOROV, V N *The world tree An attempt at a semiotic interpretation*

(to be published in Italian) concept of world tree in Vedic trad and some parallels to it

250 TRIPATHI, Bhagirath Prasad *Hindu eka vaijñanika vivecana* (Hindi) *Aj* (28 11 65)

251 TRIPATHI, Sivasagar *Aksara—eka adhyayana* (Hindi) *URSHS* 2, 1967, 29 38

discusses five etymologies given by FATAH SINGH (*VBD* II 41 10)

252 VAIDYANATH SASTRI *Kalah GKP* 16 (11 12)

252A VARADACHARI K C Dharma and moksa *Pr Bh* 66, May 61, 219-223

(ref *VBD* II 64 7 and 22) Hindu thought reveals not the dialectic of *d* and *m* as opposites rather it reveals the inward necessity of each to the other in a different sense as fulfilling newer patterns of freedom and newer patterns of *d*

253 VARADACHARI, K C Purusa *Kaviraj Fel Vol*, 1967, 237 240

p seems to reflect two concepts (1) the pure activity (*actus purus*) concept as suggested by the derivation from root *pu* and (2) self indwelling the body (*puri sete*)

254 VARMA Ashvini Kumar *Vaidika vanmaya men kama* (Hindi) *Sreya* 2, New Delhi, 1970 41 54

cosmological emotional aesthetic social aspects

255 VARMA, Siddheshwar The Vedic concept of time *IL* 27, 1966, 115 130

treatment of abstract time (*RV* I 124 2) approach to absolute time (*AV* XIX 53 *Ch Up* 3 11 3) Vedic terms for time (*kala rtu samvatsara*) regulating aspect of time (*rtu*), strict observation of timings in ritual and cosmic phenomena (1)

Vedic concept of time characterized by periodicity fixation, and order, (2) it was a living concept (3) its living nature favoured by ritualistic atmosphere, (4) symbolical presentation of time

256 VARMA, Siddheshwar Plurality - philosophical and grammatical- in Sanskrit tradition *SVUOJ* 11 (1 2), 1968 1 4

pluralistic data from *RV* Vedic neut pl concretized as collective singular ancient Sk trad was averse to read units as basis of plurality

257 VARMA, Siddheshwar Object—philosophical and grammatical—in Sanskrit tradition *SVUOJ* 12 (1 2), 1969 39 44

258 VELANKAR, H D Ṛta and satya in the Ṛgveda *PAIOC* (20th Session), 2 (1), 1961, 3 6

see *VBD* II 80 120 (*satya vāda* is *puruṣatantra ṛtavāda* is *vastutantra*)

259 VELANKAR, H D Mṛgatṛṣṇikā its Vedic origin *Bh Vid* 20-21, 1962 (1963), 11-17

Vedic *uṣara* (=saline soil) and *uṣa* cause illusion of water also *iriṇa*

260 VELKAR, Neela A The concept of sacrifice in the Upaniṣads *SP*, 26 AIOC, 1972, 285 286

s in *Up* is symbolical (and yet based mainly on the belief that worship of divine powers brings about growth and maintenance of worldly life), *s* is substituted in *Up* by *upāsanā* *Up* have generalised the concept of *s*

261 VENKATAKRISHNA RAO, U Kama through the ages *A N Jha Fel Vol*, 1969, 508 513

in Vedic lit

262 VENKATASUBBIAH A The act of truth in the Rgveda *JORM* 14, 1940, 133-165

263 VENKATASUBBIAH, A. *Satyaloka in the Rgveda* VIRS, 75 c

264 VENKATESWARAN, C S The Vedic conception of *tīrtha* *PAIOC* (21st Session) 2 (1), 1966, 14 18

t derived from *tṛ* with suffix *tha* *t* = a watering or bathing place, passage leading to or a ford thro water in later Veda idea of sanctity came to be attached to the original sense, in ritual *t* = passage bet *cātvāla* and *utkara* metaphorical sense that wh helps one cross over dangers in the form of sin and ignorance

265 VESCI, U M Der Begriff *tapas* im Ṛgveda *Kairos* 10 (3), 1968, 186-192

266 VESCI, U. M Tapas e l'origine della gnosi *Studi di storia religiosa della tarda antichita* (ed U BIANCHI), Messine, 1968, 85-90

267 VOGEL Claus Die Jahreszeiten im Spiegel der altindischen Literatur *ZDMG* 121 (2), 1971, 284-326

in early Vedic times, the Aryans knew of only 3 seasons cold, warm, period of growth and ripening

268 VOGEL, J P *The Goose in Indian Literature and Art* E J. Brill Memoirs of the Kern Inst II, Leiden, 1962, viii+74+ illust

haṁsa = goose, not swan

269 WAYMAN, Alex The Hindu-Buddhist rite of truth an interpretation *IL* (*M B Emeneu Fel Vol*), 1968, 365 369.

creative nature of truth in Vedic lit (*AV* 15 1 3, *YV* 18 5)

270 WECKMAN, George Understanding initiation *Hist Rel* 10 (1), Aug 70 62-79

symbolism of initiat on words actions myths and even whole rites have been maintained in some cultures almost purely for their function in connecting the present with the past, hallowing the new by importing age old associations the preservation of the Veda can be understood acc to this pr nciple

271 WEILER, Royal W The Buddhist act of compassion *W N Brown Fel Vol* 1962, 238 250

Vedic Buddhist, and Hindu concepts compared

272 WERBLOWSKY, R L J Z On the notions of 'East' and 'West' *Trans Inst Jap Culture and Classics* 13, Tokyo, 1963, 1-8

273. WIJESEKERA, O. H. de A. Pali "vado vedeyyo" and Upaniṣadic "avâki – anādaraḥ." *UCR* 3 (2), Nov. 45, 89-94.

274. WIJESEKERA, O. H. de A. Ṛgvedic prototype of Naṭarāja. *Calcutta Art Society Journal* (Jubilee No.), 1948.

275. YAJNAVALKYA, Brahmacari. *Śraddhām prātar havāmahe* (*ṚV* X. 151. 5). *GKP* 20 (11), 1968, 543-546.

..discusses the word and concept of *śraddhā*..

276. YAJNAVALKYA, Brahmacari. *Śraddhayā vindate vasu. Viśva-Saṁskṛtam* 6 (1), 1968-69, 51-57.

..see 275 above..

277. YAMAGUCHI, E. The conception of "saṁsāra" (Jap.). *JIBS* 18 (2), 1970, 1062-1055.

278. YAMAGUCHI, E. Thoughts on 'mokṣa'. *JIBS* 20 (2), Mar. 72, 1008-1002.

279. YOUNGER, Paul. The concept of *duḥkha* and the Indian religious tradition. *Am. Ac. of Rel. Journal* 37, June 69, 141-152.

280. YOUNGER, Paul. *The Birth of Indian Religious Tradition: Studies in the Indian Concept of Duḥkha.* Princeton Univ., 1965.

..(doctoral diss.)..see : *VBD* III. 48. 299..concept of *d.* was not looked upon by the Indian as an epirical description of a part of life, but as a theological interpretation of the whole of life..

XVIII. HISTORY AND CULTURE

81. INDO-EUROPEANS : ARYANS.

1. AALTO, P. The original home of the Indo-European peoples. *Sb. Finnish Acad. Wiss.* 1963, 1965, 97-113.

2. AGRAWAL, D. P. C-14 dates, Banas culture and the Aryans. *Current Science* (5-3-66), 114-117.

3. AGRAWAL, D. P. The P. G. Ware : a revaluation.

..(paper read at Seminar on PGW : Aligarh Univ., Aug. 1968)..

4 AIRI, Raghunath *Rgvaidika sarasvati ka pradeśa, aryon ka adima asrayasthala?* (Hindi) *VJ* 21 (3 4), 1972, 44-47

region of Sarasvatī not the original home of Aryans but the place of the evolution of their culture

5 ALBRIGHT W F, LAMBDIN, T O *The Evidence of Language* CUP, London, 1966, 40

(— Cambridge Ancient Hist rev ed, I ch IV) Indo Hittite family, question of Indo Aryans

Rev W von SODEN *OLZ* 63 (1968), 455 56

6 ANDREEV, N D Periodizacija istorii indoevropejskogo prajazyka *VJaz* 1957 2, 3-18

7 APTE, V M Support for the Arctic Home theory from the latest (1958) findings of science *QJMS* 51 (2), July 60 (1961), 47 54

evidence brought forth by geophysicist M EWING and geologist meteorologist W DONN (9000 B C as the date for the freezing of the Arctic ocean—date near to TILAK's assumed date) traces of an ancient civilization around the Arctic, thousands of yrs ago

8 BELAZS, Janos Zur Frage der indo uralischen Verwandtschaft *Congr II Fenno Ugr* I, Helsinki, 1968, 37 45

9 BELAZS J Alcuni aspetti di una tipologia indo uralica *SCOAPO* I, 1969, 151-172

10 BANATEANU, V New contributions to the problem of a "proto Indian" language in the Near East *SCL* 14, Bucharest, 1963, 399 408

(res in Russ and French) see *VBD* III 45 19

11 BATLIVALA S H Intellectual movements of Iranians in relation to non Iranian cultural influences *Indo-Iranica* 14 (3), Sept 61, 25-39 (Also in *JGJKSV* 27, 47 50)

Iranians and Vedic Aryans Maga in *RV*

12 BAUSANI, A Può l'antica religione iranica contribuira a una ricostruzione della 'religione indoeuropea"? *SMSR* 36, 1965, 179-192

-(the author is sceptical)

13 BENEDICT W C Urartians and Hurrians *JAOS* 80 (2), 1960, 100 104

14 BHARGAVA, P L The original home of the Aryans and Indo-Iranian migrations *ABORI* 48 49, 1968, 219 226

Aryans originally lived in the valley of the rivers Ghorband (Susartu) and Panjshir (Rasa) to the south of the Hindu Kush range, *from this region one branch migrated to the west, and,* after wandering in many lands, finally settled in the various countries of Europe, another branch migrated to Saptasindhu ancestors of Indians and Iranians were an undivided people in the age of *RV*

15 BHAYANI, H C *Pragvaidika aryoni bhasana avaseso* (Gujarati) *Viśvamanava*, July 1971 332 335

16 BODE, F A Influence of ancient Iran on India *JCOI* 40, 1960, 120-142

17 BONGRAD-LEVIN, G , GRANTOVSKY, E Is Arctic the original home of Indians? *Soviet Land* 21 (12), June 68, 38-39, (13), July 68, 26 27

TILAK s hypothesis examined entire series of notions connected with 'polar region was common to all the Aryan peoples in ancient world particularly Indians and Scythians this doesn t imply that they lived in that region (Galava-Garuda episode shows that the theory of Arctic Home is not tenable) common IE people had a more or less highly developed society— wh fact goes against the Arctic theory land originally inhabited by Aryans=SE Europe from the Dnieper to the Urals

18 BOSCH GIMPERA, P *El problema Indoeuropeo* Direction General de Publicaciones, Mexico 1960 xxi+385+maps

(appendix by M. SWADESH) confrontation of researches in archaeology and in linguistics see 19 below

Rev A. BRUSOV *Sov Arkheol* 2 2 0 74 \ SOMMERFELT *NTS* 20 338-41 L TOVAR, *Emerita* 30 181 88

19 BOSCH GIMPERA, P *Les Indo Europeens problemes archeologiques* Payot, Paris, 1961, 296+10 maps

(transl of 18 above in French by R LANTIER) acc to B the cradle of IE-speaking family must be looked for in Mesolithic Europe in the 5th or 6th *mill B C the first signs* of the existence of several IE groups are manifested in the emergence of the

neolithic Danubian culture, a "Polish Pontic" culture and in their later offspring, the northern Eur Funnel necked Beaker and Ponto-Caucassian cultures 'Danubian infiltration' in the Balkans and in the Appennine Peninsula, with these or other movements are to be connected the appearance of early Greeks in Greece, and of Luwians and Hittites in Anatolia, the Ponto-Caucasia group of 3rd and 2nd mill B C formed an early Indo Ir bloc, part of wh spread to the Near East (Cassites) and to India its northern branch spread westward and mixed with the local IE peoples of Central Europe and with non Europeans in Russia, giving rise to new temporary formations see 71 and 110 below.

Rev M. A Cotton *AntJ* 52, 254, Ch Delvoye, *AC* 31, 447 51, J Deshayes, *REA* 44 146-48 A. Ernout, *RPh* 36, 327 28, M Gimbutas, *Man* (1962), 243, J Marouzeau, *REL* 39, 286-87, K J Narr, *Gnomon* 34, 616 17, A Scherer, *Kratylos* 9, 22 27 L. Zgusta, *Arch Or* 32 437-40

20 Brandenstein, W [early Indo-Germans did not know agriculture] *J Whatmough Fel Vol*, 1957, 25 ff

does not accept that *sīra*=plough and *sītā*—furrow.

21 Brandenstein, W Das Indogermanenproblem *FF* 36, 1962, 45 49

against argument based on beech establishes existence of Ur Idg

22 Brandenstein, W Das Pferd—eine Hauptfrage der indogermanischen Altertumskunde *Mitteil d anthrop Gesell in Wien* 92, *Hancar Fel Vol*, 1962, 30 34

23 Briggs, Jerome Nordic and Indo European origins *AA* 65, 1963, 401 402

(apropos Oyler s rev of 130 below) B criticises the view that the original IE were the Nordic racial type, accepts eastern and central Europe as the probable homeland

24 Buti, Gianna *La casa degli indeuropei Tradizione e archeologia* Sansoni, Florence, 1962, 207+xvi (pl)+37 fig

see 111 below

Rev J Loicq, *Rev belge Philol Hist* 45 (1) 86 96

25 Cardona, G, Hoenigswald, H M, Senn, A. (ed) *Indo European and Indo Europeans* Univ of Penn Press, Philadelphia, 1970, viii+440

(papers presented at the 3rd IE Conference) up-to-date information re. IE lgg and peoples (W. WINTER examines idg. titles like *rājan* 55 72)

26 CARNOY, A [De beuk] *MV Naamkunde* 33, Leuven, 1957, 27 ff.

27. CHAKRABARTI, D K. The Aryan hypothesis in Indian archaeology *ISPP* 9 (4), 1968, 343 358

28 CHATTERJI, Suniti Kumar *Balts and Aryans in their Indo-European Background* IIAS, Simla, 1968, xii+178+19 pl.

emphasizes the peculiar relationship bet. Vedic India and Baltic world, resulting from the conservatism and archaic char of the latter, both in terms of lg and way of life

Rev G GLAESSER, *EW* 19, 2.6 .8, P MACHWE, *IAC* 18, 71 73, M. A. MEHENDALE, *ABORI* 57, 242-44, R. ROCHER, *JAOS* 91, 154 55

29. CHATTERJI, Suniti Kumar Arya Dramidika. *CR* (NS) 1 (2), 1969, 217 224

. Agastya (Akattiyar) as the symbol of Aryo-Dravidian fusion

30 CHATTOPADHYAYA, S. Presidential address Ancient India Section. *PIHC* (26th Session) 1964, 19 32.

Aryan problem *RV*-evidence shows that Harappans and Aryans lived side by side before 1500 B. C. a study of early Indian and Iranian Lit. records reveals that Aryans of both the countries look ed upon Central or Innermost Asia as their original home

31 CHAUDHARI, Niraj Kant. *Pracina vaidika sabhyata banama bharata men 'arya' abhiyana* (Hindi) *Kalyana* 35 (8-9)

32 CLOSS, A Der Schamanismus bei den Indo-europäern. *Brandenstein Comm. Vol*, 1968, 289 302. (Also A. CLOSS, "Interdisziplinare Schamanismusforschung an der indogermanischen Volkergruppe", *Anthropos* 63-64, 1968-69, 967 973)

C. provides grounds for relating traces of shamanism among early IE (for wh. there is much evidence) with practices of neighbour ing peoples, including Finns location of IE in 3rd mill. B. C. beginnings of sh. among speakers of PIE (ref. to *kavi*, *ṛṣi*, *vrātya*, *yoga*)

33. COLLINDER, B Zur ındo uralıschen Frage *Spr Salls i Uppsala Forhandl* 1952-54, 1954, 79-91

34 CORNELIUS, F *Geıstesgeschıchte der Fruhzeıt II Teıl 2 Der Aufstıeg der Indogermanen und der Orıent bıs zum Untergang des Hethıterreıches* E J Brıll, Leıden, 1967, x+373

> (the Urheımat of the Luvıans ın eastern mıddle Germany Mıthra ıs phonetıcally connected wıth 'Mıttler)
> Rev E NEU *IF* 75 254 55

35 CORNELIUS, F Indogermanen ım Alten Orıent *Bı Or* 27 (5-6), 1970, 314a-316b

36 CROSSLAND, R A *Immıgrants from the North* CUP, London, 1967, 61

> (Cambrıdge Ancıent Hıst I ch 27) (1) the problem of IEs, (2) the earlıest known IE lgg, (3) arch evıdence for early IE ımmıgratıon (4) regıon of orıgın of early IE mıgratıons (5) ımpact of the northerners

37 DANDAMAEV, M A Cuneıform data on the Aryans (Russ) *Istorıja, Archeol ı Ethnogr srednej Azıı*, Moscow, 86 93

38 DANI, A H Gandhara grave culture *Ancıent Pakıstan* 3, 1967

> recent evıdence of GGC has been ınterpreted as representıng perhaps the early Indo Aryan mıgratıon ıdentıfied wıth *RV*

39 DANKA, Ignacy Ryszard The problem of the prımıtıve habıtat of the Indo Europeans (Polısh) *RKJL* 12, 1966, 83-122

40 DAS, S R Aryan authorshıp of paınted grey ware *SP*, 26 ICO, 1964, 89 90

> author questıons thıs authorshıp Ṛgvedıc Aryans not well acquaınted wıth pottery and more partıcularly wıth ıts use ın rel practıces

41 DAVAR, F C *Iran and Indıa through the ages* Asıa Publ House, Bombay, 1962, xvı+312

> Indo Ir age
>
> Rev H L CHOPRA *Indo Iranıca* 16, 114 16, P N CHOPRA, *CF* 6, 135 37

42. DAVAR, F. C The Indo Iranian age. *Indo-Iranica* 23 (1-2), 1970, 63 69.

43. DEGTEREVA, T. A *Ethno-historical Problems of Indo-European Glottogony* (Russ) Moscow, 1962, 214

Rev I RIZESCU and V SOLOMON, *SCL* 13, 419 25

44. DEROY, L Le nom de la "fille" et la structure fonctionnelle de la societe indoeuropeenne *II Fachtagung fur idg. und allgem Spw*, Innsbruck, 1962, 159-162.

45 DESHMUKH, P. R. *Aryancya bharatata pravesaci kala ganana* (Marathi) *Navabharata* 17 (6), Mar 64, 38 44.

destruction of IV civil. in 2750 B C, conflict bet Vedic Aryans and IV people started in 3100 B C (beginning of Kaliyuga) .

46 DESHMUKH, P. R *Ārya artha ani anartha* (Marathi) *Navabharata* 23 (9), June 70, 1-11

Aryans were not nomadic pastoral people, before coming to India, they were living in Sumer, they reached India by sea, destroyed the prosperous IV civil., created *varnavyavastha* for keeping Indus people in perpetual bondage, 'Aryan has no racial connotation

47 DEVOTO, G *Origini Indeuropee* Sansoni, Florence, 1962, xii+521+20 pl + 74 fig

treats in a comprehensive manner of reconstruction of IE, relation of IE to other lg families linguistic palaeontology, cultural, social, rel features of IE people Aryans and their early traces, lexical contacts of the Aryan lgg with neighbouring lgg, Aryans and Ugrofins, non Aryan elements in Sanskrit (the basis of the concept of IE is linguistic, identification of IE people with 'Band keramic', original habitat Rhein to west, Alps to south, Black and Caspian seas to east, steppes to north-east) see 111 and 141 below

Rev E. BENVENISTE, *BSL* 58 (2), 25 28, W DRESSLER, *Die Sprache* 11, 192 95 P FRONZAROLI, *RSO* 38, 272 75, V M ILLIC SVITYC *Etimologija* 1966, 386 88, R KATICIC, *Filologija* 5, 206 08, M, LEJEUNE, *REI* 64 414 16 M. LEROY, *AC* 32, 689 90, J LOICQ, *Rev belge Philol Hist* 45 (1) 86 96, M MAYRHOFER, *IIJ* 10, 187 89, A RADICCHI, *BDCRI* 26, 12 15 E RISCH, *Gnomon* 39, 270 77, P G SCARDIGLI, *Kratylos* 10, 42 52, A. SCHERER, *AAHG*

19, 147-49, G R SOLTA, *DLZ* 89, 874 76, O SZEMERÉNYI, *JHS* 84, 175 177, A TOVAR, *Emerita* 31, 307 08

48. DIAKONOFF, I M Die Arier im Vorderen Orient Ende eines Mythos (Zur Methodik der Erforschung verschollener Sprachen) *Orientalia* 41 (1), 1972, 91-120 (original Russian in *VDI* 1970, 4, 39-63)

(apropos 99 below) Mitanni never conquered the Hittite king dom, evidence for Aryan influences in Anatolia is meagre

49 DILLON, Myles Celt and Hindu *VIJ* 1 (2), Sept 63, 203-223

linguistic and gramm affinities Saṁvada suktas and *Br* – legends have their counterparts in Irish sagas epic motifs

50 DRESSLER, Wolfgang Methodische Vorfragen bei der Bestimmung der " Urheimat " *Die Sprache* 11, 1965, 25-60

(earlier scholars seem to reject the views of one another) neither optimistic faith in the earlier efforts nor sceptical rejection of the possibility of establishing antiquity on the basis of lg attitude shd not be " Alles oder Nichts

51 DROSDOWSKI, Günther Die Erforschung des indogermanischen Altertums (1816-1966) *WR* 2, 1966, 51-69

52 DUMEZIL, G *Les dieux des Indo-Européens* Paris, 1952

53 DUMEZIL, G *Aspekte der Kriegerfunktion bei den Indogermanen* Wissenschaftliche Buchgesellschaft, Darmstadt, 1964, xi+118

(transl in German by Inge KOCK of *VBD* II 81 31) mainly deals with Ind and Roman material (author s *Loki*, Paris, 1948, deals with Germanic and Ossetic material on the same subject *Orbis* as the 3rd vol in the series) discusses material re Indra (with Trita Aptya) and assasination of Tvaṣṭr s three headed son, Namuci the warrior who must employ his prowess for the well being of society, is on account of his overwhelming power and independence, subjected to three s ns—against the first function, disobedience, against the second, i e his own function, cowardice, against the third, adultery and greediness

Rev M FAUST, *IF* 70 344-46

54 DUMEZIL, G *Mythe et épopee L'ideologie des trois fonctions dans les épopees des peuples indo europeens* Vol I Gallimard Bibl des sciences humaines, Paris, 1968, 653,

(1) the relieved earth a study of *MBh* in relation to Vedic and pre Vedic ideologies, (2) founding of Rome, (3) legends about the Narts, the ' Iranians of Europe

Rev A HILTEBEITEL, *Hist Rel* 9 90 93

55 DUTT, N K. *The Aryanisation of India* FKLM, Calcutta

56 ED *Aryanam nivasabhuh aryavartah Sūr* 47 (3), Mar 71, 71-72

57 EILERS, W , MAYRHOFER M Namenkundliche Zeugnisse der indischen Wanderung? Eine Nachprufung *Die Sprache* 6 1960, 107-134

the problem, ' Indian names of South Russian rivers Daher / Daser, Pura in Gedrosia = Ved *pur* ? etc KRETSCHMER's evidence can t be regarded as valid

58 ERHART, A The Indo European Ur language—linguistic fiction or fact? (Russ) *Jaz A* 1967 (1), 9 10

59 FRANKE, H , HOFFMANN, H , and others (ed) *Saeculum Weltgeschichte* Band I Verlag Herder, Freiburg 1965, 696+119 illustr

ch on ' The European Siberian zone of contact and outer zone and the Early Indo Europeans by K J NARR

Rev E HABERLAND *Mundus* 2 (3) 211 12

60 FRIEDRICH, J *Entzifferung verschollener Schriften und Sprachen* Springer Berlin, 1966 154+1 map

Boghazkoi writing

Rev H A HOFFNER, *JAOS* 88 534 36

61 FRIEDRICH, Paul Proto Indo European Kinship *Ethnology* 5, 1966, 1 36

62 FRIEDRICH, Paul *Proto Indo European Trees The Arboreal System of a Prehistoric People* Chicago, 1970 202

63 FROHLICH, S Gedanken zum Indogermanenproblem Zusammenarbeit zwischen Indogermanistik, Archaologie, Anthropologie, und Ethnologie *WZFSU* 19 (5) Jena, 1970, 763 771

64 GAFUROV, B Aryans and Indian civilization *Soviet Review* 7 (35), 12 5 70, 18 30

early home land and main centre of migration of the ancestors of Indians and Iranians was in Central Asia and areas to the north of it (at least till the early centuries of 2nd mill B C , they knew how to make metals economic and social development brought about division bet Ind and Ir) no intensive migration of Aryan tribes prior to 17th 15th cent B C special significance of burial grounds excavated in Southern Taj kistan decline of Harappan civil. had occurred several centuries before the Aryan advent in India

65 GALTON, H The Indo European kinship terminology *Ztschr f Ethnologie* 82, 1957, 121 138

(controverts the suggestion of A ISACENKO re "group marriage among IE)

66 GAMKRELIDGE T V Anatolian languages and the problem of Indo-European migration to Asia Minor *S Hattori Fel Vol*, TEC Co , Tokyo, 1970, 138 143

67 GARSTANG, J , GURNEY, O R *The Geography of the Hittite Empire* British Inst of Arch in Ankara, Occasional Publications, No 5, London, 1959, x+133

Rev H W F SAGGS *JRAS* 1960, 180 81

68 GARWAY, J The Aryan light *AP* 32 (5), 1961, 203-209

Aryan mode of life is common heritage of a multitude of countries

69 GHOSE, Nagendranath *Indo Aryan Literature and Culture Origins* Chowkhamba Sk Studies, 51, 1965, 287

2nd ed

70 GHURYE G S *Family and Kin in Indo European Culture* Popular Book Depot, Bombay, 1962, 331

2nd ed of *VBD* II 81 43

71 GIMBUTAS M The Indo Europeans archaeological problem *AA* 65, 1963 815 836

(apropos 19 above) acc to author (1) arch evidence against the European theory of IE homelands (2) presence of separate IE groups or lgg in early 2nd mill B C speaks for the existence of separate tribal units and dialects or lgg , it may be presumed that Kurgan people who moved westward and southward from the

Eurasiatic steppes were already divided into tribes that spoke various dialects, (3) the diffusion of Indo-Ir to Persia and to India before or after the middle of 2nd mill B C seems to be connected with that of the Bronze Age Andronovo block east and north of the Caspian and the sea of Aral see 85 and 106 below

72 GIMBUTAS, M Comments on Indo Iranians and Tocharians a response to R Heine Geldern *AA* 66, 1964, 893 898

(apropos 85 below) (1) if the Mitanni kings and nobility spoke a lg and worshipped gods intimately related to those of the Vedic Indian the place of origin of the Indic migration shd be sought in the area of the Mitanni state (south of Caucasus and *northern Iran*), *(2) the question of the origin of the Indic* branch to be solved together with the appearance of the Indic speaking Mitanni rulers (3) linguistic evidence is strong enough to allow the presumption of central European origin of the Tocharians

73 GORDON, G H Sialk, Giyan, Hissar, and the Indo-Iranian connection *M in I* 27, 1947, 195 241

74. GRASSI, Letizia Struttura del sacerdozio indeuropeo Note linguistico antropologiche *QJGB* 8, 1964-65, 111 142

75 GUHA, B S Die rassenmassige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien *Mitt der deutschen Akad* 1935, Munchen, *1935, 488 495*

76 GUPTA, Sudhir Kumar The Aryan problem *JGJRI* 26 (1-3), 1970, 737 742

no anthropological and ethnological evidence or information in *RV* re Aryan and non Aryan races main features of all linguistic families traceable in *RV* lg the original home of man was some where in the Himalayas

77 GURNEY, O R *Anatolia c 1600 1380 B C* London, 1966, 30

Cambridge Ancient Hist., revised ed, II ch XV (a)

Rev M J MELLINK, *JAOS* 88 541 42

78 GYANI, S D New light on the Aryan problem *PIHC* (24th Session), 1961, 31 32

India the original home of the Aryans

79. GYANI, S D Aryan problem — a new interpretation *PIHC* (28th Session), 1966, 12 22

> Aryan migration from India to the countries of the ancient world—Egypt and Sumer (4000 3000 B C), Asia Minor (2000 1500 B C), Greece and Rome (cir 1000 B C)

80 HARMATTA, J [Gliederung und Zerfall der Indo-germania] *LB* 9, 1964, 41 ff

81 HARMATTA, J Das Problem der indogermanischen Urheimat und die Altertumsforschung *Antik Tanulmányok* 13 (2), 1966 67, 246-248

82 HARSHE, R G Mount Meru the homeland of the Aryans *VIJ* 2 (1), 1964, 135-161 (Also in *SP*, 26 ICO, 1964, 119-120)

> Meru—Altai mountain range in Central Asia

83 HAUSCHILD, R *Über die fruhesten Arier im Alten Orient* Akademie-Verlag, Berlin, 1962, 58 (Also by the author " Die fruhesten Arier im Alten Orient ", *FF* 35, 1961, 243-246)

> deals mainly with Mitanni Aryans, their lg closely related to *ai*, they are not the ancestors of Indians, but Indians, the Indo Aryans, whom we come across in the Near East, have come down from South Russia as the first Aryan wave—in the same manner as the Hittites before them and as, later, the Medes and Persians
>
> Rev A KAMMENHUBER *ZDMG* 115 352 53, H KRONASSER, *OLZ* 58, 447-450, M MAYRHOFER *IIJ* 7, 207 11, A. MINARD, *BSL* 59 (2), 33 37, W P SCHMID *IF* 70, 213 15, W VON SODEN *BiOr* 21, 22 23, R STEFANINI *JAOS* 84, 100 104 (no ground for supposing that a 'Mitanni Arisch or " Mit Indisch ' existed as a living lg spoken alongside of Hurrian), I YUTAKA, *Misc Indol Kiotiensia* 4 5, 74 83

84 HAUSCHILD, R *Die indogermanischen Volker und Sprachen Kleinasiens* Akademie Verlag, Berlin, 1964, 119 (Also an article with the same title *FF* 37, 1963, 111-113).

> IE speakers of Asia Minor among these, those who belonged to the Indo Ir group
>
> Rev E BENVENISTE, *BSL* 62 (2) 30, R E EMMERICK, *BSO* 45 29, 148 49, A HEUBECK *IF* 70 351 53 K. JARITZ, *OLZ* (1967), 597 99, M. MAYRHOFER, *IIJ* 9, 235 36, H. OTTEN, *DLZ* 87, 396 98,

85 HEINE-GELDERN, R Comments on Gimbutas's "The Indo-Europeans: Archaeological problems". *AA* 66, 1964, 889-893.

(apropos 71 above) contrary to G s denial, there is a powerful proof of a west-east movement thro Eurasiatic continent around 800 B C it is more than likely that the ancient cities of Indus region were destroyed by the Aryans, but the date ascribed to this event, viz., 1500 B C is little more than a guess . at the time of the Mitanni kingdom, the bulk of the Aryans lived somewhere in the general area of Transcaucasia, Armenia, and north western Iran, they moved eastward around or after 1200 B C. probably under the impact of Phrygian and Armenian invasion, division into Indic and Iranian occurred as late as 1200 B C. Aryans came to south western Asia from the steppe region north of Caucasus—not later than the first half of 2nd mill. B C . see 72 above

86 HENNING, W. B The Kurdish elm *AM* 10, 1963, 68-72.

Kurdish *būz* "elm" and its role in the quest for the IE Urheimat

87 HENNING, W B The first Indo-Europeans in history. *Karl August Wittfozel Fel Vol* (*Society and History*), the Hague.

88 HERAS, H La cuestion Arya *RF* 120, 1940, 288-322.

89. HUNT JR., E E Anthropometry, genetics, and racial history. *AA* 61, 1959, 64-87

correlating IE linguistic reconstruction with arch

90 IVANESCU, G Divinites indo europeennes empruntees aux populations de l'Asie anterieure et de la Mediterranee *Studia et Acta Orientalia* 3, 1960-62, 117-127

91 IVANOV, V V Neue Literatur zur Dialektgliederung des Gemeinindogermanischen Die soziale Organization der indogermanischen Stamme auf Grund der linguistischen Belege. *Bibliotheca Classica Orientalis* 8 (1), 1963, 29 31

(German transl. of Russ. articles in *Vop jaz*)

92 IVANOV, V V On the linguistic peculiarities of the Aryan elements in the Near Eastern texts of the second millennium B C. (Russ) *Jazyki Indii* , Moscow, 1968, 384-390.

93. JAIN, Ram Chandra *Arya ka śramaṇīkaraṇa* (Hindi) *Jaina-Siddhanta Bhaskara* 25 (2), Dec 68, 6 13

94 JETTMAR, K Zur Wanderungsgeschichte der Iranier *Die Wiener-Schule der Volkerkunde*, Ferdinand Beger, Horn-Wien, 1956, 327-348

> the bearers of the Andronovo culture can t possibly have been Aryan, prior to their invasion of Iran, the Iranians were in Transcaucasia

95 JETTMAR, K Traditionen der Steppenkulturen bei Indo-iranischen Bergvolkern *Jahrbuch des Sudas Inst der Univ Heidelberg*, 1966, 18-23

> original homeland of Aryan Indians and Iranians—Bronze Age cultures of South Russia and Kazakhstan, Indians had their own centre of gravity somewhat further south, Iranians had their centres in the area of the northern forest steppes bet the Volga region and southern Siberia

96. JOHANNESSON, A *Um frumtungu Indogermana og frum heimkynni* Reykjavik, 1943

97 KALYANARAMAN, A *Aryatarangiṇī The Saga of the Indo Aryans* Asia Publishing House, Madras, Vol I, 1969, viii+469, Vol II, 1970, xlviii+794

> Vol I (ten chh) home and chronology of I A, Aryan influence in Sumer and Chaldea migration of Aryan tribes from Saptasindhu to outlying territories mostly to the west of the Indus and also into the east and south of India occurred round about 2500 2000 B C Vol II progress of the Indo Aryans into Eastern Asia Polynesia and the Americas (author s interpretation of IV script note to the preface pp viii xlii), appendix some notes on Aryan jurisprudence (pp 715 754)
>
> Rev (Vol I) V RAMANATHAN *ALB* 33, 422 24, R RANGA CHARI *BJ* (11 I 70), 86 88

98 KAMMENHUBER, A *Hippologia Hethitica* OH, Wiesbaden, 1961, 375

> the part played by Hittites in the introduction of horse and horse drawn war chariot text on horse training by Kikkuli of Mitanni as also all available Hittite horse texts in full transliteration and translation Aryans in the Near East (pp 15 21)
>
> Rev H G GUTERBOCK, *JAOS* 84, 267 73, M MAYRHOFER, *IIJ* 7, 207 11,

99 KAMMENHUBER, A *Die Arier in Vorderen Orient* Carl Winter Idg Bibliothek, 3 Reihe, Heidelberg, 1968 295

acc to author, Kassite examples are to be dismissed as not being Aryan so too Hurrian personal names Hurrians of Mitanni were not ruled and led to victory by an Aryan aristocracy, Aryans of Mitanni can t be credited with the introduction of either horse or two wheeled chariot into ancient Near East the so-called Aryan material limited to only between 10 and 20 names the so-called Aryan elements are neither Indian, nor Iranian, nor from a third branch of Aryan but from an undivided Aryan lg perhaps due to splinter groups from the main body of Aryan migrants on their way to India see 48 above and 123 below

Rev O CARRUBA, *OA* 9 191 94 D O EDZARD *ZDMG* 120 310 14 G G GIORGADZE *VDI* 1971 (1) 120 23 A GOETZE, *JAOS* 92 284-85, J D HAWKINS, *BSOAS* 32 593 94 W HELCK, *Geschichte in Wissenschaft u. Unterricht* 22 125a 126a H. KLENGEL, *MIO* 15 368 71 O KLIMA *Arch Or* 39 495 96 H. M. KUMMEL, *IF* 75, 286 91, O SZEMERENYI, *Mundus* 6 211 13

100 KISHIMOTO, M [separation of ' Vorurheithiter as the earliest] *Zschr Orient* 2 (Jap) 1962

101 KRAHE, H *Die Struktur der alteuropaischen Hydronymie* Franz Steiner, Wiesbaden, 1963 58

Rev L. ZGUSTA, *Arch Or* 35 303-04

102 KROGMANN, W Das Lachsargument *KZ* 76, 1960, 161-178

rejects THIEME s view (*VBD* II. 81 146) see *VBD* II 81 75

103 KRONASSER, H Indisches in den Nuzi Texten *WZKM* 53 1957, 181-192

104 KRONASSER, H Vorgeschichte und Indogermanistik *Theorie und Praxis der Zusammenarbeit zwischen den anthrop Disziplinen*, Horn, 1961, 117 140

Rev L ZGUSTA, *Arch. Or* 30 173 75

105 KUZMINA, Y *Bharatatila arya kothuna ale*? (Marathi) *Soviet Desh* 15 (20) Oct 70, 6 7 (English version *Soviet Land* 20, 1970, p 16)

(researches of A M MANDELSHTAM) B shkent c vil in North Bactria in Bronze age origin of Ind an Aryans

106 LAMBERG KARLOWSKY, C C Concerning Gimbutas s ' The Indo Europeans archaeological problems' *AA* 66 1964, 887 888

apropos 71 above present state of arch informat on does not perm t us fully to accept a transmittal of the neolithic from the Near East to Europe as mpl ed by G

107 LANE George S The beech argument a re evaluation of the linguistic evidence *KZ* 81 (3 4), 1967 197 212

(apropos *VBD* II 81 75) it is doubtful whether the various words mentioned in this connect on denoted the same tree

108 LEZZERONI, R Per una definizione dell unita indo ira nica *SSL* 8 1968 131 159

109 LEWY E Zur Heimatfrage *MSS* 19 1966, 5 26

(see E L D e He matfrage *KZ* 58 1931 1 15 = E L. *Kleine S hriften* Akad Verlag Berlin 1961 200 213) original home European Laubwald idg cul ure more or less de ntical v th the Danubian and Painted Ware culture

110 LOICQ J Les Indo Europeens et l archeologie proto historique d apres M Bosch Gimpera *RBPh* 41 1963 112 134

apropos 19 above

111 LOICQ J Archeologie et linguistique historique Deux ouvrages recents sur les origines indo européennes *RBPh* 45 1967, 86 96

cr t rev of 47 and 24 abo e (see 110 above)

112 LOMMEL H *Religion und Kultur der alten Arier* Frank furt, 1935

113 MAKAEV E A The problem of indo iranian linguistic unity *VJa* 1971 (3) 7 20

114 MARSTRANDER S The original home of the Indo Europeans *Kong Norske Vid Selskabs Forh* 30, 1957, 82 87

(arch can t at least at present time hope to trace the IE m grat on on the steppes) or ginal home bet steppes and Cas pian sea up to Afgan mountains

115 MAYRHOFER, M Der heutige Forschungsstand zu den indoiranischen Sprachresten in Vorderasien *ZDMG* 111 (2), 1961, 451-458

116 MAYRHOFER, M Indo iranisches Sprachgut aus Alalah *Rev Assyr.* 55 (2), 1961, p 106

117 MAYRHOFER, M [The lac-argument Idg Urheimat further discussion] *Die Sprache* 7, 1961, 182-184

118 MAYRHOFER, M Die vorderasiatischen Arier *As Stud* 23, 1963, 139-154

119 MAYRHOFER, M Zur kritischen Sichtung vorderasiatisch-arischer Personennamen *IF* 70, 1965, 146-163

names explained with ref to *RV*

120 MAYRHOFER, M Indogermanische Volker im Umkreis Babels und der Pharaonen *Wissenschaftliche Beilage zum Jahresbericht des Kronberg Gymnasiums*, Aschaffenburg, 1965 66

121 MAYRHOFER, M *Die Indo Arier im Alten Vorderasien (mit einer analytischen Bibliographie)* OH, Wiesbaden, 1966, 160+3 tables+1 map

(1) introductory essay concise summary of the present sure knowledge of Indo Aryans in the Near East (first 40 pages), (2) exhaustive analytical bibliography on the subject 1884 1965 over 700 items books, articles, reviews even incidental allusions (41 128), (3) fifteen indexes in the introductory essay linguistically sure material classified under three main heads, concludes the lg involved is neither early Iranian nor early Indo Ir (Urarisch) nor yet any third Aryan lg but it is specifically ancient Indo Aryan leaders of Mitanni kingdom did not move to India after the collapse of their state

Rev M C ASTOUR *JNES* 28 63 65 H BRUNNER *Mundus* 4 (3) 222 23, W DRESSLER *WZKSA* 41 210 J DUCHESNE GUILLEMIN *CdE* 42 343 44 P H J EGGERMONT *Bi Or* 27 6a-8a J FRIEDRICH *OLZ* (1967) 499 501 A KAMMENHUBER, *IF* 72, 130 146 M LEUMANN *As Stud* 21, 136 38, P NOBER *Biblica* 47, 621 22 E SLUSZKIEWICZ *Rocz Or* 32 129 34 H V VERMEER, *Kratylos* 13 (1) 52 56 L ZGUSTA, *Arch Or* 35 653

122 MAYRHOFER, M Indo-Arier im Alten Orient *Bustan* 9 (3-4), 1968, 39 42

123 MAYRHOFER, M Die vorderasiatischen Arier *As Stud* 23 (3 4) 1969, 139 154

> (apropos 99 above) KAMMENHUBER follows the line of cautious and sceptical investigation of the material, M. tries to explain away many of her objections

124 MITRA, A K The Aryan problem in Indian anthropology *Anthropology on the March* Madras, 1963, 116 ff

125 MITRA, R L *Indo Aryans Contributions towards the elucidation of their ancient and medieval history* 1969, Vol I xi+443+xviii, Vol II vi+476+xxvi

> reprint of 1881 ed

126 "Mittani invocation and its implications" *MR* 123 (4), April 68, 276-286

127 MULLER, R F G Zu dem Fremdling im Rgveda *WZKSA* 10, 1966, 1 5

> *VBD* III 80 166 (discusses views of earlier scholars) concludes that Indian Aryas have their origin in Mitanni Aryan race spread extensively in Europe and Asia, expression *ari* comprehends the name *ārya* not as foreigner but it is only a self complacent propitious appraisal

128 ONDRUŠ Simon Zur Frage der gemeinsamen Elemente in den indogermanischen und finnisch ugrischen Bewegungszeitwortern *Kratylos* 11 (1-2), 1966, 112 118

129 ONDRUS, Simon [About common origin of the indogermanic and finno ugric languages] *JazA* 1967 (1), 11-12

130 OWEN, Francis *The Germanic People, their Origin, Expansion and Culture* Bookman Associates New York, 1960, 317+illustr and maps

> acc to author original IFs were the Nordic racial type of the Corded Ware Single Grave Culture who spread the IE lgg over most Northern Central and Eastern Europe during the Neolithic period (see 23 above re OYLER's rev , OYLER's rejoinder, *AA* 65 402 insists that OWEN's establishment of the origin of the bearers of IE culture by the process of elimination of possible sources is commendable)
>
> Rev J E OYLER, A A 64, 427 28

131. PAGLIARO, Antonino. *L'unità arioeuropea.* Ediz. dell' Ateneo, Rome, 1962, iv+192.

132. PILLAI, V. Chokalingam. *The Origin of the Indo-European Races and Peoples.*

..Āryas and their kins were inferior people, South Indians descended from the superior people who originally inhabited a land situated in the present Bay of Bengal .

133. PISANI, V. Sostrali anarii e indeuropeo occidentale. *Paideia* 9, 1954, 3-17.

134. PISANI, V. (ed.). *Indeuropeo e protostoria.* Ist. di Glott., Univ. di Milano, 1961, 139.

..(report of an international convention of linguists, preface by V. P.)..

135. PISANI, V. [Indo-European problem]. *Vop. Jaz.* 1966 (4), 3 ff.

136. PISANI, V. La questione indouralica e la parentela linguistica. *Paideia* 22 (3), 1967, 121-125.

137. POKORNY, J. Gedanken zu Indogermanenfrage. *Paul Kretschmer Comm. Vol.* 2, 1957, 83-85.

..ref to his own "Substrattheorie und Urheimat der Indogermanen", *Mitt. Anthrop Gesell. Wien*, 66, 69 ff

138. PRABHU, R. K. Five numerical links with the prehistoric past (16-24-40 64-86). *SP*, 26 ICO, 1964, 196-197.

. fresh proof for prehist. Arctic Home of the Indo-Iranians .in the numbers, 16 24 40, etc , the memory of the distinctive polar phenomena preserved..

139. PUHVEL, J. Indo-European prehistory and myth. *Yearbook 4 (1964 67) of the Estonian Learned Society of America*, New York, 1968, 51-62.

140. PULLEYBANK, E. G. Chinese and Indo-Europeans. *JRAS* (1-2), 1966, 9 39.

. probability of early contacts of Chinese civil with IEs is established by, among other things, the appearance of horse drawn chariot in 2nd mill. B C , the nearest IE speakers to China were the Tocharian speaking inhabitants of the oases on the northern

rim of the Tarim basin the place occupied by the horse in Chinese mythology provides a definite link with IE and specifically with Tocharians

141 RAMAT, P Le origini indoeuropee in una recente publicazione di Giacomo Devoto *Rivista di scienze preistoriche* 18 (1-4), 1963, 295-303.

apropos 47 above

142 ROSENKRANZ, B Zur indo-uralischen Frage. *AIONL* 7, 1966, 155-179

143 RUDNICKI, M Recent opinions on the problem of the IE and the Sl Urheimat (Polish) *LPosn* 10, 1965, 126-133

144 SAFAREWICZ, J [Problem of IE languages]. *Nauka polska* 7 (1), 1959, 1-19.

145 SANKALIA, H D New light on the Aryan invasion of India. Links with the Iran of 1000 B C, discovered in Central India. *ILN* 233, 20 9-1958, 478 79

146 SANKALIA, H D *Arya sanasya bharatiya sambandho para naya prakasa* (Hindi) *Hindi Anusilana* 13 (1-2), 1960.

147 SANKALIA, H D New light on the Indo Iranian or Western Asiatic relations between 1700 B C-1200 B C. *Artibus Asiae* 26, 1963, 312-332

148 SCHERER, A Hauptprobleme der indogermanischen Altertumskunde (seit 1940) *Kratylos* 1, 1956, 3 21.

VBD II 81 120 (V PISANI, *Geolinguistica e IE*, Rome, 1940 a unitary Uridg has never existed, rather a no of dialects with many common features W S ALLEN, *TPS* 1953, 52 108 rejects the scientific char of Uridg hypothesis, also of comparative linguistics N S TRUBETZKOY, *AL* 1, 1939, 81-89 existence of Urlg can t be proved, not necessary even as hypothesis)

149 SCHERER, A Indogermanische Altertumskunde (seit 1956) *Kratylos* 10 (1), 1965, 1-24

see 148 above

150 SCHERER, A (ed) *Die Urheimat der Indogermanen* Wege der Forschung 166 Wissensch Buchgesellschaft, Darmstadt, 1968, x+571.

reprint of 26 papers originally publ bet. 1892 and 1963 by linguisticians, prehistorians, ethnologists see 175 below

Rev B BARSCHEL, *EAZ* 11, 464 470

151. SCHLERATH, B [Spiritual culture of Idg people] *Innsbrucker Beitrage zur Kulturwissenschaft*, Sonderheft 15, 1962, 139 ff

objects to efforts to establish elements of spiritual culture of Idg people, on account of many non idg parallels

152 SCHLERATH, B Los indoeuropeos sociologia y religion *Estudios Orientales* 5 (3), Mexico, 1970, 207 230

among other things, discusses role of fire and water in Vedic sacrifice as a basic concept of IE ideology

153 SCHMID, W P *Alteuropa und der Osten im Spiegel der Sprachgeschichte* Innsbruck, 1966, 16+one map

Rev L ZGUSTA, *Arch Or* 35, 305

154. SCHMITT, R *Dichtung und Dichtersprache*

VBD III 45 227 (S endorses THIEME s view that *karu* means a "wandering bard , endowed with divine inspiration therefore, inviolable and sacrosant, and, therefore, an excellent messenger connects the word etymologically with Gk *karux*)

155 SCHRADER, O *Prehistoric Antiquities of the Aryan People* (A manual of comparative philology and earliest culture) Oriental Publishers, Delhi, 1972, xvi+488

reprint IE palaeontology (English transl by F B JEVONS)

156 SETHNA, K D The Aryans, the domesticated horse, and the spoked chariot-wheel *JASBom* 38, 1963 (1964) 44 68

homeland of Aryans covered Highland Persia Turkestan and Baluchistan, there they tamed horse much before 3000 B C

157 SIDDHANTASHASTRI, Rabindrakumar The earliest abode of the Âryas *CR* 168 (2), Aug 63, 125-132, 169 (3), Dec 63, 364-370, 175 (2), May 65, 129-138

central portion of northern India was the earliest abode of Aryans (earlier theories rejected) *RV* V 30 an Aryan king of India invaded the country of Rusamas (Russia), Turvasu (Yayati s son) and his followers=ancestors of Greeks

158 SIEGERT, Hans Zur Geschichte der Begriffe "Arier und "arisch" *WuS* 22 (2), 1941 42, 73 99

159 SIEGLIN, W *Die blonden Haare der idg Volker des Altertums* Eine Sammlung der antiken Zeugnisse als Beitrag zur Indogermanenfrage Munchen 1935

160 SINGH Ramcharita Homeland of the Aryans *JBRS* 45 (1 4), 1959, 498 505 47 (1 4) 1961 290 311

(for earlier instalments see *VBD* II 81 130) homeland of Aryans was in north of India bordering on Central Asia they lived there 12 000 yrs. ago large no of Aryan tribes with their respective dialects out of these latter was evolved Vedic Sanskrit

161 SINGH Shivaji The theory of the Aryan association with PGW an analysis *Seminar on PGW* AMU, Aligarh, Aug 1968

162 SINGH Shivaji Archaeological evidence on the pluralistic make-up of the Aryan culture Paper read at AIOC Oct. 1968

163 SINGHAL J P The position of Indian Aryans in world history *PIHC* (26th Session), 1964 p 42

164 SINGHAL, J P Prehistoric Aryans and other nations *SP*, 26 ICO 1964, 240 241

165 SINHA B P The bearing of recent archaeological discoveries on Indian pre and proto history *PIHC* (23rd Session), 1960, 58 62

PGW people were Aryans who succeeded the Harappans (about 1100 B C) Black and Red Ware people perhaps represented an early branch of the Aryans in India Aryans entered into India in more than one wave and by different routes (*RV* Indra brought Yadu and Turvasa into India across the sea can we identify BRW people of Lothal with Y and T ?)

166 SOMMERFELT A Some remarks on the problem of the original IE habitat *NTS* 18 1958 137 142

167 SPIERS John From wisdom's antique home *Values* 2 (10) July 57 309 319

the Aryan myth South India preserves Indian spirituality

167A. STACUL, Giorgio Excavation near Ghaligai (1968). *EW* 19 (1 2), 1969, 44-91

throws light on the spread of Aryan tribes in the regions of Indo Pakistan sub-continent

168 SWADESH, M Archaeological and linguistic chronology of Indo European *AA* 55, 1953, 349 352

169 SZEMERÉNYI, O [word group with *seu̯e-, *su̯e-]. *Proc 7th Intern Congress of Linguists*, 516 ff

on this basis, puts forth a hypothesis re. IE society

170 TARA CHAND Iran and India *Indo-Iranica* 22 (1 2), 1969, 48-52

171 THAPAR, B K The Aryans a reappraisal of the problem *Vivekananda Mem Comm Vol*, Madras, 1970, 147 164

claims for the identification of the Aryans made in respect of (1) Gandhar Grave culture, (2) Cemetery H culture (3) Banas culture, (4) post Har chalcolithic cultures of central India and northern Deccan, (5) copper hoard culture (6) Painted Grey Ware culture author favours the last (is it possible to assume that the Aryans were migrants with no defined culture but with a common linguistic equipment ?)

172 THIEME P [location of original IE culture in northern Europe bet the Elbe and the Vistual rivers] *Scientific American*, Oct. 1958

173 THIEME, P The 'Aryan' gods of the Mitanni treaties *JAOS* 80, 1960, 301 317

explained as Indian gods protectors of treaty, Indra, Varuna, Mitra, Nasatya mentioned together in *RV* X. 125 1

174 THIEME, P Jungfraugatte *KZ* 78, 1963, 161 248

common Indian Gk, and Roman views in IE aristocracy maidenhood of bride was ragarded as an essential condition

175 TOVAR, A Zur Frage der Urheimat und zum Wort fur 'Name' als Kriterium für zwei sprachwelten *IF* 75, 1970, 32 43

(apropos 150 above) contact bet Idg and Uralic on the one hand and bet Hamitosemitic and Baskic demonstrated thro the consideration of the word for Name

176 TREIMER K Sprachgeschichte als Fruhgeschichte *Orbis* 12 (2), 1963 493 498

Aryan Urze t (?) (Kalypso related to Ind an Kalī Indra In r ase or go l of you l)

177 TRIVEDI Harıhar *Arya jatı ka adı deśa—bharatavarsa* (Hındı) *Vıkram* 4 (4) Nov 60 71 78

178 UHLENBECK C C [Indogermanıc and Indogermans] *AA* 39, 385 395

(or g nal Dutch contr but on abr dged ın Englısh)

179 WATKINS C Indo European and the Indo Europeans. *The Amerıcan Herıtage Dıctıonary of the Englısh Language*, Bos ton, 1969 1496 1550

180 WIRT Edgar Who were the Aryans ? *Rosıcrucıan Dıgest* 47 (7) July 69 p 250

no rac al mpl cat on poss b l ty of colon es of people w th Aryan her tage n Judea and Egypt

181 WISSMANN W *Der Name der Buche* Akademıe Verlag Berlın 1952 38

VBD II 81 152

Rev W E COLLINSON *MLR* 49 250 51 M RUDNICKI *LPosn* 6 183 87

182 WUST W Zur Geıstesgeschıchte der Fruhzeıt *Rema* 7 1961, 88 94

(rev of the book of that name by F CORNELIUS Leıden Koln 1960 Vol I)

183 ZAMBOTTI P L Intorno alle orıgını e alla espansıone deglı Indoeuropeı *O Tschumı Comm Vol* Frauenfeld, 1948 9 17

82 HISTORY AND CULTURE OF INDIA

1 AALTO Penttı From Mohenjo Daro to modern tımes a unıform stream of culture *The Hındu Weekly Magazıne* (1 6 69) Madras p 1

2 ABHEDANANDA, Swami *India and her People* Calcutta, 1940, 285

3 AGARWAL, D P *The Copper-Bronze Age in India.* Mun Man, Delhi, 1971, xvi+350+illustr, etc

4 AGEHANANDA BHARATI, Swami Pilgrimage in the Indian tradition *Hist Rel* 1 (2), 1962

5 AGRAWALA, V S *India as known to Panini* a study of the cultural material in the Astadhyayi Prithvi Prakashan, Varanasi, 1963, 612

second revised and enlarged ed of *VBD* II 83 4

6 AGRAWALA, V S *Paninikalīna bharatavarsa* Chowkhamba, Varanasi

(Hindi version of 5 above) an index of about 3000 words

7 ALEXANDER, Horace *Consider India an essay in values.* Asia Publ House, New York, 1961, xiii+155

a sense of compass on for the whole creation

Rev Ralph BRAIBANTI, *JAS* 22, 127 29

8 ALLCHIN, Bridget and Raymond *The Birth of Indian Civilization* (India and Pakistan before 500 B C) Pelican Original (Penguin Books), 1968, 365+fig, pl, etc

geographical and human background early, middle and late stone ages Harappan culture, Aryan invas ons (evidence of *RV*, overthrow of Har cities in c 1750 B C, introduction of iron around 1000 B C, non Aryan peoples mentioned in *RV*, city named Narminī destroyed by fire, VII 5 3 'abandoning their possession, Dasas fled, *arma*, *armaka*—ruins I 133 3 ruined city of Vaila Sthanaka and Mahavailastha, *TBr* 2 4 6 8 'people to whom the ruined cities belonged') neolithic-chalcolithic settlements beyond the Indus system, iron age and beginnings of hist. chh on pattern of settlement, economy and agriculture, craft and technology, art and rel.

Rev W FAIRSERVIS, *AA* 72 706 08, L ROCHER, *JAOS* 91, 153, J W SPELLMAN *JAS* 29, 179-80

9 ALLCHIN, F R The cultural tradition of India *Listener* 69, 28-3 63, 548-550

10 ALSDORF, L *Indien*

VBD II 82 10

Rev H GUNTHER, *WZKM* 49, 158 59

11 ALSDORF, L *Vorderindien*

VBD II 82 12

Rev R HAUSCHILD, *DLZ* 78, 149 50, W KIRFEL, *OLZ* 53, 160-62

12 AMMER, K Sprachliche Interferenz und indische Fruhgeschichte *PICO* (25th Session) 4, Moscow, 1963, 16-25

13 ANANYANANDA, Swami *The Essence of Indian Culture* RMIC, Calcutta, 1965

14 ANTON, Ferdinand *Altindische Weisheit und Poesie* Verlag Schroll, München, 1971, 101

15 AUBOYER, J *La civilisation de l'Inde · Documentation photographique* La documentation fr, doss no 55 15, 1963, 20+ fig, illustr, pl, etc

16 AUROBINDO, Sri *The Foundations of Indian Culture.*

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Rev F E, *MinI* 40, 331 33

17 AWDIJEW, W I *Geschichte des Alten Orients*

VBD II 82 22

Rev H MODE, *OLZ* (1954), 403 405

18 AYYAR, A S P The riddle of Indian history *JIH* 40 (3), 1962, 521 532

why there is no hist. of India?

19 BALABUSHEVICH, V Some problems of history of India *PICO* (26th Session) 3 (2), 1970, 546 551

ref to the work of BONGRAD-LEVIN on the problem of Aryan invasion (1 Aryans entered India not as a single big compact group, invasions over a long period of time in several waves of migration 2 there was a big temporal gap bet the decline of the main centres of Har civil in 17th 15th cent B C and the arrival of PGW culture people i e Vedic Aryans in 12th 11th cent B C 3 decline of Har civil mainly thro internal causes, Vedic Aryan culture was not, even territorially, connected with

the main centres of Har civil) G F ILYIN's work about slavery in ancient India

20 BALAKRISHNAN NAYAR, T Where did the Dravidians come from? *TC* 10 (4), 1963, 121-133 (Also in *The Sunday Standard*, 13 6 63, p 13).

original Dravidian-speakers entered India from Iran in 4th mill B C

21. BANERJEE, N R *The Iron Age in India* Mun Man, Delhi, 1965, xxiv+264+pl, maps, etc

iron was introduced by PGW people, i e, Vedic Aryans about 1000 B C, Aryans knew iron before they entered India (about 1200 B C)

Rev F R ALLCHIN, *BSOAS* 31 (3), 628-29 N K. BOSE, *JASBen* 8, 66 67, L S LESHNIK, *AA* 69, 95 96, M S NAGARAJA RAO, *Man* (NS) 2, 470, H D SANKALIA *Indica* 5, 69 70

22 VON BARLOEWEN, Wolf-Dieter *Abriss der Geschichte aussereuropaischer Kulturen* Band I und II Oldenbourg Verlag, München, 1964, 728

Vol I contains a survey of hist of India

23 BARNETT, L D *Antiquities of India* An account of the history and culture of ancient Hindustan Punthi Pustak, Calcutta, 1964, 328+map+illustr

reprint

24 DE BARY, Wm Theodore and others (ed) *Sources of Indian Tradition* Columbia Uni Press, 1964, Vol. I xxiv+535, Vol II xvi+384

fifth ed of *VBD* II 82 29 (second issue of Ind ed Mot Ban., Delhi, 1963, xxvii+962)

Rev R ALLCHIN, *Man* (1961), 45, N K. BOSE, *JASBen* 6, 44 46, DAYA KRISHNA, *PEW* 13 159 165, M B EMENEAU, *Artibus Asiae* 23, 140-41, G S GHURYE, *JBomU* 28 (4) 83 87, C HAEBLER, *OLZ* 63 (1968), 392 94 L RENOU *Diogène* 34, 133-42, *Diogenes* 34, 132 35

25 DE BARY, Wm Theodore, EMBREE, A T. (ed) *Approaches to Asian civilizations* Columbia Univ Press, 1964, xxv+293

Rev W G BEASLEY, *BSOAS* 28, 463

26 BASHAM A L *The Wonder that was India* Hawthorn Books New York 1963 xxiii+572+illustr etc

ne v rev sed ed of *VBD* II 82 30 tl rd rev sed ed Taplinger Publ Co 1968 Fontana Paperback 1971

Rev W N BROWN *JAS* 16 459 62

27 BASHAM A L *Studies in Indian History and Culture* Sambodhi Publ Calcutta 1964 xiv+248

(collect on of essays) (1) Ind an sub continent in hist per spect ve (*VBD* II 82 31) d sposes of the three misleading general zat ons about Ind a (a) an all Ind a emp re can t last more than a few generat ons (b) H ndu culture has al vays had a un quely spir ual and o her worl lly char (c) essential char of Ind c v l was qu e unchang ng (2) Some reflect ons on Drav d ans and Aryans (3) The l t sou ces of anc ent Ind l st. (6) Some fundamental pol cal deas of anc ent India soc ety s pr or to govt govt s an unfortunate necess ty n an age of decl ne k ng shd be sens ve to publ c op n on *any* king s better than none no clear dea of sta.e (13) Notes on sea far ng n anc ent Ind a *RV* ev dence (16) Modern h storians of anc ent Ind a

28 BASHAM A L *Aspects of Ancient Indian Culture* Asia Publ House, Bombay 1966 vi+46

(Heras Mem Lectures 1963) (1) Soc al life fundamen tally nd vidual s c char of anc ent Ind soc ety *va na* and cas e are ndependent nst tut ons (2) Pol cal l fe a federa on of nte nally ndependent s a es not a centralised one in ancient Ind a (3) Rel g ous l fe Ind rel hought was inclusive attempts a synthes s of r g d soc al un form ty and ultimate ind vidual sm

Rev ANON *IAC* 16 (4) 238 K A NILAKANTA SASTRI *Indica* 4 65 67

29 BASU, Minendra Nath Land and people of India *BRMIC* 19 (5) May 68 121 138

rac al elements n Ind populat on

30 BECHERT Heinz *Zum Ursprung der Geschichtsschreibung im indischen Kulturbereich* Vandenhoeck und Ruprecht Gott n gen 1969 26

31 BENY R MENEN A *Ind a* Mc Graw Hill New York 1969 236 colorplates+illustr

32 BHAGAVADDATTA *Bharatiya samskrti ka itihasa* (Hindi) Govindram Hasanand, Delhi

33 BHAGI, M L *Ancient India culture and thought* Indian Publications, Ambala, 1963, 200

34 BHARGAVA, P L *Pracina bharata ka itihasa* (Hindi) Upper India Publ House, Lucknow 1966, 582

Rev S R JAYASWAL *AP* (Sept 67) 426

35 BHATTACHARYA D K Zum Problem der Träger des Paläolithikums in Indien und ihrer Herkunft *EAZ* 12 (4), 1971 487 493

36 BHATTACHARYA, Ram Shankar *Itihasa purana ka anusilana* (Hindi) Indological Book House, Varanasi.

37 BHATTACHARYA Sibesh Chandra Toynbee on ancient India *JIH* 44 (2), Aug 66, 367 390

(acc. to T IV civil falls outside the hist. of India because it was a colonial variation of the culture that flowered in the basin of Tigris and Euphrates Hammurabi's death in cir 1750 or 1686 B C marked the disintegration of Sumeric universal state It was signal for the Aryan Volkerwanderung Aryans developed a civil. unrelated to any earlier one Vedic society was a "Heroic society", growth phase of Indic society runs from Veda to Buddha) crit. of T by B

38 BIARDEAU, M L'Inde et l histoire *Rev Hist* 475, 1965, 47 58

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45 BROWN, W Norman The content of cultural continuity in India *JAS* 20 (4), Aug 61, 427 434

VBD III 58 8 also see *VBD* III 64 8 (1) from Har civil phallic worship swastika stylistic trad in sculpture (2) from Vedic culture high value set upon the cow joint family, magic power of truth Ind civil as a *nyagrodha* tree see 47 below

46 BROWN, W Norman *India, Pakistan, Ceylon* Univ of Penn Press, Philadelphia 1962

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47 BROWN, W Norman The vitalizing essence of Indian civilization *BJ* 8 (23), 10-6 62, 19 24, 47

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Rev A D H BIVAR *JRAS* 1964 65

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..(six chapters) drama of plunder, devastation, and deracination enacted by Vedic invaders at H. and M. D lives in *RV*.. Vṛtra was priest, sacrificer, ritualist (among non Aryans); vanquished by Indra, assimilation of cultures started after initial Ārya Dāsa encounter Kurus were a branch of Aryan people of Indo Bactrian region, their right wing migrated westwards to Anatolia, and left wing to Kurukṣetra

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59 CHAMAN LAL *Text book of Indian Culture* New Delhi, 1968, 240

60 CHARD, Chester S *Man in Pre history* Mc Graw Hill, 1969, x+351+illustr

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61 CHATTERJI Suniti Kumar India and Polynesia Austric bases of Indian civilisation *R K Mookerjee Fel Vol*, 1945, 193 208

62 CHATTERJI, Suniti Kumar *Indianism and the Indian Synthesis* Univ of Calcutta, 1962, 208

major characteristics of Indianism faith in an Unseen Reality, passionate pursuit of truth intellectualism and spiritualism, tolerance and humanism

Rev K BHATTACHARYA *JA* 254 516-17, B G GOKHALE, *JAOS* 85, 268 69

63 CHATTERJI, Suniti Kumar, ATREYA, B L, DANIELOU, A *Indian Culture* Universal Book and Stationery Co, 1966, 110

64 CHATTOPADHYAYA, K P Ancient Indian Culture Contacts and Migrants *OH* 8 9, 1 109

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65 CHATTOPADHYAYA, K P *Ancient Indian Culture and Migrations* Calcutta Sk College Res Series, No 43, 1965, vii+114

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Rev C VON FURER HAIMENDORF *BSOAS* 31 450 51

66 CHAUHAN, Devising V *Saka, pahlava he arya hota* (Marathi) *Bharatiya Itihasa ani Samskrti* 4 (15) Oct 67, 22 38

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68 *Children's History of India* Ministry of Information and Broadcasting, Govt of India, Delhi, 1960, 166

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73 CRANE, Robert I *The History of India, its Study and Interpretation* Service Center for Teachers of Hist, Publ 17, Washington, 1958

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Garuḍas were only a branch of the large Naga clan, class-riva lry bet. G and Nagas, Vedic texts mention Sarpas as having snake-charming (=*visa vidyā* or *gāruḍa vidyā*) as their special lore

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77A DATTA, K K Periodisation of history *I-AC* 20 (1), Jan 71

78 DAUMAL, René *Bharata* Gallimard Paris, 1970, 210

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81 DAYA KRISHNA Sources of Indian Tradition *PEW* 13 (2), July 63, 159 165

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86 DESHAYES, J *Les civilisations de l'Orient ancient* Les grandes civilisations, Paris, 1969, 673+214 illustr

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chh dealing with aesthetic consciousness and princ ple of enjoy ment pursu t of wealth etc, moral consciousness and social harmony, *bhakti mokṣa brahman* phil systems, wit and wisdom (*subhāṣitas* etc)

Rev BUDDHA PRAKASH *PJ* 5 (2) 593 95 N L CHOBOT, *PEW* 20 97 98 R K KAW *VIJ* 6 172 75, K KUNJUNNI RAJA, *ALB* 31 32 (Suppl) 17 19 P NAGARAJA RAO *Ved Kes* 55, 513, L R, *JAOS* 88 389 P N R, *AP* (Sept 68), 415 16

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102 FATAH SINGH *Uttara dakṣina kī sanatana ekata* (Hindi) *Svaha* 1 (2 3), Oct 69, 25 88

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104 FILLIOZAT, Jean *Inde, nation et traditions* Horizons de France, Paris, 1961, 269+illustr and maps (English transl by Margaret LEDESERT *India, the country and its traditions*, Prentice Hall, Englewood Cliffs, 276+plates etc , German transl *Indien Volker und Traditionen*, A Fromm, Osnabruck, 1962, 270)

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As an is ' timeless , (3) he is weak in I ' sense (4) he recognises the role of destiny (5) he formulates what he wants to say not so much thro clear cut concepts as thro circumlocution

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117 GHOSH, A After the Harappans *Bull IAAS* 4 (3), July 70, p 32

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118 GHOSH P C *Pracina bharatiya sabhyatara itihasa* (Bengali) Signet Press Calcutta, 1956

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136 GOREKAR N S India and Persia through the ages *Indica* 3 (1) Mar 66 25 36

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141 GUPTA Anand Swarup Purāna Itihāsa and Ākhyāna *Pur* 6 (2) July 64 451 461

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origin of dolmen building can be traced to South India alone, *SPBr* ref to round burial mounds of the Asuras in eastern and other directions (south) suggests derivation of Bhil from Dravi dian *bil* (=bow)

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three basic ideas (1) an overriding belief in the reality of the life of the spirit and its superiority over temporal phenomena and passing experiences, (2) conformity to the principles of *ahimsā* and tolerance as a guide to practical conduct, (3) implicit belief in a sense of order and method governing the life of individual, society, universe, and even divinity

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VBD II. 82 149 Aryans who overran and destroyed Indus cities were a patriarchal people divided into numerous tribes, knew use of plough, better equipped for war than Indus folk, used cheap metal iron people whom Aryans conquered became helots class of Brahmanas emerged thro the interaction of Aryan priesthood with the priests of the Indus folk, non Aryan priests became Brahmanas, e. g Vasistha and Dirghatamas

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..(linguistic study needs to be supplemented by intelligent use of archaeology, anthropology, sociology, hist perspective) discusses *ibhya* .feudalism in *RV* I 65 7 ? tries to reconstruct transition . from Ṛgvedic to Arthasastra society military success of the first wave of Aryans (cir 1750 B C) may be ascribed to the fast horse chariot and mobile food supply of good cattle, second wave (end of 2nd mill B C) added thereto knowledge of iron .

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tribal peoples of India (about 6 per cent of the entire population) preserve many features, in fossilized form as it were, of Ind prehist. the two sided adjustment bet food gatherer and plough agriculturist provides both the fabric and pattern of India s past

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..(1) PGW later than Ochre-coloured Ware, (2) PGW later than Har. Ware, (3) PGW well preceded the Northern Black Ware..

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208 MAHAVIR. *Bharata kī samskrti bharata kī ekata kī samyojika hai* (Hindi) *GKP* 20 (9), 1968, 473 476

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Bharatavarṣa was so named after Ṛṣabha's son Bharata (mentioned in Jaina trad)

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ref to Har civ l

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postulates a continuum of Ind culture from Har times to the present, with new traits being added to old ones rather than completely replacing them

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(from Sri AUROBINDO s pt of view) in the Vedic age, soul of India was born in the age of Dharma her mind was deepened in the classical age her material and other achievements extended far and wide then came an exhaustion of spirit

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four chh on aspects of Br culture (1 81), these have become almost outmoded by efflux of time

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243 MOORE, Charles A *The Indian Mind Essentials of Indian Philosophy and Culture*

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archaeology as 'primary' or 'direct' source, Puraṇas, hist biographies, inscriptions, etc , 'secondary' or 'indirect'

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K , either as a place name or the name of a people, not found in *Rk* first ref to in *ŚPBr* mentioned with Videha, Sadānīrā as the dividing line bet the two right from later Vedic times, Kāśī and Kośala associated with each other

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positive characteristics belief in the unity of man nature and god tolerance happy blending of claims of individual and society orderly progress of society thro 4 *āśramas* and 4 *purusārthas* freedom of thought failings of Ind. culture lack of sense of community, lack of social purpose sense of insularity based upon a false claim of superiority on spiritual grounds

Rev M P PANDIT *BJ* (3 12-67) 67

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the Indian is space bound feels uneasy when forced to face Time and History the main problem is that of the confrontation of the Ind thinker with the hist dimension of his being the Indian may have to learn to substitute *kartavya* for *karma*, *kartavya* implies involvement, moral responsibility, compassion

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312 RAM GOPAL *Vedıc thought and ıts ınfluence on Indıan culture* Panjab Unıv publ

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Tam ls were the abor gınes of lost Lemur a ı e of the contı nent wh covered a vast area that extended from the present Tam l countrıes nto the Ind an ocean the Tam ls of Lemur a or at least of the Deccan wh was formerly a part of Lemurıa, m grated to North Indıa and to var ous places outs de Indıa thıs explaıns the connect on bet M D and Har cıvıl. and the Dravıdıans Tamıls=Dasyus of *RV*

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329 ROSU, A India in Rumanian culture In memoriam Constantini Georgian *I AC*, Jan 60, 276-291

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343 SANKALIA, H D Prehistory in India *I AC* 11 (3), Jan 63, 269 276

pre hist —hist of Stone Ages (early middle late) proto-hist. =Vedic-Puranic and chalcol th c see 344 below

344 SANKALIA H D Protohistory in India *I AC* 11 (4) April 63, 355 360

the extent of Har civil is much greater than was thought be fore, it was Ind an in origin existence of early agricultural-cum pastoral communities in rest of Ind a they had no knowledge of iron copper used to limited extent these communities can be distinguished into 4 groups the first PGW culture is very likely the product of MBh people (1000-800 B C) see 343 above also *VBD* III 85 169

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incorporates up-to date results of explorations and researches in the field (1) Indus civil generally maintains uniformity wherever it is found (2) both the mature and late phases of that civil reached Saurastra and Ganga regions but not the earl er phase (3) Central India was the seat of flourishing v llage settlements diff in form from but contemporaneous w th the later phases of Indus civil (4) the Aryan problem is still unresolved

Rev B ALLCHIN *Man* (NS) 1 111 G F DALES *JAOS* 85 280 84 A H. DANI, *A Pak* 1 142 W A FAIRSERVIS JR. *AA* 66 1221 23 L B KENY *Ind ca* 2 75 77 D C SIRCAR *JASBen* 5 124 26 K V SUNDER RAJAN *JMSUB* 13 (1) 83-87 A. TAMBURELLO *EW* 16 181

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earliest farming communities in Sind and Baluchistan (3600 2700 B C), pre Har in Sind and Rajasthan (2700 2200 B C) Har civil (2200 1700 B C) southern neolithic (2100 1400 B C), northern neolithic (1800 1200/800 B C) PGW culture (1200/800 400 B C) NBP culture (400 100 B C)

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Rev K. Guru Dutt, *AP* (April 67), 182 83, R C Majumdar, *JIH* 44, 609 12, D B Sen, *PJ* 5 (1), 285 86

391 Sprung, G M C The Indian mind *Dialogue* 7 (2), Canada, 1968, 278 285

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continuity of spiritual substratum and basic psychic disposition characterize India and have created its unity finds of IV civil. are related in spirit and form to buildings of the present day hist course not affected (except in the case of Alexander s expedition) by European hist (also Steche, *Indien, Bharat und Pakistan*, Safari Verlag, Berlin 1952, 472+illustr)

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Tolstov localises the famous *ēran vej* of *Avesta*, the semi mythical home land of the Aryans, in Chorasmia, Alekseyev systematisation of palaeo anthrop data re Har civil (Har people belonged to the Mediter branch of the Europeoid race), Masson periodisation of pre hist India Shchatenko local autochthony of the main pre hist. cultures of India Medvedev investigation of ancient Indian community on the basis of toponymic data, among other contributors Elizarenkova, Toporov, Ivanov, Gerasimov, Syrkin

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refers to process that began with the small village communities with great affinities to Iran, and culminated in the cities of MD and H., India s primary urban civilization indebted to West

395 SUBRAHMANYAM B R Appearance and spread of ıron ın Indıa – an appraısal of archaeologıcal data *JOIB* 13 (4), June 64, 349-359

see 396 below

396 SUBRAHMANYAM, B R Iron age ın Indıa – ıts begınn ıngs *JMSUB* 15 (1), Aprıl 66 69 78

see 395 above ıron ın Vedıc lıt generıc relatıon bet early ıron and Black and Red ware establıshed ıron age may be saıd to have started ın Indıa only ın 7th cent B C

397 SUMEDHAMITRA *Bharata kı ekata ka adhara bharatıya samskṛtı* (Hındı) *Vedavanı* 23 (6) Aprıl 71, 9 20

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Heti (=Hittite) and Praheti were the ancestors of the arch enemy of Rama, society of MD belonged to Heti Kula (wh wes Aryan)

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4 BHARADWAJ, K D Vedic culture *KKT* 33 (2), Feb 72, 56-58

5 BHARGAVA, P L Fresh light on the battle of ten kings *URSHS* 2, 1967, 25-28 (Also in *SP*, 21 AIOC, 1961, 242 43)

Dasarajna was a sequel of Bhṛgu Haihaya conflict recorded in *Pur* and *MBh* in the first and the third wars Bhṛgus won, in the second, i e., Dasarajna, they suffered a defeat at the hands of Sudās and Haihaya king Vitahavya

6 BHARGAVA, P L Original home of the Iksvakus *SP*, 24 AIOC, 1968, 4 5

RV mentions several early Ik kings l ke Mandhatṛ, Purukutsa, Trasadasyu, and Tryaruna, they ruled in a reg on west of Yamuna Ik associated with Gomatī (Gomal) and Sarayū (Siritoi) wh flowed to the west of the Indus

7. BHARGAVA, P L *India in the Vedic Age* The Upper India Publ House, Lucknow, 1971, xii+396

second revised and enlarged ed of *VBD* II 83 11 Ved c trad correlated with Puranic trad , no conflict bet the two dynastic hist. of Vedic Aryans (3000 1000 B C)

Rev G V DEVASTHALI *ABORI* 52 287 290 R C MAJUMDAR, *JIH* 49, 346-49, K. V SARMA, *VIJ* 9, 401 02, L STERNBACH, *JAOS* 91, 545-46

8 BHARGAVA, P L Historical importance of the Danastutis of the Rgveda *SP*, 26 AIOC, 1972, p 342

8 out of 35 Danastutis are hist imp the oldest are V 33 (Trasadasyu) and VIII 19 (Vi latha), X. 93 mentions Rama (hero of the *Rāmāyana*)

9. BHATTACHARYA, K Le 'védisme' de certains texts hindouistes *JA* 255, 1967, 199-222

10 BISOONDAYAL *Vaidika sabhyata banama pascimī sabhyata* (Hindi) *Vedavani* 16 (1), Nov 63, 80-90.

11. BODKE, P N *Rgveda va arya anaryamce samgharsa* (Marathi). *Navabharata* 17 (12), Sept 64, 53-55

12 BUDDHA PRAKASH *Rgveda and the Indus valley Civilization.* VVRI, Hoshiarpur, 1966, xlvi+179+17 pl

> Aryans were originally inhabitants of Saptasindhu, some aspects of IV civil found depicted in *RV* certain IV figurines can be identified with Vedic divinities, so-called Pasupati = Visvarūpa Tvaṣṭra
>
> Rev B Ch CHHABRA, *PJ* 4 (2), 631, S THIRUMALACHARIAR, *BITCM* 1967 (Part 2), 401-03

13 BUDDHA PRAKASH. The Vedic view of life. *VIJ* 9 (2), Sept 71, 308 314

> the central finding of the Veda is that the multitudinous variety of the world is an emanation from a basic unity of being, creation is expression as well as co ordination, pre eminence of man in the scheme of cosmic process social framework for the universal man (*Puruṣasūkta*), existence is real and positive

14. CHARUDEVA SASTRI. *Veda men daśarajña* (Hindi) *VJ* 21 (3-4), 1972, 93 94

15 CHOUDHARY, Radha Krishna *The Vratyas in Ancient India* Chowkhamba Sk Series, 38, 1964, x+204

> V were a non Aryan people of nomadic habit, who gradually merged into the Vedic Aryan society, contributed to the Hindu culture their creed (Śiva rel) and social organization
>
> Rev B P MAZUMDAR *JBRS* 49, 332 34, G TUCCI, *EW* 19, 250

16 DANDEKAR, R N The Daśarājña *CASS Stud.* 1, 1972, 127-129

17 DAS, Matilal The message of Vedic culture *CR* 173 (1), Oct 64, 43-46 (Also in *IR* 65 4, April 66, 128-30)

> (1) love of life and vitality, (2) work and onward movement, (3) mystic conception of Ananda

18 DAS, Matılal The eternal values of the Vedıc culture. *CR* 175 (1), Aprıl 65, 5 8

Veda concerns ıtself with the deepest mystery of sp ritual life

19 DESHMUKH, P. R *Rgveda va aryanaryamce samgharsa* (Marathı) *Navabharata* 17 (11) Aug 64, 50 55

20 DESHMUKH, P R *Rgvedatila arya ani dasyumca vicara* (Marathı) *Navabharata* 18 (9), June 65, 23 27

not much difference ın respect of complexion and habits bet. A and D , D = (probably) people of IV civil with whom A came ın conflict, Indra s victories are hist facts

21 DEVASTHALI, G V Lıfe reflected ın the Atharvaveda ındıvıdual and famıly *IA* (3rd Serıes) 5 (2), Aprıl 71, 69 82

22 DHARMADEVA *Vaıdıkī samskrtıh GKP* 18 (1-2), 1965, 32-34

23 DIKSHITAR, V. R Ramachandra Anthropo geography of Vedıc Indıa *JMadU* 16 (1)

see *VBD* I 155 5

24. GAIROLA, V *Vaıdıka sahıtya aur samskrtı* (Hındı)

25 GONDA, J Mensch und Tıer ım alten Indıen *SG* 20 (2), 1967, 105-116

naming of Vedıc peoples, families and persons after animals

26 GOSWAMI, Nrıpendra *Vaıdıka samaja o samskrtı* (Bengalı) New Age Publıshers, Calcutta

Rev B BANERJEE, *JASBen* 13, 213 14

27 GUPTA, Sudhır Kumar Sramana tradıtıon and Vedıc lıterature. *Mahavıra Jayantı Smarıka*, Jaıpur, 1964

Vedıc lit. does not testify to the existence of any pre Aryan non Vedıc sr trad see *VBD* III 34 110

28 GUPTA, Sudhır Kumar Valıdıty of hıstorıcal and legendary ınterpretatıon of Vedıc stanzas *JBRS* 54, 1968, 127 140 (Also ın *BSSS* 1 2 1971, 51-62)

see *VBD* III 34 112 val dıty ıs questıonable

29 HAMSRAJ *Veda men manusa itihasa nahīn hai* (Hindi) Dayananda Math, Dinanagar

(240 items of evidence adduced from 100 works to prove this)

30 JAIN, Ram Chandra Pre-Aryo Brahma Bharatas of Bharata. *PIHC* (23rd Session), 1960, p 121

identification of Bharatas of Dasarajna, they included non Aryan non Dravidian pre Aryan people

31. JAIN, Ram Chandra Rgveda and archaeology *ABORI* 42, 1961 (1963), 83 89

Aryan Bhṛgus involved in some battle in Gedrosia, they later became Jhukar people and occupied Chanhu Daro, Jhukar, etc (1350 1250 B C) Aryans had a steel frame tribal collective, influenced by republican structure of pre Aryan people, result was institution of *rājan* peaceful penetration of Aryans into Iran, Far Western Bharata, peaceful and military contacts of Aryans with IV people (ref to 43 below)

32 JAIN, Ram Chandra Origin of the Kuru tribe *Jaina-Bharati Sodha anka*, English Section, Calcutta, 1964 (Also in *SP*, 21 AIOC, 1961, 112-113)

Purus were pre Aryan non Aryan Bharatīya people, they were defeated by Trtsus (Āryo Brahma invaders) in Dasarajna, later both tribes coalesced and came to be known as Kurus (after Kurusravana) about 1000 B C

33 JAIN, Ram Chandra The great Pani people *JBRS* 50, 1964, 16-22 (Also in *SP*, 26 ICO, 1964, 131-32)

Panis were pre Aryan people internat onal carriers of Śramanological way of life and thought (4th and 3rd mill B C), Panis of *RV* are identical with Ahis who descended from Kasyapa, son of Mar ci

34 JAIN, Ram Chandra Jayetihasa and its descent as Mahabhārata Mahapurana *SP*, 23 AIOC, 1966, p 138

Dasarajna ended in Jaya or final Aryo Brahma military conquest of Bharata, *RV* contains Jaya songs in fragments, they formed the nucleus of *MBh*

35 JAIN, Ram Chandra Daśarajña battles in the Ganganagar region of Rajasthan *SP*, 24 AIOC, 1968, p. 14

. Anu and Druhyu republics situated in the middle Sarasvatī region, i. e , Ganganagar Dist., Kalibangan as the Ṛgvedic fort of Anu..

36. Jnani, S. D. *Vedakalina Samaja* (Hindi). Chowkhamba Vidya Bhavan, Varanasi, 372.

Rev. . B R. Kulkarni, *BJ* (14 1 68), 71 72.

37. Joshi, M. N. Daśarajña-yuddha, a study *SP*, 25 AIOC, 1969, p. 31.

38. Kapadia, B. H. Panis in the Rgveda. *PO* 27 (1-2), 50-60.

39. Karambelkar, V. W. *The Atharvavedic Civilization.* ..*VBD* II. 83. 49

Rev. K. Kunjunni Raja, *ALB* 24, 233 35, J. S. Pade, *JOIB* 11, 185-88

40. Kosambi, D. D. The Vedic "Five Tribes". *JAOS* 87 (1), 1967, 33-39.

an attempt to reconcile the Indian view (five tribes not under stood as specific tribes but identified with human race as a whole) and the Western view (five tribes=Pūru, Anu, etc.) hist. process of the loss of specific tribal meaning of Pañca Janaḥ.. *MBh.* evidence . Puru alone became prominent, the remaining four "accursed sons" (of Yayati) never reached inner differentiation into a class society, did not patronise Brahmanical rites .

41. Kunhan Raja, Daśarajña (battle of the ten kings) *IHQ* 37 (4), Dec. 61, 261-278.

battle bet Vedic people and foreign rulers (not among the Vedic people themselves) beyond the western borders

42. A Lawyer. Vedic mention of a pharao. *MR* 124, Jan. 69, 9-14.

43. Majumdar, R. C. Rgvedic civilization in the light of archaeology. *ABORI* 40, 1959 (1960), 1-15

apropos Leonard Woolley's ch on India in *VBD* III 82 146 (acc to W., Aryan victory involved wholesale massacre of IV population, *RV* is the epic of the destruction of one of the greatest cultures of the ancient world) M vehemently controverts W.s views..

44 MANESSY GUITTON J *La civilisation védique d apres le Rig Veda* Inst de Linguistique, Paris, 1958

45 MANGALA DEVA, Sastri *Bharatiya samskrti ka vikasa vaidika dhara* (Hindi) Bharatiya Jnanapitha Varanasi

46 MANGALA DEVA, Sastri *Bharatiya samskrti ka vikasa aupanisada dhara* (Hindi) Bharatiya Vidya Prakashan, Varanasi

47 MANGALA DEVA Sastri *Vaidika samskrti ke tattva* (Hindi) Chowkhamba, Varanasi

48 MANKAD D R *Dasarajna samgrama* (Gujarati) *Svadhyaya* 2 (3), May 65 256 267

49 MANKAD, D R The Bharatas in the Rgveda *SVUOJ* 9 (1), 1966 1 6

> Dasarajna battle and battle of Har yup yā fought in the days of Dasaratha Ṛgved c seers who glorified Bharatas (Visvam tra Vas sṭha Bharadvaja Vamadeva) were contemporaries of Dasaratha and Rama

50 MANOHAR *Vaidika jivana va samaja* (Hindi) *Vedavani* 16 (1) Nov 63, 35 42

51 MEHRA, K L *Vaidika kala ka khana pana* (Hindi) *VJ* 21 (3 4), 1972 251 255

52 MISHRA Lakshmi Chandra *Vaidika yuga ke arya jivana ki abhilasaen* (Hindi) *Visvambhara* 6 (3), 1970 7 8

53 MISRA Janardan *Veda aur bharatiya sabhyata* (Hindi) *Parisad Patrika* 2 (4) July 63

54 MITRA Priti *Life and society in the Vedic Age* Sanskrit Pustak Bhandar Calcutta 1966 106

55 MYLIUS Klaus Gab es Stadte im jungvedischen Indien ? *EAZ* 10, 1969 33 39

> *VBD* III 73 67 late Ved c = 800 550 B C discusses words like *āyalana pur utsedl a mahāpu a nagara* etc

56 MYLIUS Klaus Indien in mittelvedischer Zeit nach den Sanskritquellen dargestellt *EAZ* 11, 1970, 367 371

..sources : later *Saṁ.*, *Br*, *Ār*, *older Up* material culture of India.. a collection of relevant texts, 'absolute chronology' of middle-Vedic texts (800 340 B C.), mainly in Sirhind region (Kurukṣetra). Kuru Pañcala and Kāśī-Kosala Videha . economic conditions, scientific work, social structure in fundamental upheaval, transition from barbarism to civilisation four topics : (1) geographical-ethnographical milieu, (2) productive powers, (3) production relations; (4) social survey .. 4 excurses . (1) "Gab es Städte" (55 above); (2) "Die Identifikation of Metren in der Literatur des *RV*" (*VBD* III 37 38), (3) "Der Sarvamedha" (*VBD* III 54. 110), (4) "Die soziale Stellung der Frau in der jungvedischen Gesellschaft"

57. NARAYANAN, Trivikrama. Some salient features of early Vedic culture. *SP* (ISC) 4, 1972, p. 1.

58. NATH, Raj Mohan. The Matsya philosophy and the Vedic Matsya race. *PAIOC* (22nd Session) 2, 1966, 46-56.

..Matsyas in *RV* and other Vedic and post Vedic lit., also in IV civil, they were called M after the cult of phil. wh they followed, this phil developed as early as 5000 B C. in Crete, it is based on the fish like life-cells of the spermatozoa wh. are the basic principles of physical creation, the cult continues mainly thro. Natha yogins .

58A. NIGAM SHARMA. *Sapta sindhavaḥ— eka viśleṣana* (Hindi). *GKP* 18 (10), 1966, 567-71.

..(first instalment) . discusses significance of 7. also *VBD* III. *84. 22 A..*

58B. NIGAM SHARMA. *Veda men pani* (Hindi). *GKP* 19 (10), 1967, 493-496.

. (1) p. not to be identified with Jainas, (2) p ref to as Ṛṣi and Devatā in some places, (3) p also used in bad sense; (4) p = non Aryan, (5) p = life infested with ignorance, (6) p = darkness in the universe, (7) p = obstructors of water-streams..

59. OṀKARANANDA. *Vedamantra men jīvanayātra kī jhankī* (Hindi). *Vedavani* 14 (2), Dec. 61, 4-7.

60. PADE, J. S. *Vaidika saṁskṛti* (Marathi). *Saṁskṛti-Sugandha*, 1970, 68-77.

61. PANDEYA, Kameshwar. *Paurohitya hī vaidika saṁskṛti kā mūlādhara* (Hindi). *Devavanī* 5 (1), Jan. 68, 28-30.

62. PARANJPE, V. G. The Vedic Aryans, the Rk-Samhita, and the Harappa culture *SP*, 24 AIOC, 1968, 22-23.

existence of Aryan colonies in NW India before 2500 B C, separation from the Iranians long before that date, and not on account of rel schism, Asuras=Har culture people formation of *RV Sam* by a collegium bet 2500 B C and 1600 B C absorption of H c into Vedic civilization

63 PATHAK, V S *Brahmi athava brahmi- Vaidika bhasa aur lipi* (Hindi). *Tripathi Fel Vol*, 1965, H 58-60

brahmi occurs in *RV* IX 33 5 6, also *yahvi* *b* =Vedic lg

64 RAGOZIN, Zenaide A. *Vedic India, as embodied principally in the Rgveda* Mun. Man, Delhi, 1962, xii+457

reprint

65 RAI, S C Eponym of Bharat and his dynasty *QRHS* 10 (1), 1970-71, 39-44.

RV evidence

66 RAMADEVA, Acharya *Bharatavarsa ka itihasa vaidika tatha arsa parva* (Hindi)

67. RAM GOPAL *India of Vedic Kalpasutras*

VBD II 83 78

Rev A ESTELLER, *Indica* 4 137 39, J S PADE, *JOIB* 14, 208 13, H VON STIETENCRON, *ZDMG* 118, 209, G TUCCI, *EW* 14, 249 50, VISHVA BANDHU, *VIJ* 2 185 88

68 RAM GOPAL, Sastri *Kya veda men aryon aur adivasiyon ke yuddhon ka varnana hai ?* (Hindi) Sk Dept Hansraj College, New Delhi

no

Rev B BHARATIYA, *Arya Martanda* 50 (19), 16

69 RAM GOPAL Sastri *Veda men arya dasa-yuddha-sambandhi pascatya mata ka khandana* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1970, 14+56

no description in Veda of Arya Dasa conflict, words like *a*, *d*, etc are only *gunavacaka*

70. RAO, Vijay Bahadur. *Uttaravaidika samāja evam saṁskṛti* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

..*VBD* III. 82. 316..

71. RAY, Vrajadevaprasad. *Aupaniṣadika bhārata kī sāmājika daśā* (Hindi). *VJ* 16 (4), June 67, 4-10.

72. SANKARANANDA, Swami. Aryan immigration to India vis-a-vis the discovery of Mohenjodaro civilization. *PIHC* (26th Session), 1964, 33-34.

..typography of Indus valley not the same in Vedic and MD ages ..date of the Veda : 7500 B C , MD people adopted Vedic way of life to large extent..

73. SANKRITYAYAN, Rahul. *Ṛgvedika ārya* (Hindi). Chowkhamba, Varanasi.

74. SANTIPRAKASA. *Vaidika yuga ka sākara citrana* (Hindi). *Vedavāṇī* 14 (9), July 62, 11-15.

75. SASTRI, Amara Nath. *Vrātya-samīkṣā* (Hindi). *Kaviraj Fel. Vol.*, 1967, 36-41.

76. SEN, Chitrabhanu. Vrātyas and the Vedic society. *JOIB* 12 (3), Mar. 63, 288-298.

..Vedic people once belonged to tribal society, they were Vrātyas, gradually they broke away from tribal society, some of their compatriots still retained their old tribal organization, these latter were again adopted into Vedic society, they were called Vrātyas in later period..

77. SENGUPTA, Anima. The Vedic age : its humanistic approach. *Ved. Kes.* 58 (1), May 71, 68-72.

..*RV*. seers wanted to have good things of life and share them with all the members of the tribe social and ethical value of ritual . humanism—its spiritual basis..

78. SHAHIDULLAH, M. Genealogy from Tṛtsu to Sudās. *BPSC* 4 (2), 1963, 57-70.

..Tarhsu (grandson of Puru) of *MBh.* and *Pur* = Tṛtsu of *ṚV*.. From T. to S., there wd. be 16 generations

79. SHARMA, Munshi Ram. *Vaidika saṁskṛti aur sabhyata* (Hindi). Granthamaram, Kanpur, 373.

80. SHARMA, Munshi Ram. *Veda aur ārya* (Hindi). *GKP* 20 (1-2), 1967, 65-68.

(distinction bet. Ārya and Dāsa *RV* I. 51. 8).

81. SHARMA, R. D. *The Vedic Fundamentals*. Jana Jnana Prakashan, Delhi, 1972, 16+160.

..acc to Swami Dayananda's ideology .

82. SHARMA, U. C. The Daśarājña war. *CASS Stud.* 1, 1972, 101-126+map.

83. SHENDE, S. R Some important points concerning the history of the Arya samaj of the Rik age. *SP*, 25 AIOC, 1969, 161-163.

84. SHUKLA, Tara *Vaidika kālīna bhāratīya samāja* (Hindi). *VJ* 21 (3-4), 1972, 59-67.

85. SIDDHANTALAMKAR, Satyavrat. *Vaidika saṁskṛti ke mūla tattva* (Hindi). Chowkhamba, Varanasi.

86. SIDDHANTALAMKAR, Satyavrat; TARAPOREVALA, S. J. *Heritage of Vedic Culture*. D. B. Taraporevala Sons and Co., Bombay, 1969, 356.

Rev. : S A. UPADHYAYA, *BJ* (27-7 69), 72.

87. SIVAPUJANASIMHA. *Dasyu kona haiṁ ?* (Hindi). *GKP* 21 (5), 255-260.

88. TALBOYS WHEELER, J. *Ancient and Hindu India: The Brahmanic Period*. Punthi Pustak, Calcutta, 1961, 200+2 maps.

reprint..

Rev · M SCALIGERO, *EW* 14, 117 18

89. THAKUR, A [*vedon men bharatīya saṁskṛti*].

90. THAPAR, Romila. Presidential address: Ancient India. *PIHC* (31st Session), 1970, 15-39.

..*VBD* III 73 123..

91. UPADHYAYA, Baladeva. *Vaidika sahitya aur saṁskṛti* (Hindi). Sarada Mandir, Varanasi, 621.

..(third revised ed.). *VBD* III. 34. 261..

92 UPADHYAYA, Ramji *Rgvaidika caritra nirmanam* Sag 5 (1), 1967, 23 28

93 VAIDYANATH, Sastri *Vaidika yuga aur adi manava* (Hindi) Sarvadeshik Arya Pratinidhi Sabha, New Delhi

refutation of views expressed in *VBD* II 83 57

94 VAIDYANATH Sastri *Vaidika itihasa vimarsa* (Hindi) Arya Sahitya Mandal, Ajmer, 1961, 320

no hist. in Veda

Rev DHARMADEVA, *GVP* 14 (1) 30 31

95 VAJAPEYI, Kishor Das *Vaidika yuga ke deva, asura aur nisada* (Hindi) *Sammelana Patrika* 50 (1), Allahabad, 1963, 13-20

RV VIII 1 13 4 clearly indicate that Nisadas fought with Aryans in Devasura-samgrama Dravidians had not settled down in Indus valley *bekanata* does not denote a Dravidian but one who has ample money no *linga* worship in Vedic age

96 VARHADPANDE, N R. *Rgvedatila arya va dasyu* (Marathi) *Navabharata* 18 (7), April 65, 40 43

dark-skinned people not necessarily Dasyus several Vedic ref show that some Aryans too were dark skinned *anas*=wandering people D superhuman enemies of Aryans

97 VASHISHTHA, Ram Saran *Veda men pasu himsa* (Hindi) *Vedavani* 24 (1), Nov 71, 49 68

discusses writings on the subject by Western scholars

98 VEDA MITRA *India of Dharma Sutras* Arya Book Depot, New Delhi 1965, xlvi+xiii+123+176

study of *DS* with special ref to *Gautama DS*

99 WIJESEKERA, O H de A Some prehistoric survivals in the Rgveda. *Indologen Tagung*, Vandenhoeck u Ruprecht, Gottingen, 1960, 233 238

100 WILSON, Johan *India three thousand years ago, or the social state of the Aryas on the banks of the Indus in the times of the Vedas* Indological Book House, Varanasi, 1963, 87

reprint of 1858 ed

101 ZIMMER, H *Altındısches Leben Dıe Cultur der vedıschen Arıer nach den Samhıta dargestellt* 1972, 476

reprint, first ed , 1879

84 GEOGRAPHY

1 AGRAWALA, V S Sanskrıtıc place-names ın Afghanıstan *Bharatı* 1 (1), 1956 57, 9-13

2 AWASTHI, B L *Pracına bharata ka bhaugolıka svarupa* (Hındı) Lucknow

3 BAJPAI, K D (ed) *The Geographıcal Encyclopaedıa of Ancıent and Medıeval Indıa* Indıan Academy, Varanasi, 1967, vıı+120+7

Part I A D

Rev A ROSU, *JA* 257, 393 94

4 BHARGAVA, M L *The Geography of Rgvedıc Indıa Physıcal Geography of Sapta Sındhava* Lucknow, 1964, 165+6 maps

5 BHARGAVA, P L *Vedon men bhaugolıka evam aıtıhasıka samketa* (Hındı) *VJ* 21 (3 4), 1972, 39 43

attempts ıdentıfication of rıvers ın *RV* Vedıc people famılıar with sea ref to hıst. dynastıes

6 BHATTACHARYA, Pranab Kumar Eastern Indıa - ıts delımıtatıons *PIHC* (27th Sessıon), 1967, 74 77

d ff dıv s ons of Indıa ındıcated ın Vedıc lıt , *Aıt Br* characte rıses Kosala, Kas , Magadha Anga as belongıng to *prācı dık*

7 BHATTACHARYA, S S Geography of the Rgvedıc Indıa *MR* 113 (3), Mar 63, 210 215

phys cal features of Ṛgvedıc Indıa dıff from the present ones *jana, vıs grāma*

8 CHAUDHURI, B C Taksasıla—the ancıent seat of learnıng *JGJRI* 19, 1962 63, 103 113

9 DESHMUKH, P R *Rgvedatıla nadya* (Marathı) *Navabharata* 19 (1), Oct 65, 19-28

apropos *VBD* III 82 379 controverts SINGHAL s arguments *RV* composed in India itself identification of Rgvedic rivers

10 DEY Nundo Lal *The Geographical Dictionary of Ancient and Medieval India* Mun Man Delhi, 1971, xvi+262

11 GODBOLE, N N Rgvedic Sarasvati *ABORI* 42 1961 (1963), 1-41

identified with Ghaggar among other top cs age of the Earth in relation to the age of the Veda Manu and Pralaya legend of Agastya etc.

12. GUHA, Devaprasad Sarasvatī and Burma *M Shahidullah Fel Vol*, 1966, 173 180

Burmese conception of S vis a vis the Indian conception

13 GUPTA, Sundar Lal *Bharatiya nadiyan eka dṛstikona* (Hindi) *VJ* 14 (4) June 65, 13 17

14 INDRAS *Lost Sarasvatī* Sardar Patel Univ, Vallabh Vidyanagar, 1968 xxi+285+map etc

S identified with Ghaggar hist of the river from early times

Rev B K. MAJUMDAR, *QRHS* 8 (2) 124 25 K. A. N *BITCM* 1968 (1) 185-86

15 JOSHI, V L *Himalaya, uttarakuru, ani bharatacī uttarasīma* (Marathi) *Himalaya darsana*, D R. B Samstha, Poona, 1963, 109 ff

author identifies Uttarakuru w th Tibet

16 KAPADIA, B H The four fold division of the heavenly river *Pur* 4, 146-153

17 KUNHAN RAJA, C India's border as depicted in Vedas and Purānas *United Asia* 15, Jan 63, 9 13

18 LAW, B C *Historical Geography of Ancient India* Soc Asiatique, Paris, 1968 vii+427+3 maps

(second revised ed of *VBD* II 84 18)

19 LOHANI, Bhaskarananda *Vaidika as a aur himalaya* (Hindi) *Tripathaga* 9 (4), Jan 64, 61 64

20 MIRASHI, V V Location of the Naimisa forest. *Pur* 10 (1), 1968, 27 34 (Marathi version '*Naimisaranyacya sthanaca sodha*", VSMV 1968, 1969, 24-31)

N ref to in *YS* N. 6 *Panca Br* 25 6 4, *Kaus Br* 26 5 etc. N situated almost due north of the confluence of Tamasa (=Tons) and Ganga it must have been on the bank of Gomatī (included in Sultanpur dist about 40 miles from Ayodhya) N can t be ident fied with Nimsar 40 miles NW of Lucknow

21 MISHRA, Harimohan *Sindhu aur sarasvatī* (Hindi) *Parisad-Patrika* 7 (1), April 67, 9 12

22 MYLIUS, Klaus Geographische Untersuchungen zur Entstehungsgegend des Śatapatha Brāhmana *WZUL* 14, 1965, 759 761

22A NIGAM SHARMA *Sapta sindhavah eka vislesana* (Hindi) *GKP* 18, 567 71, 595-96

VBD III 83 58 A

23 PANDE, Shyam Narain Identification of the ancient land of Uttara Kuru *JGJRI* 26 (1 3), 1970, 725 735

U K. = reg on round about Tar m Basin (near the present day Chinese and Russian provinces of Sinkiang) *uttara samudra* related to U K. = Aral sea

24 PANDEYA, Rajendra Bihari Naimisaranya in literature. *JAOS* 84, 1964, 405-408

N = a popular stronghold of Ved c rel

25 PARADKAR M D A note on Sadānira in the Satapatha Brahmana *JASBom* 41 42, 1966 67, 78 79

identification still uncertain

26 PATHAK M M The Himālayas through the ages *SP*, 26 ICO, 1964, p 193

27 RAHURKAR, V G *Pracina vanmayatila himalaya* (Marathi) *Himalaya darsana*, D R. B Samstha, Poona, 1963, 23 26

28 RAJESH, Dhanyakumar *Vaidika evam sramanika sahityon ke bhugola varnana* (Hindi) *VJ* 20 (7), Oct 71, 30-35

29. RAY, Vrajadeva Prasad. *Aupanisadika bharata ka prākṛtika bhūgola* (Hindi). *VJ* 13 (5), July 64, 22-25

30. RAY, Vrajadeva Prasad. *Aupanisadika bharata ke paścimī pradeśa* (Hindi). *VJ* 13 (6), Aug. 64, 13-16.

. Gandhara, Madra, Kekaya, Sindhudesa, Matsya, Kuru, Pañcala. .

31. RAY, Vrajadeva Prasad. *Aupanisadika bharata ke pūrvī evam dakṣinī pradeśa* (Hindi). *VJ* 13 (7), Sept. 64, 17-19

. . Kasi, Kosala, Videha, Vidarbha, Lanka

32. RAY, Vrajadeva Prasad. *Aupanisadika bharata ke nagara* (Hindi). *VJ* 13 (10), Dec. 64, 5-8; 10

33. RAY, Vrajadeva Prasad. *Aupanisadika mithila* (Hindi). *VJ* 14 (5), July 65, 8-13.

34. ROY, U. N. The city of Prayaga in legend and history. *J. Allah. Hist. Soc.* 1 (1), 1962, 6-13.

. *RV* X. 75 : ref. to the confluence of Ganga and Yamuna.

35. SAXENA, D. P. Mountains of Vedic India *Agra Un. Res. J.* 11 (2), July 63, 59-66.

. Himavat, Mūjavat, Manoravasarpana, Trikakud (= Trikota in SW of Kashmir), Mainaka or Krauñca (near confluence of Bhagīrathi and Alakananda in Tehri Garhwal), Vindhya, Paripātra (part of Vindhya range)

36. SHAHIDULLAH, M. The Varena country of the Avesta. *Indo-Iranica* 3 (2), Oct. 48, 15-18.

. . identified with Buner in NWF .

37. SINGHAL, J. P. The Rig-Vedic geology and the land of Sapta Sindhu. *Panjab Past and Present* 1, 1967, 205-214.

38. SIRCAR, D. C. *Cosmography and Geography in Early Indian Literature.* ISPP, Calcutta, 1967, 250 + 7 pl. + 2 maps.

. . geographical ideas, mountains and rivers, etc . . evidence of Vedic lit. .

39. SIVAPUJANASIMHA. *Rgveda men "kīkata" deśa kī kalpana* (Hindi). *GKP* 21 (7-8), 1969, 369-375.

. . K. not a specific region. .

40. SOHONI, S V Geographical miscellanea *JBRS* 49, 1963, 261-264

AV XII 1 36 is the source of Kalidasa's *Ṛtusaṁhāra*

41 SUBBA RAO, V Geographical data in the Vedas VS, Tirupati, 1967, E 64 68

42 SURAJ BHAN Srughna or Sugh—an old capital of ancient Panjab *VIJ* 5 (1), 1967, 84 89

Ś identified with Turghna of *TĀr*

43 TOPOROV, V N *Problems of research regarding the ancient Indian toponymy* (Russ) *Toponimika Vostoka*, Moscow, 1962, 59 66

44 TRIPATHI, Maya Prasad General and regional geography in ancient India *VBQ* 28, 248-278, 357-392

the first epoch *RV* I 35 8 gives a glimpse of regional geography ref to 90 rivers in I 121 13, VI 47 20 country devoid of cows

45 TRIPATHI, Maya Prasad *Development of Geographic Knowledge in Ancient India* Bharatiya Vidya Prakashan, Varanasi, 1969

46 YASODA DEVI, V Ganga and Yamuna *SVUOJ* 4 (1-2), 1961, 44-54

47 YASODA DEVI, V Sarasvati through the ages *JIH* 41 (2), Dec 63

48 YUDHISTHIRA, Mimamsaka *Vaidika saptasindhu samksipta vivecana* (Hindi) *Vedavani* 23 (5), Mar 71, 27-32

XIX INDUS VALLEY CIVILIZATION

85 INDUS VALLEY CIVILIZATION (GENERAL)

1 AGRAWAL, D P Harappa culture new evidence for a shorter chronology *Science* 143, 1964, 950 952

2300 – 1750 B C

2. AGRAWAL, D. P. Harappan chronology . a re-examination of the evidence. *Studies in Prehistory*, FKLM, Calcutta, 1966, 139-148.

3. AGRAWAL, D. P. Metal technology of the Harappa culture and its socio-economic implications. *IJHS* 5 (2), Nov 70, 238-252.

. developed metallurgy, rich sources of copper, optimum ecological conditions, and an efficient village society wh cd. produce fluid social surplus— these contributed to the first Harappan urbanization .

4. AGRAWALA, P. *Saindhava sthapatya* (Hindi) *Tripathi Fel. Vol*, 1965, H 38-48

5. ALEKSEYEV, V. P. Harappa civilization (Russ)

. in *VBD* III. 82 393.. systematisation of palaeo anthrop data re India and the founders of the Har civil.

6. ALLCHIN, F. R.; JOSHI, J. P. Malvan–further light on the southern extension of the Indus civilization. *JRAS* 1970, 20-28.

..excavation at M. to the south of Surat post Har culture

7. The American Museum of Natural History Expedition to West Pakistan. *Pak. Arch* 1, 1964, 29-34.

8 ARUN KUMAR. On the location of the Dilmun. *JOIB* 21 (4), June 72, 348-350.

. identifies D with Dulmana and Dulmani, located within a few miles beyond the dry bed of the river Sarasvatī to the north of Kalibangan . D = Sindhu Sarasvatī valleys

9. BANERJI, Adris Origins of civilization in S. E. Rajasthan. *JOIB* 15, Dec. 65, 180-196.

. IV civil. ..

10. BHAGAVADDATTA. *Hadappa adi kī sabhyata ka bharatīya itihasa men sthana* (Hindi) *Śaśvatavanī* 2 (2), Feb 62, 173 177.

. Har civil. much later than Vedic civil., belonged to the descendants of Asuras, their god was Ishara, Sk. elements in their lg see 11 below .

11. BHAGAVADDATTA. *Mohenjo Daro and Harappan Asura Culture*. Delhi, 1964.

..see 10 above..

12. BHARADWAJ, H. C. Some technical aspects of Indus valley copper. *Bhāratī* 9 (2), 1965-66, 67-72.

13. BHARADWAJ, H. C. Problem of advent of copper in India. *IJHS* 5 (2), 1970, 229-237.

..in Har. civil. ..

14. BHOLANATH. Remains of the horse and the Indian elephant from the prehistoric site of Harappa. *Proc. 1st AI Congress of Zoology* 2, 1959, 1-14.

15. "Bird pottery discoveries of 3500 year-old civilization : new light on Indus valley culture". *Times*, London, 7-3-1956, p. 9.

16. BRION, Marcel. The city of the dead : the mystery of Mohenjo-Daro. *The Unesco Courier*, Paris, June 65, 27-31.

17. CAPPIERI, Mario. La civilà arcaica dell'Indo. *Riv. di antropol. 38, 1950, 260-269.*

..early Indus civil...see : *VBD* III. 88. 2..

18. CAPPIERI, Mario. *L'India prehistorica*. Le Picole Storie illustrate 43, Sansoni, Florence, 1960, 233.

19. CAPPIERI, Mario. Ist die Indus-Kultur und ihre Bevölkerung wirklich Verschwunden ? *Anthropos* 60, 1965, 719-762.

..*VBD* III. *88. 6*..

20. CARLTON, Patrick. *Buried Empires*.

. Indus civil. existed, substantially in the same form in wh. we find it at MD, at the time when the royal or priestly graves at Ur were being filled with gold and dead men's bones..

21. CASAL, J. M. Archeologie pakistanaise : les fouilles de Kot-Diji. *Arts Asiatiques* 7 (1), Paris, 1960, 53-60.

22. CASAL, J. M. Rapport provisoire sur les fouilles executées à Amri (Pakistan) en 1959-60. *Arts Asiatiques* 8 (1), Paris, 1961, 11-26.

23. CASAL, J. M. Les debuts de la civilisation de l'Indus à la lumiere de fouilles recentes. *Comptus rendus des seances de l'année 1960*, 1961, 305-316

24. CASAL, J. M. *Fouilles d'Amri* Publ. de la Commission des fouilles arch , Paris, 1964.

. 2 volumes .IV civil .

25. CASAL, J. M. Fresh digging at Amri *Pak. Arch* 1, 1964, 57-65.

26 CASAL, J. M. *La civilisation de l'Indus et ses enigmes.* Libraire Artheme Fayard, Paris, 1969, 225+illustr and maps

MD, Har , CD, Lothal, etc synchronisms bet. Indus civil. and Mesopotamia .

Rev A PARROT, *Syria* 47, 206-07, R E M. WHEELER, *Antiquity* 44 (173), 71 72.

27. CASAL, J M La civilisation de l'Indus et son ecriture. *Sci Progr. Découv.* 3415, 1969, 423-427.

hist of excavations, localisation (from Tapti to Irano-Pakistan frontier), houses, seals, decipherment of script, etc

28. CHAKRABARTI, Dilip K. Harappan chronology *JAIH* 1 (1-2), Calcutta Univ , 1967-68, 78-82

1750 B. C. as the terminal date of Har. civil is generally acceptable (it conforms to a piece of internal Mesop evidence, viz, collapse of her eastern trade thro Persian gulf after Hammurabi) —

29. CHATTOPADHYAYA, Basant Kumar. The date and character of the Indus civilization. *JBRS* 42, 1956, 389-95

30. CHATTOPADHYAYA, Basant Kumar. The Mohenjodaro civilization. *PAIOC* (21st Session), 1966, 3-9. (Also in *SP*, 21 AIOC, 1961, 243-44).

Viṣṇu gave Uru kṣiti to his worshippers, Uru=Ur in Mesopot ; MD civil was Vedic, Vedas shd. be dated before 4000 B C see *VBD* II 85 11, 12 .

31. CHHABRA, B Ch Ancient Indians could navigate. *Eastern Horizon* 2, April 62, 47-50.

32 CHOWDHURY, K A Plant remains from pre- and proto historic sites and their scientific significance *S and C* 31, April 65, 177-178

33 CHOWDHURY, K A Archaeological plant remains from pre- and proto historic periods as a source of history of sciences *IJHS* 4 (1 2) 1969, 5 10

> wheat and barley recovered from Har and MD MD yielded *Hordeum vulgare* var *nudum* and Har *Hordeum vulgare* var *hexasti chum* (rice mentioned in *AV*) in add to cereals cotton can be traced back to IV civil some cotton cloth and cotton strings recovered from MD

34 CLARK Grahame *World Prehistory A New Outline* CUP, 1969 xvi+331+maps, pl etc

> a whole ch on India Har civil and its relationships to other cultures
>
> Rev Sonia COLE *Man* (1962) 123, R E GREENGO, *AA* 72, 929 32

35 CORNWALL, P B On location of Dilmun *Bull of American School of Oriental Res* 103

36 COUBORN, Rushton *The Origin of Civilised Societies* Princeton Univ Press, 1969, xiv+200

> *discusses civil sed societies in Indus valley*

37 DALES, G F A search for ancient seaports *Expedition* 4, 1962, 2-10, 44

38 DALES, G F Harappan outposts on the Makran coast *Antiquity* 36, 1962, 86 92

> *presence of 'mature Harappans along the coast as far west as* the Dasht valley, the present border bet Pakistan and Iran

39 DALES, G F The role of natural forces in the ancient Indus valley and Baluchistan *Anthropological Papers* 62, Univ of Utah, 'Civilization in Desert Lands ", Dec 62 30 37

> major cl matic change did not occur climatic fluctuation was not a contributory cause of the downfall of MD

40 DALES, G F The mythical massacre at Mohenjo Daro *JORM* 31, 1961 62, 32 39 (Also in *Expedition* 6 3, 1964, 37-43)

. cause of the decay of MD and H. civil. is vagaries of the Indus rather than pressure of invaders of whose existence we have little positive evidence, enemy of Harappans was Nature aided and abetted by Harappans themselves who accelerated the spoliation of the landscape thro improper irrigation practices, and by denuding the watersheds thro overgrazing and deforestation

41. DALES, G. F. New investigations at Mohenjo-Daro. *Archaeology* 18, 1965, 145-150

. IV civil. was not a static monument of ultra-conservatism the evidence suggests that MD and much of the lower Indus valley suffered from severe and extensive floods, population compelled to abandon the area about 1800 1700 B C

42 DALES, G. F. Civilization and floods in the Indus valley *Expedition* 7 (4), 1965, 10-19+photos.

. reason for the decline of Indus civil

43. DALES, G. F. Re-opening Mohenjo Daro excavations. *ILN* 246 (29-5-65), 25-27.

44. DALES, G. F. A suggested chronology for Afghanistan and the Indus valley. *Chronologies in Old World Archaeology* (ed. R. EHRLICH), Univ. of Chicago, 1965, 257-284

45. DALES, G F. Recent trends in the pre- and proto-historic archaeology of South Asia *PAPS* 110 (2), April 66, 130-139.

survey of progress of arch. work in India and Pakistan from 1947 up to date not climatic charge but geological and geomorphical factors as significant contributors to the decline of Harappans acc. to radio-carbon tests, the mature Har phase lasted from 2400 to 1800 B. C. . populations of MD and Har were forced to migrate to South-east, therefore, Har sites in Saurashtra

46. DALES, G. F. The decline of the Harappans *Scientific American* 214 (5), 1966, 92-100 (Also in *The American Review* 11, Oct. 66, 18-27)

47. DANI, A. H. (ed). Timargarh and Gandhara Grave culture. *Ancient Pak.* 3, 1967, 1-407.

. Indus civil. is a growth of the Indus system—a gift of the Indus founded on the technology of the intensive cultivation of land irrigated by flood water, it was this rich harvest wh was exploited by a mercantile class well established in cities on river highways..

48 DATTA, J M Rate of populatıon growth durıng the Harappa cıvılızatıon *MR* 113 (2), 1963, p 162

49 DE CARDI, B Brıtısh expedıtıons to Kalat, 1948 and 1957 *Pak Arch* 1, 1964, 20 29.

also New wares and fresh problems from Baluchıstan , *Antıquıty* 33, Mar 59 15 24 On the borders of Pakıstan recent explorations *Art and Letters* 24 1950, 52 57

50 DESHMUKH, P R *Sındhu samskrtī anı aryamcya bharata tıla pravesacı kalaganana* (Marathı) *Navabharata* 17 (5), Feb 64, 20 27

IV cıvıl at ıts zenıth when Aryans ınvaded India (Vedıc term *rsı* has a regıonal sense) for the second ınstalment of thıs artıcle, see *VBD* III 81 45

51 DEVA, K, MC COWN, D E Further exploratıon ın Sınd 1938 *Ancıent Indıa* 5 1949, 12-30

52 DIKSHIT, K N Glımpses of proto hıstorıcal culture ın Rajasthan *The Researcher* (*Bull of Raj Arch and Museums*) 2, Jaıpur, 35 38

53 DIKSHIT, K N Harappa culture and ıts aftermath *Archeo cıvılızatıons* 3 4, Dec 67, 27-36

54 DUTTA Bımal Chandra Rupar, the ancıent town of Harappan settlers ın East Punjab *Ethnos* 35, Stockholm, 1969, 123 141

ref to excavatıons of 1954 55

55 ECOCHARD, Mıchel The Mohenjo Daro Museum, Pakıstan *Museum* 17, Parıs, 1964, 141 145

56 ERLENMEYER, M L und H Uber Bezıehungen des Alten Orıents zu den fruhındıschen Stadtkulturen *Anthropos* 62, 1967, 245-246

(from *Archıv fur Orıentforschung* 21, Graz, 1966 21 31) finds ın Iran and Mesopot. confirm such tıes

57 "Excavatıons at Kot Dıjı" *Pak Arch* 1, 1964, 29 43 (Also ın *Manchester Guardıan*, 28 2-1958, p 9)

58. FAISSERVIS (Jr.), W. A. The Harappan civilization: new evidence and more theory. *American Museum Novitates*, No. 2055, New York, 1961, 27-30.

. overgrazing, over-cultivating—coupled with salinity and flooding —made it necessary for men to move NE and SW out of the lower Indus valley proper .

59. FAIRSERVIS (Jr.), W. A. Baluchistan find · ruins of a 4000 year old culture still stand in West Pakistan. *Natural History* 70, New York, 1961, 22-29.

60. FAIRSERVIS (Jr.), W. A. Possible light on the Indus valley civilization : huge sites in Baluchistan recently discovered and awaiting the speed. *ILN* 239, 26-8-1961, 324-327.

61. FAIRSERVIS (Jr.), W. A. The Harappan civilization of the Indus valley. *Am. Philos. Soc. Year Book* 1960, 1961, 554-557.

62. FAIRSERVIS (Jr.), W. A. Problems in post-Harappan archaeology in the lower Indus valley and Baluchistan. *JMSUB* 15 (1), 1967, 25-36.

..IV civil. in a state of decline when it finally collapsed, gradual population movement out of the valley. Har. was not only the latest phase of a long development within the Indus valley, but most probably the shortest lived much of the peculiar cultural form of Har. civil. was evolving in the Indus valley prior to the birth of that particular civil.. true reason for the decline of Har civil. lies in socio-economic sphere rather than in climatic or tectonic area..

63. FAIRSERVIS (Jr.), W. A. The origin, character, and decline of an early civilization. *American Museum Novitates*, No. 2302, 1967, 1-48.

. general hist of Har. civil. (2300 1700 B. C.) agrarian basis of that civil., the relationship wh. the larger urban centres maintained with the rural hinterland..

64. FATAH SINGH. *Sindhusabhyata*. *Sag*. 8 (4), 1969.

65. FISCHER, K. *Industal-Kultur*. Ullstein Kunstgeschichte 19, Berlin, 1964, 119+fig., etc.

66. *Five Thousand Years of Art in Pakistan* An Exhibition sponsored by the German Arts Council, Central Museum, Utrecht, 1963, 160+81 illustr

F A. KHAN on Indus Valley civilization

67 GABEL, Creighton *Man Before History* Prentice Hall Spectrum Book, S-92, 1964, vi+183

stage 6 ' urbanization (by COTTRELL)—ref to Indus civil

68 GHOSH, A The problems of the protohistoric cultures of India and their authors *PICO* (25th Session) 4, Moscow, 1963, 26-29

(1) extension of geographical horizon of Har culture, (2) discovery of extensive chalcolith c cultures in Central India and Deccan (3) PGW cir 1000 B C in Panjab and Western U P belonged to Indo Aryans (4) no evidence to show that Dravidians inhab ted the whole of India in proto hist times, (5) post chalcolithic Iron age megalithic culture of South India (latter half of 1st mill B C) represents Dravidians

69 GHOSH, A Archaeology in India *Expedition* 6 (3) 1964, 12 17

70 GHOSH, A The Indus civilization its origins, authors, extent, and chronology *Indian Prehistory* (pub DCRI), Poona, 1965, 113-156

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71 GOETZ, H Pre British irrigation and drainage installations in India *JB des Sudas Inst* 1966, Univ Heidelberg, 1967

ref to aqueduct of the ritual bath of MD see *VBD* III 82 129

72 GOSWAMI, K G *Pragaitihasika mohenjodaro* (Bengali) Calcutta Univ 1961, 189+pl and maps

2nd ed

73 GUPTA, Kalyan Priya Faunal bearing of Harappan remains *JOIB* 18 (1 2), 1968 32-39

74 GUPTA, S P , SHCHATENKA, E Y New evidence of Harappa culture in Soviet Central Asia *Bharati* 10-11, 1970, 190 197.

75 HAJRA, S *Essays on Harappa culture* Subanarekha, Calcutta, 1970, 97

Rev ED, *Antiquity* 45 (177) 60

76 HANDA, Devendra The ochre ware and copper hoards' problem *SP*, 23 AIOC, 1966, 34-36

it is tentatively suggested that the ochre ware people were the Harappans driven away from their original homes (the nuclear zone) *by their own brethren (the second wave)* copper hoard implements belonged to the aboriginal people of the area in wh the driven-out Harappans then settled *see* 78 below

77 HANDA Devendra Protohistoric culture complex of Panjab *SP*, 24 AIOC 1968, 161 62

pre Har, Har, post Har *see VBD III 82 143*

78 HANDA, Devendra Harappans, ochre ware and the copper hoards *ABORI* 51, 1970 (1971), 206 09 (Also in *EW 18 1 2 1968, 147-150*)

see 76 above

79 HARIHARAN, K V Seafaring in the protohistoric period of Indian history with reference to the Western coast of India *JBomU* 33, 1 and 4, 1967, 76 80

(1) Har civil. (2) Vedic and post Vedic (up to 6th cent B C) (3) various early chalcolithic or late neolithic cultures

80 HASANAT AHMED Syed Mohenjo Daro, citadelle d une civilisation disparue *France Asie* 13, No 123, 1956, 95 96

81 HASANAT AHMED, Syed Nouvelles decouvertes sur la civilisation de l Indus *France Asie* 15 No 145, 1958, 272 274

82 HERAS, H Tradiciones primitivas en la India *Ecclesia* 8 (33), 1947, p 2

83 HERAS, H Education in the Indus valley *Ed Quart* 5, New Delhi, 1953 249 251

84 HERAS, H *Studies in Proto Indo Mediterranean Culture* Vol I

VBD II 85 40

Rev J BOTTERO, *RHR* 146 (2), 241-43

85 *The Indian Express* "Ancient Furrows" 28 2 1969, p 6

traces of agr cultural civil anter or to Har period found at Kalibangan in Ganganagar dist

86 Jaiswal, O P The Indus culture and its legacy *PIHC* (30th Session) 1969 38 39

cit es of Indus based on class division and populated by rulers (possibly pr ests) traders and craftsmen who lived on the surplus produced by peasant communit es fus on of Indus and Aryan cultures the first Brahmins of the Vedic culture were a result of nteract on bet Aryan priesthood and ritually superior Indus pr esthood Indus culture gave Aryans kno vledge of art and state craft

87 Jaritz, K *Vorarisches Indien* Urban Bucher, 129, Stuttgart, 1970 140+30 drawings+8 pl

88 Jauhari, A S Growth of early urban settlements in the Sutlej Yamuna Divide (Prehistoric and early historic periods) *National Geographical Journal of India* 8 (1), 1962, 1 24

89 Joseph, P Libby's clock and Harappa *Times of India* (4-4 1965), p 5

Libby s rad o carbon dating machine end of Har civil at MD about 2000 B C late Har level of Kalibangan bet 2095 and 2045 B C s m lar level at Lothal 1900 B C no clue to beginn ings of Har c v l see 92 below

90 Joseph P The relative chronology of Harappa *TC* 12, 1966, 319 354

see 91 above

91 Joseph P Duration of Harappan culture *Times of India* (18 1 1970), p 8

(carbon 14 tech n que dates are open to question)

92 Joshi J P The comparative stratigraphy of the proto historic culture of Indo Pakistan Subcontinent *The Eastern Anthropologist* 15 (3), 1962, 2 35

93 Joshi, J P Late phase of the Harappa culture *Journal of the MP Itihasa Parisad* 5

94 KHAN, F A Before Mohenjo Daro new light on the beginnings of the Indus valley civilization from recent excavations at Kot Diji *ILN* 232, 24 5 1958, 866 867

95 KHAN, F A Archaeological activities in Pakistan, 1948-1955 *Annual Bibl of Ind Arch* 16 Leiden, 1958, xlvi liv

96 KHAN, F A Kot Diji *Pak Quart* 8 (1), 1958, 13 19

97 KHAN, F A *Preliminary report on Kot Diji excavations 1957 58* Dept of Arch , Pakistan 1959, 20

98 KHAN F A Indus valley civilization *Vision* 11, Karachi, Nov 62, 23 32

99 KHAN F A Archaeology in Pakistan *Expedition* 6 (3), 1964, 2-11

ref to IV civil Indo Aryan invasion and Har culture relation remains unclear Har c t es had suffered considerable decline in material prosperity

100 KHAN, F A Dans les cites mortes de la vallee de l'Indus *Archeologia* 8 1966, 74 79+fig

101 KHAN F A *The glory that was Mohenjodaro* Dept of Arch , Pakistan, 1967, 20+illustr

102 KHAN, F A *The glory that was Harappa* Dept of Arch , Pakistan 1967, (chiefly illustr)

103 KHAN, K SOS fur Mohenjo Daro *Antike Welt* 2 (2), 1971, 55 56

saving of the s te \ h is in danger

104 KHATRI A P A century of prehistoric research in India *As Perspectives* 6 (1 2), 1962 63 169 185

105 KRAMER S N Die Suche nach dem Paradies Dilmun und die Indus Zivilization *WZMLU* 12, 1963, 311 312

see 106 below

106 KRAMER, S N The Indus civilisation and Dilmun, the Sumerian Paradise Lost *Expedition* 6 (3), 1964, 44-62

. D, a land frequently mentioned in Sumerian texts and glorified in Sumerian myth, may turn out to be Indus land or at least some part of it (D described as "the place where the sun rises'—therefore, located to the east of Sumer—and as "prosperous land dotted with great dwellings"), two facts of Indus civil especially significant for its identification with D cult of a water deity and sea faring ships, the God most intimately related to D is Enki (=great Sumerian water god) (there is some reason to surmise that the rise of Indus cities was in the nature of a cultural 'explosion' or 'revolution due to arrival in India from Mesopot of a new ethnic group wh had already attained a high degree of civil, about 2800 B C, they must have been one or another of Mesopot. peoples subjugated by Sumerians, viz, Ubaidians Indus people must have had a well-developed system of writing consisting of some 400 pictographic signs with conventionalized syllabic values also schools with a formal system of education)

107 LAL, B B A new Indus valley provincial capital discovered excavation at Kalibangan in Northern Rajasthan. *ILN* 240, 24-3 62, 454 457

108 LAL, B B A picture emerges an assessment of the carbon 14 datings of the proto-historic cultures of Indo Pakistan sub-continent *Acient India* 18-19, 1962-63, 208-221.

no carbon 14 determination for early levels of Har civil., but its end at Kalibangan took place in about 2000 B C, at Lothal in 19th cent B C, at MD in about 1700 B C

109. LAL, B B A decade of pre-historic and proto historic archaeology in India, 1951-1960. *Asian Perspectives* 7, Hongkong, 1963, 144-159

110 LAL, B B A deluge? which deluge? Yet another facet of the problem of the copper hoard culture. *AA* 70, 1968, 857-863

"copper hoards in the Gangā valley attributed to invading Aryans (HEINE GELDERN), or to Harappan refugees (PIGGOTT), or to indigenous people (LAL) hoards associated with the so-called Ochre Ware (prior to c. 1200 B. C) ref to flood in *ŚPBr* I 8 1 1 6 and *Pur*—can they be correlated with arch facts connected with the Ochre Ware potsherds?

111. LAL, B B. Fresh light on the Indus civilization. *S and C* 35, Jan. 69, 15-16.

112 LAMBERG-KARLOVSKY, C C Archaeology and metallurgical technology in prehistoric Afghanistan, India and Pakistan *AA* 69, 1967, 145-162

sophisticated technology of metal working in copper and bronze known to Indus civil people for origin of this metallurgical technology, we have to look toward Iran and Mesop

113 LAMBRICK, H T *Sind, a general introduction* Sindhi Adabi Board, Hyderabad (Sind), 1964

some kind of irrigation practised by IV civil people but direct evidence is lacking L has a somewhat different interpretation

114 LAMBRICK, H T The Indus flood plain and the Indus civilization *Geographical Journal* 133, Dec 1967, 483 495

115 LAMBRICK, H T Stratigraphy at Mohenjo Daro *JOIB* 20 (4), June 71, 363-369

116 LEEMANS, W F Additional evidence for the Persian Gulf trade and Meluhha *JESHO* 11 (2), 1968 215 226

M. — Mleccha? when Indo Aryans already inhabited a great part of India the peninsula of Gujarat was perhaps a last bulwark of Indus civil (also by the author *Foreign Trade in the Old Babylonian Period*, Leiden 1960)

117 LESHNIK, L S Prehistoric exploration in North Gujarat and parts of Rajasthan *EW* 18 (3 4) 1968, 295-310

sites of Har civil

118 LESHNIK, L S The Harappan ' Port ' at Lothal another view *AA* 70 (5), 1968, 911 922.

(a large artificial basin adjacent to Lothal interpreted to be a mooring station for merchant vessels the settlement itself as an *entrepôt* for trade with Mesop) acc. to author Lothal, not a port a basin of irrigat on for agriculture and source of drinking water a note by K. H JUNGHANS

119 VAN LOHUIZEN DE LEEUW J E Note sur un groupe de constructions se trouvant dans la zone H R de Mohenjo-Daro *Arts Asiatiques* 2 (2) Paris, 1955, 145 149

120 VAN LOHUIZEN DE LEEUW, J E *De protohistorische culturen von Voor-Indie en hen datering* E J Brill, 1960, 38

deals especially with Copper Hoards a sequence of 40 discoveries since 1882, consisting of more than 600 objects C H were pre Aryan and immediately preceded PGW fortresses of Har culture were not conquered by Aryans but by pre Aryan people who are related to the population of chalcolithic settlements in the rest of India during 2nd mill B C fortresses conquered by Aryans were the fortresses wh were patched up by the chalcolithic conquerors of Har

Rev J F STAAL *JOAS* 81 65

121 MALLOWAN, M E L [Rev of *VBD* II 85 107] *Antiquity* 29, 1955, 199 202

Aryans had already begun to participate in the prosperity of Indus civil rather than its so called decline

122 MARLOW, A N The cities of the Indus *History Today* 17, 1967, 518-524, 602 609

123 MATE, M S Harappan fortifications a study *IA* (3rd Series) 4 (1-4), 1970, 75 84

earliest Indian manifestations of military engineering, their strategic significance fortifications of Har were local security measures, forts and fortifications did not play any role in IV polity and Indus military system economic interrelationship having roots in geographical homogeneity led to basic unity of IV civil military might was only a complementary factor

124 MEHTA, M D *Lothala men puratattvanvesana* (Hindi) *VJ* 12 (5), July 63, p 9

125 MEHTA, R N Lothal—a place-name *JOIB* 15 (3-4), 1966, 457-458

(*lotha* = dead body Lothal = Mound of the Dead cf MD) author suggests *lotha* > *loṭṭa*, Lothal = of clods , 'of the mound

126 MISRA Second thoughts on Indus civilization *Shakti* 2 (3), Mar 65, 6 8

author suggests following sequence (1) Austric i e, culture of Agni *ṚV* Brāhmaṇa (2) Varuna *YV* Rājanya, (3) Aryans with Indra and Soma *SV* Vaisya (4) then Indus culture with its phallic cult Śiva and *AV*

127 MISRA, V D The archaeological sequence of the upper Ganga valley *PIHC* (30th Session), 1969, 39 40.

(1) Late Har before 1500 B C, (2) OCP 1500 B C—middle of 13th cent B C, (3) Plain Black and Red Ware middle of 13th cent B C to middle of 12th cent B C, (4) PGW middle of 12th cent B C to 600 B C, (5) NBP Ware 600 B C to 1st cent. A D

128. MISRA, V N *Cultural significance of three copper* arrow-heads from Rajasthan, India *J N E Stud* 29 (4), USA, 1970, 221-232

analogies with Indus civil, and civil outside India 2565–2110 B C

129 MODE, H *Das frühe Indien* Bohlau, Weimar, 1960, 267+illustr, etc

see *VBD* II 85 60 (MODE *Indische Fruhkulturen und ihre Beziehungen zum Westen*, Basel 1944)

Rev F HANČAR, *WZKM* 56, 332 33 R D JUNG, *EAZ* 4, 93 95, W KIRFEL *OLZ* 57 (1962), 180 82 M MAYRHOFER *AIOAL* 3, 254 55, W RUBEN, *DLZ* 83 (1962) 879 88

130 MODE, H Tiger- and lion-cultures reflected in archaeology and folklore *PICO* (26th Session) 3 (2), 1970 847 851

tiger lore corresponds to the pre hist cultural traits (wh the author has quoted from early Western Asian sources), a prehist. leopard/ tiger culture has preceded an early hist lion culture not only in Asia, but also in India therefore, Har culture must be more archaic than Sumerian culture

131 MOOKERJI, R K Indus valley civilization *The March of India* 11 (2), Feb 59, 14-17

132 MUGHAL, Mohammad Rafique *The Early Harappan Period in the Greater Indus Valley and Northern Baluchistan (c 3000–2400 B C)* Penn Univ, 1970, 425

doctoral diss

133 NANAVATI, J M Problems of chronology of Harappan sites in Gujarat *JOIB* 11 (4), June 62, 421-427

beginnings of Har settlement at Lothal 2000 B C at Rangpur and Rojhadi 1800 B C, at Prabhas 1500 B C

134 NIGAM, J S Unique potsherd from Rupar *JOIB* 20 (4), June 71, 370-371.

this potsherd = a link bet the Harappans and the pre-Harappans

135 O'FLAHERTY, Wendy Doniger In defence of Sir John Marshall *JTS* 2 (1), Part I, April 70 277-285

examines crit of M in *The Birth of Indian Civilization* by ALLCHINS (*VBD* III 82 8) and *The Indus Civilization* by WHEELER (*VBD* II 85 107)

136 " The Peabody Museum expedition to West Pakistan, 1955" *Pak Arch* 1, 1964, 34 36

137. P I B Indus valley civilization—excavation at Lothal *MR* 104, Sept 58, 219-222

138 PIGGOTT, Stuart (ed) *The Dawn of Civilization the First World Survey of Human Cultures in Early Times* Mc Graw Hill Book Co, New York, 1961, 404 + 13 chronological charts, etc

ch 8 ' Ancient India— the civilization of a sub continent ', by R E M WHEELER Indus civil regarded as a local develop ment cir 2500 B C, in wh an as yet unidentified hill people were able to adapt to riverine conditions following the example of Sumerians, shortly after 2000 B C, the IV civil broke thro the desert jungle barrier to the East and South of Indus valley and colonised both the upper part of the Ganga Yamuna Basin and the west coast of India north of Bombay the civil disappeared in its homeland cir 1500 B C as a result of an invasion, possi bly of the Aryans but survived in a backward form across the ecological barrier

Rev Irving ROUSE, *AA* 64 888-892

139 PLENDERLEITH, H J Mohenjo-Daro a 5000 year old heritage threatened with destruction *Unesco Courier*, June 65, 22 26

140 POSSCHL, Gregory L The Mohenjo-daro floods a reply *AA* 69, 1967, 32-40

(abandonment of ancient cities of Indus valley on account of those settlements having been engulfed by a sea of mud that accumulated behind a naturally formed dam across the Indus river cf 40-42 above and 148 150 151 below) P finds this theory lacking in two respects (1) evidence for the dam is extremely thin and cd be accounted for in other ways, (2) even

if the dam did form, it cd. not have led to the abandonment of the whole of Indus valley P suggests that the cities and settlements were abandoned because the Harappans were over utilizing their land and that they sealed their own fate with the patterns of subsistence wh. they chose to use (IV civil. spans a time period of less than 1000 yrs., bet. 2500 and 1500 B C., "mature" Harappan 2250 1750 B C , IV civil oriented toward a riverine life, canal irrigation not practised, cause of the end of the civil is somehow tied to the peculiarly urban and mass techniques of production) see 153 below .

141. PURI, K. N. Lothal, an Indus valley site in Saurashtra *Indologen-Tagung 1959*, Vandenhoeck u. Ruprecht, Göttingen, 1960, 51-57.

142. PUSALKER, A D Horse in protohistoric India *Bh. Vid* 20-21, 1960-61 (1963), 237-241.

. IEs knew the horse and domesticated it in their original home before their separation, the Aryans brought it to their settlements in Iran about 4000 B C , the occurrence of horse in proto hist. period in the regions surrounding Indus valley, coupled with the fact that analogous animal like ass and a carnivore like cat were domesticated there, renders the existence of horse in ancient I V. quite probable, skeletal remains and clay representation of horse in IV finds an advance party of Aryans perhaps formed part of the population of ancient I V

143. PUSALKER, A. D. *Pre Harappan, Harappan,* and post-Harappan culture and the Aryan problem *QRHS* 7 (4), 1967-68, 233 ff.

. identifies Sothi culture with Ṛgvedic people see *VBD* III 82 305

144. PUSALKER, A D. *Harappāpūrva, harappā ani harappottara samskṛtī* (Marathi) *Samskṛti-Sugandha*, Poona, 1970, 103-115.

. Har civil represents a later stage of the Vedic civil. itself see 143 above

145 RAIKES, R. L., DYSON, R. H. The prehistoric climate of Baluchistan and Indus valley. *AA* 63, April 61, 265 281

. available zoological and botanical evidence does not support an inference of large true forest areas based on heavier rainfall, on the contrary, it indicates an environment little changed from that

of the present day, drainage system at MD not adequate for storm-water, evidence of burnt bricks (for plentiful fuel and rainfall) has little validity thesis re desiccation of Indus valley not supported by sufficient evidence (of course, hydrographic evide nce does point to serious alterations in the natural environment of Indo Baluchistan region

146 RAIKES, R L The end of the ancient cities of the Indus civilization in Sind and Baluchistan *AA* 65 (3), June 63, 655 659

the end of IV civil cd have been brought about or accele rated by natural causes coastal uplift (wh occurred mainly in chalcolithic times) and other changes (wh affected the drainage situation in IV) were at least a contributory cause of the end of Indus civil no major climatic changes occurred during that period..

147 RAIKES, R L Physical environment a hydrological approach *EIV* 15, 1964 179 193

destruction of Har civil thro repeated floods

148 RAIKES, R L The end of the ancient cities of the Indus *AA* 66, 1964, 284 299 (Also in *Ancient Pak.* 66 2, 1964, 284-300, summary in *Anthropos* 59, 1964, p 275)

(1) brief summary of present knowledge, (2) existing view (viz, that the end was due to invasion) open to doubt, (3) rev of present evidence for dating of Har civ l. conclusions the uplift and associated earth movements caused the destruction of Har civil. in about 1500 B C or at a much earlier date, no evidence of stagnation of culture, on the contrary, dogged deter-mination and creative energy sufficient to account for seven rebuildings of MD evidence of geomorphology and hydrological engineering supports the claim of a short duration of Har civil (arch. evidence not inconsistent with this view)

149 RAIKES, R L Concerning the ancient cities of the Indus an emendation *AA* 66, 1964, p 1396

clarification of a statement in 148 above re inundations and silt

150 RAIKES, R L The Mohenjo-daro floods *Antiquity* 39 (155), 1965, 196-203

151 RAIKES, R L. The Mohenjo daro floods — further notes *Antiquity* 41, 1967, 64 66, 309 310

..H. T LAMBRICK's views of the subject : *Antiquity* 41, p. 228; R.'s riposte on 309 310..

152. RAIKES, R. L. *Water, Weather and Prehistory.* John Baker, London, 1967.

153. RAIKES, R. L., DALES, G. F. The Mohenjo-Daro floods : a rejoinder. *AA* 70, 1968, 957-961.

. apropos 140 above P seems overanxious to reject totally the "natural disaster" theory, but that theory is founded on observable scientific "facts" incomplete as they admittedly are at present .. dating and chronology of IV civil based on three major considerations (1) relative chronology of Indus Baluchistan cultures, (2) absolute dating by C-14, (3) correlation of Indus and Mesop chronologies and hist events P's insistence on 2250 B C as the upper limit for "mature Harappan" is untenable, "mature" Har must have ended closer to 1900 than to 1700 B C . the "flood theory" for the end of MD and the central Indus region (proposed by R and supported by D) is but part of a much larger and more significant picture of "natural disasters" that apparently confronted and defeated the populations of both Baluchistan and IV, much recent evidence to support this theory, the socio economic and cultural factors that certainly were involved in the final demise were brought about, or at least intensified, by the natural disasters, the "leaking dam" *theory best satisfies both arch and geomorphological conditions*

154. RAIKES, R. L. Kalibangan · death from natural causes. *Antiquity* 42, 1968, 286-291 + 3 pl

155. RAJAGOPALAN, K. Health and recreation in Indus valley. *Educational Miscellany* 1, Agartala, Mar. 65, 68-70

156. RAO, S R. The excavations at Lothal *Lalit Kala* 3-4, New Delhi, 1956-57, 82-89.

157. RAO, S. R. New light on the Indus valley civilization. *March of India* 11, New Delhi, Sept. 59, 3-8.

158. RAO, S. R. The earliest dock in the world *The Onlooker* (Annual), Bombay, 1960-61.

159. RAO, S R. New light on the Indus valley civilization : seals, drains and a dockyard in the new excavations at Lothal in India. Part I. *ILN* (25-2-1961), 302-304

160. RAO, S. R. Maturity and declining of the Indus valley civilization : religion and industry revealed in excavations at Lothal. Part II. *ILN* (11-3-1961), 387 389.

161. RAO, S. R. Further excavations at Lothal. *Lalit Kala* 11, April 62, 14-30

civil of 2450 1700 B C ; commercial contacts with Sumer; L = replica of MD, more Indus seals, represents a new development of Har. civil .

162 RAO, S. R. Excavation at Rangpur and other explorations in Gujarat. *Ancient India* 18-19, 1962-63, 5-207.

(with contributions by B B. LAL, BHOLA NATH, S. S. GHOSH, and KRISHNA LAL) Har. parallels .

163 RAO, S R. Shipping and maritime trade of the Indus people. *Expedition* 7 (3), 1965, 30-37. (Also in *SP*, 26 ICO, 1964, 204-205).

Harappans came to Kathiawar by sea route in two waves; they made a peaceful penetration

164. RASHMI. *Ghaggara ghatī men sindhu-sabhyatā ke avaśeṣa* (Hindi). *Tripathagā* 10 (1), Oct. 64, 85-86.

165 RILEY, Carroll L. *The Origins of Civilization.* Southern Illinois Univ. Press, 1969, xii+243+charts, illustr , etc.

eleven civilizations dealt with, among them, IV civil.

Rev. : H T. WRIGHT, *AA* 73, 414-15

166. SAHNI, M. R Bio-geological evidence bearing on the decline of the Indus valley civilization. *Journal of the Palaeontological Society of India* 1, Lucknow, 1956, 101-107.

167. SALI, S. A. The Harappa culture as revealed through surface explorations in the central Tapti basin. *JOIB* 20 (2), Dec. 1970, 93-101+2 pl.

168. SANKALIA, H D. From food collection to urbanisation in India. *Indian Anthropology* (Asia Publ. House), Bombay, 1962, 66-104.

169. SANKALIA, H. D. Protohistory in India. *Bh. Vid.* 20-21, 1962, 232-236. (Also in *I-AC* 11, 355-60).

see *VBD* III 82 344 geographical extent of Har civil, Har civil was maritime, not merely land locked, Indian in origin, motifs like bull, pippal leaf, bet 2500 and 1800 B C, Aryans arrived in India about 2000 B C, PGW culture (1000 800 B C) closely associated with sites mentioned in *MBh*, probably product of MBh people

170 SANKALIA, H D Archaeology in India during the year 1965 *Indica* 3 (2), 1966, 85-94

Har civil

171 SANKALIA, H D Kot-Diji and Hissar III *Antiquity*, 1969, 142-144.

172 SANKARANANDA, Swami *History of Mohenjo Daro and Harappa* Abhedananda Acad of Culture, Calcutta, 1965, xiii + 176

173 SAXENA, Kishore Kumar End of Harappa civilization an appraisal of the data *I-AC* 17 (3), July 68, 26 35

five theories re origin and end of Har civil outlined and examined, none of them tenable acc to S, process of disappearance of Har civil was slow, the civil moved gradually from NW to SE, floods, decline in material prosperity, increase in population, and assimilation with Gangetic peoples contributed to its decline

174 SCHMOKEL, H Zwischen Ur and Lothal *FF* 40, 1966

see *VBD* III 90 53

175 SEN, Benoy Chandra Harappan culture in Rajasthan, and Vedic and Epic traditions *SP*, 26 ICO, 1964, 221-222

traces of Sarasvatī and Dṛṣadvatī in dried up river beds in Bikaner region

176 SHAH, Priyabala Archaeology in India *SPP*, 9 (2), Aug 69, 78-82, 10 (1), Feb 70, 1 6

ref to Har Rangpur, Lothal excavations

177 SHARMA, Y D Past patterns in living as unfolded by excavations at Rupar *Lalit Kala* 1 2, 1955 56, 121-129

178 SHARMA, Y D *Protohistoric remains archaeological remains, monuments, and museums* 26 ICO, New Delhi, 1964, 42.

179 SINGH, Hardial. Harappan relics under Chandigarh *Times of India* (1-2-70)

four skeletons, a cornelian bead, copper rings, faience bangles, monotonous ochre-coloured pottery and riverbed sand site belongs to decadent Har civil

179A SINHA, B P The bearing of recent archaeological discoveries on proto Indian history *JBRS* 46, 1960, 257-62.

see *VBD* III 81 165

180 SINHA, B P Rise and fall of the Indus valley civilisation in the light of West Asiatic archaeological discoveries. *JBRS* 46, 1960, 267-275

near about 2000 B C, cities of Har civil were subjected to natural calamities (like flood), this might have been taken advantage of by some bordering village communities, or even local resistance might have been organized against the monotonous and monolithic administration of Har rulers, these movements coincided with the great racial movements in the wake of wh. the Aryans entered India

181 SINHA, B P Presidential address Ancient Period. *PIHC* (24th Session), 1961, 15 30

see *VBD* III 82 380 ref to progress of res. re Har civil.

182 SOUNDARA RAJAN, K V Community-movements in protohistoric India *JOIB* 12 (1), Sept 62, 69 82

see *VBD* III 82 387

183 SPIVACK, Morris J A *A World of Contradictions, the Indus Valley Culture* Bayonne, New Jersey, 1957, 62

184 STUCKENRATH, R , DALES, G F University of Pennsylvania Radiocarbon Dates X *Radiocarbon* 9, 1967.

gives newest dates from the ' latest mature Har ' level at MD

185 SURAJ BHAN The ' late ' phase of Harappa civilization. *VIJ* 2, Sept 1964, 344-352.

..1900 B C —1300 B. C ..

186 VAJAPEYI K D *Bharata men adhunika puratattva anve sana* (Hindi) *Madhyabharati* 1 (1), 1958 17 23

ref to IV civil

187 VARMA Kailash Chandra Antiquity of the Indus civilization *A N Jha Fel Vol*, *1969 97 135*

arguments of K N SASTRI (*VBD* II 85 9-82) *supported* by the findings of DURRANI (*VBD* III 90 24 26) combined with the evidence of Indus script and the ceramic parallels bet Har on the one hand and Halaf Al Uba d Susa and Silak on the other *definitely establish that the rema ns on mound F at Har are to be* dated 4000 3500 B C many resemblances bet mp aspects of Vedic and Indus c vil. (or ginal home of the Aryans in India)

188 VARMA K. N A note on the Indus civilization *Mala vika* 1 Bhopal, Oct 63, 18 21

189 WAKANKAR V S A possible clue to the authorship of proto historic cultures of Malwa *SP* 25 AIOC, 1969, 183 184

Har culture is Ved c culture pre Harappans at Kalibangan must be early Va dikas

190 WHEELER R E M Review of *Expedition* 2 (1) *Anti quity* 38, 1964, 307 309

191 WHEELER R E M *Civili ations of the Indus Valley and Beyond* Thames and Hudson (Library of the Early Civiliza- tions) London 1966 144 + illustr maps etc

(a completely re ised and enlarged ed of W s or g nal ch n 138 above *The Dawn of C vil at on* 1961) or gin nature and decline of IV c vil in the light of most recent work *still adheres* to massacre theory pers s ent floods only a co r bu ing factor in the decl ne of MD l fe of Har civil 2500 1 00 B C

Rev B ALLCHIN Man (NS) 1 567 J BURTON PAGE *BSOAS* 31 207 G F DALES *AA* 69 96

192. WHEELER, R E M Civilizations of the Indus valley and beyond *Technology and Culture* 8 (1) USA 1967 90-91

193 WHEELER, R E. M *The Indus Civili ation* CUP, 1968, xi+144

IBD II 85 107 first ed , second ed , 1960, third ed , 1968 (suppl Vol. to CHI) (1) area of distribution of IV civl., (2) its relationship with agricultural civilizations of 4th 3rd mill. B C, (3) chronological sequence, (4) IV civl. and Mesop civl., (5) end of IV civl its causes, the role of Vedic Aryans in this connection

Rev E B, *JAOS* 81, 460, L. B Keny, *Indica* 1, 109 12, M. C Quennell, *Man* (NS) 5, 320-21, S V Raghavendrachar, *DUJ* 61 152, B N Sahay, *ManI* 42, 173, A Tamburello, *EW* 14, 236-42, R Whallen Jr. *JAS* 28, 637 38

194 Wheeler, R E. M Rescue of a submerged city. *JTS* 2 (1), Part I, April 70, 287-291

re. Mohenjo-daro

195 Wilhelmy, Herbert Verschollene Stadte im Indus-delta *Geographische Zeitschrift* 56 (4), Wiesbaden, 1968, 256 294

86 Script, Seals, etc

1 Aleksеyev, G V Characteristics of the proto Indian script Moscow, 1965, 6 10

(Russ. original transl. into English by H C Pande) about 450 symbols in proto Indian script, most of them placed vertically and symmetrical to the vertical axis

2 Alekseyev, G V, Knorozov, Y V, Kondratov, A M, Volchok, B Y *Soviet Studies on Harappan Script* Coconut Grove, 1970, 35

(Russ. original transl. into English by H C Pande, ed by H Field and E M Laird)

3 Bibby, Geoffrey The ancient Indian style' seals from Bahrein *Antiquity* 32, 1958, 243 246

4 Bibby, Geoffrey Seal links with Ur and Mohenjo Daro *ILN* (11-1 1958)

5 Bongrad-Levin, G M [MD and Har inscriptions]. *Sov vostokovedenije* 6, Moscow, 1957.

establishes the meaning of one of the symbols (substantiates the thesis about the undulatory penetration of Aryan tribes into

India, Har downfall not directly connected with the advent of Aryans in India).

6. BOWEN, R, Boats of the Indus civilization (depicted on a seal and on a potsherd). *Mariner's Mirror* 42 (4), Cambridge, 1956, 277-90

7. BRICE, W. C. The Copenhagen decipherment of the proto-Indic script. *Kadmos* 9 (1), 1970, 22 28

. see 61-64 below..

8. BRUNEL, Francis. Les sceaux de la civilisation de l'Indus. *Connaissance des arts* 134, Paris, April 63, 60-65.

9. BUCHANAN, Briggs A dated seal impression connecting Babylonia and ancient India. *Archaeology* 20, 1967, 104-107.

10. BURROW, T. Dravidian and the decipherment of the Indus script. *Antiquity* 43 (172), 1969, 274-278 (Also in *JTS* 2. 1, Part I, April 70, 149-156).

. PARPOLA's claim (61 64 below) to have deciphered the Indus script can't be accepted, far too many uncertainties involved

11. CHHABRA, B. Ch. Seals of ancient India. *The Indian Archives* 14, 1961-62, 36-49.

12. CLAUSON, G ; CHADWICK, J. The Indus script deciphered ? *Antiquity* 43, Sept 69, 200-207. (Also in *JTS* 2 1, Part I, April 70, 135-148

comments on "First announcement" (61 below) (p 148 . DIAKONOV's comment on CLAUSON's contribution re the relationship bet. Elamite and Proto-Dravidian)

13 COHEN, M. *Le grande invention de l'écriture et son évolution* Imprimerie Nationale, Paris, 1958, Vol I (text), xii + 471 ; Vol. II (documentation, index), v + 228, Vol III (plates, etc), iii + map + 95 pl.

proto Indian script .

Rev W. C BRICE, *Man* (Oct 60), 200, I. J GELB, *Lg* 38, 206 13

14. DALES, G F. South Asia's earliest writing. *Expedition* 1 (4), 1967, 34-39.

15 DAVE, S S Brahmī scrıpt *PIHC* (25th Sessıon), 1964, p. 90

B, a phonetic alphabet from its very origin, co-existed with the Egyptian and MD scripts, B, presumably of Aryan origin

16 DAVE, S S The appeal and salute seal of the Indus valley civilisation *PIHC* (26th Session), 1964, p 32

seal No VS 210 of Pl. 118 of Vol. III of MARSHALL's *Indus Civil*, the two persons shown on the seal are presumably Aryans, they perhaps lived in forests

17 DAVE, S S Sacrifice-seals of the Indus valley culture. *PIHC* (27th Session), 1967, 24 26

IV civil. people not necessarily followers of cult of sacrifice, the seals suggest the peace making role of Śiva as a fertility god of agriculture, lord of beasts and forest wealth, and supreme lord of the society originally built up on totemic rel

18 DAVE, S S A note on the so called "cult standard" on Indus seal *PIHC* (30th Session), 1969, p 30

seal animal (a free undomesticated animal), its imp on the seal is strictly totemic, the animal represents tribal leader, tribe, and tribal deity author suggests the following sequence of supreme deities Visnu ('one horned animal), Siva ('two horned man), Indra

19 DAVE, S S Indus epigraphy *PIHC* (30th Session), 1969, 30 32

Indus seals (1) they are strictly commercial and non literary, (2) their lg shd be determined independently of their script, (3) script shd be regarded as strictly original, (4) they are pre sargonic, cir 3000 B C

20. DAVE, S S Indus epigraphy some basic problems. *SP*, 26 AIOC, 1972, p 123

suggests 'ecological approach' to solve the problem, two basic facts (1) unchangeability of script, (2) full use for a no of centuries nature of script is "totemic symbollary', it does not contain lg

21 DELAVAULT, B Le déchiffrement des ecritures inconnues *Archeologia* 12, 1966, 46-51

, proto Ind writing

22. DHAVALIKAR, M. K. The origin of Saptamātṛkās. *BDCRI* 21, 1963, 19-26.

..*VBD* III, 49. 28..seven figurines shown on Indus seals and plaques are the earliest prototypes of S., S. associated with the extraction of Soma-juice in Soma sacrifice..

23. DIAKONOV, I. Indus script decipherment—a footnote. *Antiquity* 44, 1970, p. 49.

..re. PARPOLA's *work* (61-64 *below*) .

24. FATAH SINGH. *Sindhughāṭī kī lipi men brāhmanon aur upaniṣadon ke pratīka* (Hindi). *Svāhā* 1 (1), 1969, 1-5; 1-76; illustr., etc. (Also pub.: Raj. Or. Res. Inst., Jodhpur).

..studies as many as 500 Indus seals. (Indus civil. is post-Vedic)..

25. FATAH SINGH. *Ekaśṛṅgī-lekhamala* (Hindi). *Svāha 1 (2-3), 1969, 1-16, 89-96.*

..*serially..several Indus inscriptions read..Indus script* and unicorn..

26. FATAH SINGH. *Sindhulipirahasyodghāṭanam.* Sk. Parisad, Saugar, 1970, 27.

27. GUHA, J. P. *Seals and statuettes of Kulli, Zhob, Mohenjo Daro, and Harappa.* Vir Publishing House, 1967, 34.

28. GUROV, N. V.; KATENINA, T. Ye. A new stage in the study of proto-Indian inscriptions (Russ.). *Sovetskaja Etnografija* 2, 1967, 171-178.

..a rev. of "A preliminary report" by KNOROZOV (42 below)..

29. GUROV, N. V. Prospects for the linguistic interpretations of the proto-Indian texts, on the basis of the Dravidian languages (Russ.). *Proto-Indica 1968*, Moscow, 1968.

..see 44 below..

30. GUROV, N. V.; KNOROZOV, Yu. V. Rev. of *Decipherment : first announcement* by PARPOLA and others (Russ.). *Sovetskaja Etnografija* 6, 1969, 151-158.

..apropos 61 below..

31 GUROV, N V Towards the linguistic interpretation of the proto-Indian texts *JTS* 2 (2), Part I, April 70 53 87

affin ty of the lg of proto Ind texts with Dravidian family Har civil. chronologically coincides with the period of the single proto Dr lg proto Ind. seals played a protective part and are a kind of amulets or talismans evidence of a special sacrificial ritual relating to planets (*grahapujā*) also cult of Skanda some cosmological conceptions (in particular that of nine planets)

32 GUROV, N V The morphological structure of the proto Indian inscriptions (Russ) *Proto Indica 1970*, Moscow, 1970, 43-97

33 HERAS H Chanhu Daro and its inscriptions, another site of Indus valley culture *St Xavier's College Magazine* 29, Bombay, 102 108

34 HERAS, H A escrita dos proto indios e o seu zodiaco de oito constelacoes *Broteria* 32, Lisbon, 1941, 564-578

35 HERAS H La primitiva revelacion en las escrituras Indias *Estudios Biblicos* 11, Madrid, 1952, 225 233

36 Indus seals discovered in Ahmedabad" *Roop Lekha* 26 (1) New Delhi 1955 70 71

37 'Indus unveiled" *The Indian Express* (28 2 69), Bombay, p 6

ref. to work of PARPOLA and others (61 64 below)

38 JOSEPH P The Harappa script—a tragedy in timing *TC* 11 (4), 1964 295-307

studies var ous reactions to HERAS s theories put forth in *Studies in Proto Indo Medit Culture* (1) Har culture was non Aryan and pre Aryan (2) t was Dravidian inspired (3) LAHOVARY speaks of a pre IE a polysynthet c linguistic substratum for the entire region extending from Ind a to Spain (4) KRAMER identifies Dilmun w th Har civil. (5) HERAS identifies Har ci il with Magan of Sumerian records

39 JOSEPH, P Harappa script decipherment Father Heras and his successors *JTS* 2 (1) Part I April 70 111 134

40 *Journal of Tamil Studies* 2 (1), Madras, April 70, 299

Part I Special Number on the dec pherment of the Mohenjo-daro script

41 KNIZKOVA, H One more step towards the deciphering of the proto Indian script *New Orient* 5, Oct. 66 139-40

42 KNOROZOV Yu V and others *Preliminary report on the investigation of the proto-Indian script* (Russ) Inst Etnografi ANSSSR, Moscow, 1965 74

dec pherment of Indus script based on a formal analysis of the *inscriptions made by a computer direction of writing f om right* to left lg ed only be Dravid an script is logosyllab c (GUROV) inscript ons are sacrificial see 44 below also see 28 above

Rev A R K. ZIDE and K. V ZVELEBIL, *Lg* 46 952 968

43 KNOROZOV, Yu V Characteristics of the language of the proto Indian inscriptions *Pred soob ob issl proto ind* Moscow, 1965, 46 51

(Russ original transl. into English by H. C PANDE) set *word-order in the sentences attribute prefixed to word before* another noun a noun performs the function of adj without the add tion of affixes numerals jo ned to nouns w thout affixes of *plural number only suffixes in* the lg — *not* a single prefix — Indus lg can t be related to Sumerian Hurrite Elam te lgg nor to IE lgg nor to Munda lgg it is close to Dravidian lg in grammatical structure

44 KNOROZOV Yu. V and others *Proto Indica 1968 brief report on the investigation of the proto-Ind an texts* Inst of Ethnography, Moscow, 1968 55 (Also in *Proc VIII Internat Congr of Anthrop and Ethn Sciences*, Tokyo Sept 1968)

Yu. V KNOROZOV The formal analysis of the proto Ind. texts (4 18) B Ya VOLCOK, Towards an nterpretation of the proto-Ind p ctures (19 27) N V GUROV Prospects for the linguist c interpretation of the proto Ind texts (28-50) (29 above) b bliography see 42 abo e also see *109 110* below

Rev K. ZVELEBIL, *Compa ative Dravid an Phonology* (19 0) 194 96

45 KNOROZOV, Yu V and others *Sov et Studies on Hara ppan script* Florida 1969

(English transl by H. C. PANDE)

46 KNOROZOV, Yu V The formal analysis of the proto Indian texts *JTS* 2 (1), Part I, 1970, 17-28

another version of the author's contribution in 44 above

47 KNOROZOV, Yu V Classification of the proto-Indian blocks (Russ) *Proto-Indica* 1970, Moscow, 1970, 3 14

48 KOSKENNIEMI, S, PARPOLA, A, PARPOLA, S A method to classify characters of unknown ancient scripts *Linguistics* 61, Sept 70, 65 91 (= Joint Reprint Series 2, SIAS)

49 LAL, B B The direction of writing in the Harappan script *Antiquity* 40 (157), Mar 66, 52 55

must be from right to left, evidence of two inscribed potsherds from Kalibangan

50 LAL, B B *Sindhu sabhyata kī lipi eka amsika dṛsti-pata* (Hindi) *Kaviraj Fel Vol*, 1967, 499 501

51 LAL, B B Indus script inconsistencies in claims of decipherment *Hindustan Times* (Weekly Rev), 6 4-69, Delhi, p 14

52 LEEMANS, W F De betrekkingen tussen Mesopotamie en het Indus gebied en de ontcijfering van het oude indische schrift *Phoenix* 15 (2), 1969, 248 267

ref, among others, to PARPOLA's work (61 64 below)

53 LIENHARD, S Finska forskare tyder Indus skriften *Orientaliska Studier* 1, Stockholm, 1969, 4 7

apropos 61-64 below

54 MAHADEVAN Iravatham Dravidian parallels in proto Indian script *JTS* 2 (1), Part I, April 70, 157-276

new interpretation of the Indus script within the Dravidian frame work, hypotheses of Russian and Scandanavian teams as starting pt. (1 lg is Dravidian, 2 signs are mostly logographic and based on the principle of homophony, 3 inscriptions generally read from right to left) (1) the nominal affixes, (2) the priest rulers (3) the acropolis and the lower city, (4) the institutions of the acropolis (5) the people of the lower city, (6) the myths of the proto Indians (a) priest in the water pitchers (Agastya), (b) hunter on the tree, hunter with tiger, (c) serpents on the tree proto-Ind worship of serpent

planets conclusions proto-Ind civil. was Dravidian, lg nearest to Old Tamil, proto-Ind civil ruled by a priestly oligarchy, fundamental division bet the priest rulers living on the Acropolis within the citadel and the common people living in the lower city, (priest rulers correspond to the Veḷir of the Tamil civil), *no trace of Śiva in inscriptions, two types of rel astral rel.* and ancestor worship

55 MUL, Gunakar *Sindhu lipi ki samasya* (Hindi) *Tripathaga* 10 (9), June 65, 41 48, 118

56 NATH, Raj Mohan *A clue to the Indus valley script and civilization* Mimosa Ridge, Shillong, 1959, ii + 24 + 27 (Also " A clue to the Indus valley script ", *PIHC*, 22nd *Session*, *1959*, 165 171)

(in Indus script, the writing commences from the tail or back end of the figure of the animal depicted on the seal pictures on MD seals tally with pictures of Kassites and Assyrians) IV signs are *tantric*, IV rel opposed to Vedic rel

Rev A D PUSALKER *ABORI* 41, *172 73*

57 NATH, Raj Mohan Two seals of Lothal *PIHC* (23rd Session), 1960, p 120

readings on the two seals 'Alasaka Bhaga Pura (= city of God who induces rest or relaxation), 'Trasha Kr Bhaga ' (=God who causes fright or panic) Lothal = ' Lodhal — abounding in " Lodhas or sh ps wh were rendered unservi *ceable*

58 PANDIT, P B. Cracking the code *Hindustan Times* (Weekly Rev), 30-3-69, ii-iii

59 PARPOLA, A , PARPOLA, S , KOSKENNIEMI, S Computing approach to proto Indian, 1965 an interim report Helsinki, *1966*, *6*

stencilled

60 PARPOLA, A , PARPOLA, S , KOSKENNIEMI, S Decipherment of the proto Dravidian inscriptions of the Indus civilization *Newsletter* 2, SIAS, Mar 69, 5 ff

61 PARPOLA, A and others *Decipherment of the Proto-Dravidian Inscriptions of the Indus Civilization A first announcement* SIAS, Copenhagen, 1969, 71,

hist context, bibliography of published material, decipherment script logographic, lg proto Dravidian

Rev J FRIEDRICH *Orientalia* 38 493 94, B K. MAJUMDAR, *QRHS* 8, 268 69, T R TRAUTMANN, *JAS* 29, 714 16, A R K ZIDE and K ZVELEBIL, *IIJ* 12, 126 31, K ZVELEBIL, *Comparative Dravidian Phonology* (1970) 194 96

62 PARPOLA, A , KOSKENNIEMI S , PARPOLA, S , AALTO, P *Progress in the Decipherment of the proto-Dravidian Indus Script* SIAS, Copenhagen, 1969, 47

notes on method and nature of script, syllabic signs, temples and palaces bathing and astral rel , demons and Planets Kṛṣṇa of Indus inscriptions Dravidian astronomy and astrology

Rev (on 61 and 62) H BERGER *ZDMG* 120 420 21, W C BRICE, *JRAS* (1970) 221 23 A. KALYANARAMAN, *ALB* 33, 419 22 M MAYRHOFER *Die Sprache* 16 91 92, W P SCHMID *IF* 74, 212 20 D C SIRCAR *JOIB* 19, 176 78 (on 62) A R K ZIDE and K. ZVELEBIL, *IIJ* 12, 131 34

63 PARPOLA, A and others Progress in the decipherment of the Indus script *Newsletter* 3, SIAS, Jan 70, 6-8

script is a logosyllabic pictographic system of writing which is to a great extent based on the rebus principle lg is an early form of Dravidian very close to Tamil contents of inscriptions mainly proper names of gods, high officials institutions, and individuals, stating the owner of the seal and the goods sealed with it, some of the seals are dedications to gods or votive tablets of devotees iconographic devices on the seals consist mainly of animals representing gods, seals with scenes of anthropomorphic deities belonged to high priests of main gods seals used in controlling trade and adm. social structure of Indus people was hieratic, also a secular power represented by king and no of vassals rel an early form of Hinduism with prominent astral elements, highest god was Katavul (=Viṣṇu of later Hinduism), the mythic drama victory of this divine king (god of light and good) over demon of darkness and evil (=Kāma of later H.) planets represented other main gods Jupiter=Brahmā, Mars=Śiva, Mercury=Gaṇeśa, Venus=Balarāma, Saturn=Kṛṣṇa (god inside the pipal tree =Brahmā seven figures=*saptarṣi*)

64 PARPOLA, A , KOSKENNIEMI, S , PARPOLA, S , AALTO, P *Further Progress in the Indus Script Decipherment* SIAS, Copenhagen, 1970, 46

re this entire project, see 7, 10, 12, 23, 30, 37, 52, 53 above and 70, 95, 107 below

Rev. : M. B. EMENEAU, *JAOS* 91, 541-42, T. V. MAHALINGAM, *The Hindu* (20 10 69), J. R. MARR, *BSOAS* 34, 160-64, A. R. K. ZIDE and K. ZVELEBIL, *Bibl Or.* 27, 422.

65. PARPOLA, A. The Indus script decipherment : the situation at the end of 1969. *JTS* 2 (1), Part I, April 70, 89-109. (Also : *Joint Reprint Series* 3, SIAS).

..summarizes (see 63 above) the three reports (61, 62, 64 above) and assesses published crit. on them.. background of Indian phil., sciences, and lit. is proto Dravidian, proto Dravidians founded in the Indus valley well planned and fortified cities in the middle of 3rd mill. B. C. ..

66. PARPOLA, A. Computer techniques in the study of the Indus script. *Kadmos* 10 (1), 1971, 10-15.

67. PARPOLA, A. and others. Concordance of the Indus script. *Newsletter* 5, SIAS, Mar. 72, 12-14.

..concordance of all sign combinations occurring in Indus inscriptions..

68. PATHAK, P. D. *Decipherment of the Indus script in the Quarterly Svaha.* Raj Or. Res Inst., Jodhpur, 1969. (Hindi version : *"Sindhughaṭlipi ka traimāsika svāha men rahasyodghatana"*. Annual Report of RORI, 1967-1969, 28-32).

..apropos 25 above Indus culture is essentially Vedic, Indus seals used for printing books on phil. and rel., Indus inscriptions are symbolic pictures and writings containing ideas akin to those found in *Br.* and *Up* ; their lg is Vedic Sk., four diff. scripts used, three scripts to be read from left to right .

69. PILLAI, K. Raghavan. A note on the man-pole-burden sign in the Mohenjodaro inscription. *JORIML* 18 (2-3), Kerala Univ., 1971.

70. PISANI, V. Approci alla decifrazione delle iscrizioni della valle dell'Indo. *Paideia* 24 (3-6), 1969, 209-212.

..re. PARPOLA's work (see 61, 62, 64 above)..

71. RAI, Govind Chandra. Matsya or matsyayugma symbol. *I-AC* 20 (3), July 71, 39-45.

. seen at Har. and MD..worship of the fish started with the stone age man rather than with the Sumerian deluge..

hist context, bibliography of published material, decipher ment script logographic lg proto Dravidian

Rev J FRIEDRICH, *Orientalia* 38 493 94, B K. MAJUMDAR, *QRHS* 8, 268 69 T R TRAUTMANN, *JAS* 29, 714 16, A R K ZIDE and K ZVELEBIL, *I IJ* 12 126 31, K ZVELEBIL, *Comparative Dravidian Phonology* (1970) 194 96

62 PARPOLA, A , KOSKENNIEMI S , PARPOLA S , AALTO, P *Progress in the Decipherment of the proto-Dravidian Indus Script* SIAS, Copenhagen, 1969, 47

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63 PARPOLA, A and others Progress in the decipherment of the Indus script *Newsletter* 3, SIAS, Jan 70, 6 8

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64 PARPOLA, A , KOSKENNIEMI, S , PARPOLA, S , AALTO, P *Further Progress in the Indus Script Decipherment* SIAS, Copen hagen, 1970, 46

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71. RAI, Govind Chandra. Matsya or matsyayugma symbol. *I-AC* 20 (3), July 71, 39-45.

..seen at Har. and MD..worship of the fish started with the stone age man rather than with the Sumerian deluge..

72 RAJAN, H N Indus valley script and ancient Indian civilization *Kamakoti Vani* 2 (10), Oct 70, 41-46

Aryan and Dravidian (=*tri veda*) are the one and the same Vedic people, IV civl.=ancient Vedic civl.

73 RAO, S R A 'Persian Gulf' seal from Lothal *Antiquity* 37 (146), 1963, 96-99

may be ascribed to 2200 2000 B C many other foreign seals found on Indus valley sites, e. g, (1) a seal with two crouching antelopes at MD (2) a seal with eagle and snakes on one side and a cross on the other at Har they indicate trade relations bet India and Middle East Ind exports included ivory, shell objects beads of gemstones, and probably cotton and cotton goods, copper and copper alloys imported into India from West Asia Susa Lothal trade contacts

74 RAO, S R. Indus script deciphered *Illustrated Weekly of India* (12 12-71), Bombay, 21-25

Indus sealings (clay labels bearing positive impressions of Indus seals) found at Lothal provided a clue that these labels were affixed on packages of goods wh were stacked or examined in the ware house of that port city Indus script underwent modifications Har reduced 390 Indus signs (out of wh about 40 are basic) of mature Har period to 20 bas c signs of Lothal Har period (LHP) comparison of 20 basic signs of LHP with the contemporary North Semitic writing shows that 14 of these signs are almost identical with the basic alphabetic signs of Early Cannaanite (including Phoenician) inscriptions, direction of writing from right to left, lg presumably Sk., Harappans spoke an IE lg closer to Indo-Ir (perhaps a small section of Har population spoke a non IE lg)

75 RAY, Sudhansu Kumar *Indus Script* Memorandum 1 (an appeal to the Orientalists), Ind Inst. of Egyptology, New Delhi, 1963, 16, Memorandum 2. Naba Niketan, New Delhi, 1965, 64

No 1 analytical charts re study of structure of Indus script, No 2 42 *illustrations depicting various developmental stages of* Indus scr pt main principles underlying the formation of Indus signs (1) accentuation of original signs, (2) combination of two or more signs (3) evolution of simplified forms from original recognizable animals or objects Indus script and Brahmī—some formal similarities

Rev A. H. DANI, *Ancient Pak* 1, 142-43.

75A. RAY, Sudhansu Kumar. New light on the Indus script. *Shakti* (*inaugural issue*), *1963, 34 ff.*

76. RAY, Sudhansu Kumar. Research methodology and the Indus script. *Shakti* 2 (2), Feb. 65, 31-33.

> . people of MD spelt their words with alphabetic signs together with many picture signs having only non-commital syllabic values wh have no ref. to the apparent pictorial meaning of the signs

77. RAY, Sudhansu Kumar. A reappraisal of the Brāhmī script. *Shakti* 2 (4), 26 ff.

78. RAY, Sudhansu Kumar. The tall tablets from Mohenjodaro. *Shakti* 2 (8), 34 ff.

79. RAY, Sudhansu Kumar. The Indus script and hieroglyphic system of writing. *Shakti* 2 (*10*), *29 ff.*

80. RAY, Sudhansu Kumar. Mohenjodaro and ancient Sinai. *Shakti* 2 (12), 44 ff.

81. RAY, Sudhansu Kumar. Indus script and the graffiti from Sanur. *Shakti* 3 (1), Jan. 66, 53-56.

> . apropos 111 below Sanur signs represent the SE phase of Indus script, Indus script had spread by diffusion and persisted in trad all over the Ind. sub-continent. Indus script developed on the syllabic pattern with the invention of various index vowels (*mātrās*) and consonantal pointers.

82. RAY, Sudhansu Kumar. New hope for decipherment of Indus script. *Shakti* 3 (5), May 66, 20-22.

> ..after excavations at Brahmagiri in the South, the question of Dravidian origin of IV civil has become extremely remote, Aryan speaking people responsible for that civil. (Indus typography indicates that Indra was not victorious but a victim)..

83. RAY, Sudhansu Kumar. Indus script: methods of my study. *Shakti* 3 (8), Aug. 66, 16-24. (Also: Ananda K. Coomaraswamy Mem. Lecture, New Delhi, 1966, 15).

84. RAY, Sudhansu Kumar. Traditionelle Werte der Indusschrift. *Altertum* 12, 1966, 195-210.

85. RAY, Sudhansu Kumar. The enigma of the Indus monogram. *Shakti* 6 (3), 1963, 77-84.

Indus monogram is a linear calligraphic design made of hetero morphic signs it is easily distinguishable from the pictographic word signs wh have been real stically modelled in profile to depict homomorphic objects

86 RAY, Sudhansu Kumar The comical camouflage of the Indus script. *SP*, 25 AIOC, 1969, 158-160

deceptive use of monograms—a hindrance in the decipherment of Indus script

87 RAY, Sudhansu Kumar Indus script—pictographic or phonetic *SP*, 26 AIOC, 1972, 23 24

criticises the view of WHEELER and DIRINGER that the Indus script may be defined as one of stylized pictographs

88 RAY, Upendra Nath *Sindhughatī kī lipi* (Hindi) *Sodhapatrika* 31 (3), July-Sept 1970 70 72

views expressed in 25 above unacceptable

89 RONA, J P *La obra de Federico Hrozny en el domino indoeuropeo*

VBD II 45 196 H's work on Indus script

Rev A HEUBECK, *IF* 65 295 97

90 ROSS, A S C *The "Numeral Signs" of the Mohenjo-Daro Script*

VBD I 157 35

Rev J GONDA *Tijd v Ind TLV* 79 (3), 456-59

91 SANKARANANDA, Swami What the Indus seals speak? *PIHC* (23rd Session), 1960, p 120

seals bear the names of persons who were indigenous as well as foreigners, also of tribes whose names recur in Vedic lit and *Pur*, lg of the seals=mother of Sk, chief occupations (Takṣa, Pani, Rajan etc) commodities of trade (Paddamula, Chachhana, Ita etc.), moneys used, etc

92 SANKARANANDA, Swami *The Dictionary of Indian Hieroglyphs* Abhedananda Acad of Culture, Calcutta, 1963, xiii+480

93 SANKARANANDA, Swami The decipherment of sixteen hundred seal inscriptions of Mohenjodaro and Harappa *PICO*

(26th Session) 3 (1), 1969, 156-157. (Also in *SP*, 26 ICO, 1964, p. 213).

. with the help of small dictionaries used by Tāntrikas 3 completely deciphered sentences brought out a lg wh fell in the group of Egyptian and Chinese lgg, also supplied 250 words of Indo-Aryan dialect also brought out legends of Ṛgvedic gods and Ṛṣis .

94. SASTRI, K. N. Indus script. *SP*, 25 AIOC, 1969, 180-181.

.. *wrong approach of scholars*

95. SASTRI, P. S. Indus valley script. *The Astrological Magazine* 59 (11), Nov. 70, 1004-1006.

. apropos findings of PARPOLA and his colleagues (61, 62, 64 above) . their assumptions not valid, worship of stars and planets is only incidental in Hinduism lg of Indus seals is Vedic Sk...

96. SCHRAPEL, Dieter. *Die Entzifferung des Yatischen*. Marburg/ Lahn, 1969, 58

.Y. = Indus lg and script, (1) that lg is Dravidian, lg called Yatisch *on account of supposed connection bet. the seals and* Vedic Yatus, (2) the Indus seals are amulets ("Meanwhile *I have really deciphered the Indus script and cannot but consider* this publication as erroneous on the whole but correct in details *I hope to publish my rectification and real decipherment in 1972*"— author's personal communication to R. N. D dated 15-11 1971)

Rev M B EMENEAU, *JAOS* 91, 541-42

97. SEREBRIYAKOV, I. *Sindhu ghatī kī lipi ka kya artha hai?* (Hindi). *Soviyata bhumi* 21 (7), April 70, 29 30

. (based on interview with Yuri KNOROZOV) see 44 above

98 SHRIVASTAVA, M. C. P. A fresh study of an Indus valley sealing. *Patna Univ Journal* 20 (1), Jan 65, 182-187.

. the object described by MARSHALL on an IV sealing can't be anything other than the plant, with *leaves falling downwards, the* woman upside down is personification of Earth Goddess, male and female *figures on the sealing = husband and wife performing a* ploughing or sowing ceremony..

99. THAPAR, Romila. Indus script. *Hindustan Times* (*Weekly Review*), Delhi, 30-3-1969, *i-ii*.

100 THAPLYAL, K K Identification of the scene on a famous seal from Mohenjo-Daro *PIHC* (23rd Session), 1960, p 119

Pasupati seal (MARSHALL, Vol I pl xii, No 17) depicts the story of attempts to distract Śiva from Yogic meditation thro ferocious animals, two human figures = Ṛṣis

101 TUNGA, Sudhansu The Indus script *The Statesman*, Calcutta, May 10 11, 1970

monogenesis of ancient scripts (S K RAY on TUNGA's contribution *The Statesman* 21 5 1970 common origin of Indus script and Egyptian hieroglyphs the MD people, by continuous effort gradually eliminated old hieroglyphic system and finally succeeded in inventing the more effective *mātrā* system Anathbondhu SEN on TUNGA's contribution *The Statesman* 21 5 1970 : Indus script= one of the primitive scripts popular in international trade centres of ancient times)

102 VACEK, J The problem of the Indus script *Arch Or* 38 (2) 1970 198 212

analyses and examines the recent attempts of European scholars to interpret IV script compares them with that of HERAS concludes not much more than external features of the script have become known during the past 50 yrs, direction of writing (from right to left) is conclusively determined (IV civil and Vedic Aryans)

103 VIVES, J Q *Aportaciones a la interpretacion de la escritura proto indica* Inst Arias Montano, Madrid-Barcelona, 1956, 156 + tables

VBD II 86 30 criticises HROZNY's decipherment and interpretation of Indus seals, accepts the views of HERAS

104 VOLCOK, B Ya Towards an interpretation of the proto Indian pictures (Russ) *Proto Indica 1968*, Moscow, 1968, 19 27

105 VOLCOK, B Ya Towards the interpretation of some proto Indian pictures (Russ) *Proto-Indica 1970*, Moscow, 1970, 15-42

106 VOLCOK, B Ya Towards an interpretation of the proto Indian pictures *JTS* 2 (1), Part I, April 70, 29-51.

107. WIKANDER, S. [criticism of the work of SIAS and the decipherment of the Indus script by PARPOLA and his colleagues]. *Uppsala Nya Tidning* (25-3-1969), p. 10

. apropos 61, 62, 64 above

108. ZIDE, Arlene R. K. A brief survey of work to date on the Indus valley script. *Papers from the 4th Regional Meeting*, Chicago Linguistic Society, April 68, 225-237 (Also in *JTS* 2. 1, Part I, 1970, 1-12).

109. ZIDE, A R. K.; ZVELEBIL, K. V. Review on 42, 44, 61, 62, and 64 above *Lg* 46 (4), 1970, 952-968

. *reviewers grant the soundness for decipherment of Indus script* of the mathematical theory and the computer procedures—they give a typological picture of the lg two most likely language families to associate with the Indus script are Dravidian and Altaic, Dravidian data less than satisfactory, the Altaic possibility more interesting in view of some of the arch evidence

110. ZIDE, Arlene R. K., ZVELEBIL, Kamil V *The Soviet decipherment of the Indus valley script translation and critique* Mouton, The Hague.

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111. ZVELEBIL, K. Harappa and the Dravidians—an old mystery in a new light. *New Orient* 4 (3), 1965, 65-69.

. see . *VBD* III 88 20 and 90 59 also see 81 above

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kārpāsa cotton d ff from cotton found at MD, the latter does not seem to have travelled east of Har empire

4 BAKTAY, Erwin *Die Kunst Indiens*

VBD III 74 3 author concludes from the ritual illustrations on IV finds that Brahman sm ga ning ground after Indo Aryan conquest has developed its social and rel forms from IV civil incorporat ng several of its elements

Rev E TOTH *AO* (Hung) 17 360 61

5 BHATTACHARYA, Asok Kumar Indian sculpture—a historical survey *BJ* 14 (1), Aug 67, 161 171, 189 191

6 CASAL, J M Mundigak ou l Afghanistan a l'aurore des civilisations *Archeologia* 13, 1966, 30-37

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8 CORBIAU Simone Indian and Babylonian figurines *Man* 35, 1935, 159

9 DAS GUPTA, C C *Origin and Evolution of Indian Clay Sculptures* Calcutta Univ , 1961, 261 + 20 + 194 pl

Indus valley terracottas discussed in Part II

10 DEVAHUTI, D Role of architecture as revealed by early Indian art *I AC* 12 (2), 1963, 82 89

ref to IV architecture

11 DIKSHIT, M G Studies in ancient Indian glass (I) *EW* 15 (1-2), 62 68

tho no true glass has been recovered from MD and H the authors of that civil had perfected a composition wh very nearly approached glass

12. DURING CASPERS, E C L A male head at Dabar Kot *Antiquity* 37, 1963, p 294

13 DURRANI F A Stone vases as evidence of connection between Mesopotamia and Indus valley *Ancient Pak* 1, 1964 51-96

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the survival of artistic motifs of the Indus civil .

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16 SARKAR, S S *Ancient Races of Baluchistan, Panjab, and Sind* Bookland Pvt Ltd, Calcutta, 1964, xiv+105

studies human skeletal material in sites from Baluchistan and Indus valley the Indus population contained a basic hyperdolichocranial akin to the Veddid or Australoid, a proto-Mediterranean with ancestral negroid traits and Mediterranean elements Indo-Aryans or Indo Caspians represented in various Har sites

Rev F R. ALLCHIN, *Man* (NS) 1, 111 12, B G GOKHALE, *JAS* 25, 790 91

17 SEN, D K. Ancient races of India and Pakistan a study of methods *Ancient India* 20 21, 1964-65 (1967), 178 205

VBD III 65 65 review of the work of anthropologists on the *skeletal remains* (1) populations at Har MD and Lothal possessed rather broad noses, (2) population at L. had relatively broader heads Har skeletal material leads one to conclude that at each of these sites the population was homogeneous with regard, at least, to headshape, nose shape, and stature the Har population originated in the local soil

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studies some of the abnormalities

20 ZVELEBIL, K Harappa and the Dravidians—an old mystery in a new light. *New Orient* 4 (3), 1965, 65 69+3 fig.

see *VBD* III 86 111 and 90 59

89 RELIGION.

1 DAVE, S S Vishnu earliest deity at Mohenjo-Daro *SP*, 25 AIOC, 1969, 153 154

unicorn=*eka śṛṅga* (wh is an attribute of V) thro crit study of Viṣṇustuti by Kaśyapa (in *Vāmana Pur*), author suggests that V is an Indus god earlier than Śiva Paśupati, V belonged originally to Yakṣa tribe of Oxus origin and had "bull" totem

2 DHAVALIKAR, M K "Eye Goddesses" in India and their West Asian parallels *Anthropos* 60 1965, 533-540

many Eye goddesses in MD and Har

3. FABRI, C L. The Cretan bull grappling sports and the bull sacrifices in the Indus valley *Annual Report 1934-35*, Arch Survey of India, 93 100

4 HAZRA, R C Further light on the God of the famous Mohenjodaro seals *OH* 17 (1), 1969, 1 29

first instalment detailed study of various features of the figure on the basis of Vedic, Pur etc ref identified with proto Śiva

5 VAN LOHUIZEN DE LEEUW, J E *Religious life in pre historic India* E. J Brill Leiden

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IV c v l ascribed to Dravidians who were devout followers of sramaṇa trad as followers of Jainism, Dravidians also ref. to as Vrātyas Asuras also followers of Jainism, so-called Paśupati seal actually depicts Ṛṣabha (Ṛṣabha=bull emblem of IV civil)

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8 PARPOLA, A *Cycle and Turning Point A Reconstruction of the Harappan Hinduism* SIAS, Monograph Series, No 8, 1972, 300

(establishment of a simple mathematical model for Hindu philosophy wh also suggests that the basic elements of Taoism are borrowed from India)

9 PARPOLA, A. Reconstructing the Harappan Hinduism—sources and methods *K A Nilakanta Sastri Fel Vol*, Madras

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10 SASTRI, K N Belief in a solar world in India *PAIOC* (19th Session) 2, Delhi, 1961, 120-123

see *VBD* II 89 21 Cemetery H people believed in the continuity of human life after death and in the passage of the spirit in

diverse forms of animal and plant life, ultimately, the spirit reached the *Land of Bliss* (=*solar world*), before entering the solar world, the spirit had to be partly transformed into peacock no belief in a dark underworld..

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. (fragmentary and ambiguous data now available do not permit any elaborate reconstruction) rel. of Indus civil centres round the worship of female deities, the so-called Pasupati figure is probably the figure not of a male, but of a female deity. " mistress of the animals " mother goddess cult can be ascertained, but not proto-Śiva.

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. evidence from IV civil .

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..it was owing to Dasarajña that the Harappans finally emerged as an "*imperial*" *power*, *Ṛgvedic Aryans to* be *equated with* pre Harappans and Harappans, later extension of Harappans via sea route can be explained as the coming of the fugitive Yadu-Turvasas (*RV* VI 20. 12), Pūrus reached Kayatha near Ujjain, Anu Dṛhyus went westwards beyond the frontiers, Urheimat of the Early Aryans was the Iranian table land .

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..links with IV civil..,

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a coherent picture can now be given of the civilizations wh are known to have existed in ancient Middle East, ancient India, and the Nile valley in 3rd mill B C Bahrein (Dilmun) played a major role in the economic relations bet Mesopot and Baluchistan-IV civil see 11 below

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6 CAPPIERI, M The Mediterraneans in connection with the prehistoric Indian population *Proc of the World Population Conference*, Vol II, Rome, 1954, 761 782

in the regions, wh include Anatolia, Palestine, Mesop, Iran, and Northern India up to Bengal—Mediterr race term 'Aryan' has only linguistic connotation, one may speak of Aryan speaking peoples as "Caspian" race

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8. CASAL, J M *Fouilles de Mundigak* Libr. C. Klincksieck, Paris, 1961.

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urukṣiti (*RV* VII 100 4) ref to Ur and Kiś of ancient Mesop, Indus civil is Vedic, Indus seals in Mesop

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Proc. of 2nd Intern. Conf.-Seminar of Tamil Studies, Vol. 2, Madras, Jan. 68, 379-386.

> ..*little diff. in quality bet. the two civil*, for, both sprang from a common heritage and both made use of the same basic ideas *considers forms of govt., myths and rel.* .

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14. DALES, G. F. A review of the chronology of Afghanistan, Baluchistan, and the Indus valley. *Am. Jour. of Arch.* 72 (4), 1968, 305-307.

15. DANIEL, Glyn. China and the Indus valley · archaeology and the origins of civilization–IV. *The Listener* 76 (No. 1969), London, 22-12-1966, 924-927.

16. DAS, S. R. Origin and dispersals of early cultures in Western Asia and India. *SP*, *26 ICO*, *1964*, p. 89.

> . many elements of these cultures evolved in India, a certain section of Early Indians may have migrated to diff parts of Western Asia .

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> ..see . *VBD* II. 90. 3.

18. DAY, David Howard. Links between Ur and the Indus. *JTS* 2 (2), Part I, Oct. 70, 1-18.

> extensive trade contacts bet India and the Persian Gulf even before the height of IV civil advanced role of Indian traders who may have carried their sphere of influence, as well as some of their products, to the gates of Ur itself..

19 DESHAYES, J *Les outils de bronze de l'Indus au Danube, IV II millenaire* Geuthner, Paris, 1960

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Ṛgvedic Aryans destroyed IV civil, assimilated some of the significant elements of the latter the resulting composite culture is Hindu culture Hindu culture shows more elements of Indus culture

21 DESHMUKH P R Indus civilization and *Rgveda* *PICO* (26th Session) 3 (1), 1969, p 156 (Also in *SP*, 26 ICO, 1964, 94 95)

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23 DURING CASPERS, E C L New archaeological evidence for maritime trade in the Persian Gulf during the late protoliterate period *EW* 21 (1 2), 1971, 21 44+pl

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27 DURRANI, F A [mutual influences between Indus valley and Mesopotamia] *Ancient Pak* 1, 79 80, 2, p 238

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35. KHAN, F. A. The Mohenjo-Daro and Harappan culture: impact of Indo-Aryan invasion. *Dawn* (27-10-1960), Karachi.

36. KHAN, F. A. *The Indus Valley and Early Iran. Mem. of Dept. of Arch. and Mus. of Pakistan* 4, 1964, xiv+104+maps, fig, tables

. cultural relation bet. Indian and Iranian regions, thro Baluchistan . examines ornamental elements common to the ceramic productions of Har. and Iran, underlining the possible relations. imp. of new excavations at Kot Diji and Amri
Rev. . A. TAMBURELLO, *EW* 18 (1 2), 203.

37. LAMBERG-KARLOWSKY, C C. Trade mechanics in Indus-Mesopotamian interrelations. *JAOS* 92 (2), 1972, 222-229.

. Indus type seals unearthed at Ur, Tell Asmar, Kish, Umma .. other objects of Indus origin found in West Asia..

38. LEEMANS, W. F. *Foreign Trade in the Old Babylonian Period*. E. J. Brill, Leiden, 1960, vi + 196.

..as revealed by texts from southern Mesopotamia.. (identification of Meluhha with Western Asia)..

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21 DESHMUKH P R Indus civilization and *Rgveda PICO* (26th Session) 3 (1), 1969, p 156 (Also in *SP*, 26 ICO, 1964, 94 95)

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..as revealed by texts from southern Mesopotamia.. (identification of Meluhha with Western Asia)..

39. LIMAYE, V. P. Mohenjo Daro in Rig-Veda. *JCOI* 39, 1958, 108-118.

> *RV* I. 167. 4, VI 27 6 : Yavyāvatī (= Hariyūpīyā) = Harappa, I. 174 7 *mrdhi duryone* (= Mohenjo Daro); V. 29. 10..

40. MALLOWAN, M. E. L. The mechanics of trade in Western Asia. *Iran* 3, 1965, 1-9.

41. MALLOWAN, M. E. L. An early Mesopotamian link with India. *JRAS* (1970) 2, 192-194.

> . if the depths of MD were examined, we might be able to forge a chain of much older links bet. the Indus and the Tigris Euphrates thro Iran .

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